

Note:

- (1) This is an English translation of the first 600 excerpts of the late Venerable Master Chin Kung's fourth round of lectures on Upasaka Huang Nian Zu's annotation of the great sutra of the Pure Land school (i.e., *the Infinite Life Sutra*). You can access the original Chinese lectures via this link: [淨土大經科註（第四回）精華節錄](#)
- (2) *The Buddha Speaks the Sutra of Infinite Life, Adornment, Purity, Impartiality and Enlightenment of the Mahayana School* is abbreviated as *the Infinite Life Sutra* in this translation.
- (3) Amitabha Buddha's Western Pure Land is abbreviated as Pure Land or the Land of Ultimate Bliss in this translation.
- (4) The Buddhist terms used in this translation are mostly based on the references from previous translations of the Buddhist sutras/ texts as well as from the Digital Dictionary of Buddhism which the translator deemed most appropriate.
- (5) Footnotes were made to further explain/ elaborate certain terminologies and points so that the readers can grasp the meaning better.

May the merits accrued from this meritorious deed be shared by all sentient beings so that everyone can return to Amitabha Buddha's Pure Land (i.e., our homeland) at the end of this life.

Namo Amitabha Buddha!

**如何讓我們對於淨土有更深刻的認識 – 第 1 集**  
**How can we gain a deeper understanding of the Pure Land method.**

我們得到海賢老和尚的加持，為我們作證，幫助我們堅定信願，我們對這個科註，對我們現在學習的方式，不再產生懷疑，信心堅定，願心堅固，決定在這一生當中求生淨土。我更希望同學們真正發心，我們取得西方淨土，就在這次第四回，這一年當中完成。

We have the support of Great Master Hai Xian<sup>1</sup> because he had corroborated this annotation and our current learning method to help us foster firm belief and vow so that we will never harbour doubts about this annotation and method anymore. With unwavering confidence and firm vow, we are resolute to seek rebirth in the Pure Land in this life. I hope all of you would truly bring forth the vow to achieve rebirth in the Pure Land and may this vow be accomplished within the year this fourth round of lectures is carried out.

完成之後，生死自在，想什麼時候去就什麼時候去，沒有罣礙。不管是壽命到還是不到，都得自在。壽命沒有到，不要了，可以提前往生；壽命是到了，我們還想在這個世間表法，那是阿彌陀佛最歡喜的一樁事情，他會延長你壽命。

Once this is accomplished, we can freely decide when to leave for the Pure Land without any obstacle. Whether our life has come to an end or not, we can leave this world at will. We can choose to leave for the Pure Land earlier even though our life is not due to end yet. If our life has come to an end but we wish to remain in this world to set an example for others, Amitabha Buddha would extend our lifespan because this is what he is most happy to see.

所以我們相信，真相信，沒有懷疑，海賢老和尚活了一百一十二歲，那不是他本來的壽命，是阿彌陀佛幫他延長了。這個老和尚自己給我們說明的，他是見過阿彌陀佛，我相信不止一次，每一次見到佛，都希望佛帶他到極樂世界，佛告訴他時節因緣還沒到，你要留在世間表法。

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<sup>1</sup> (1900 - 2013) An eminent Buddhist monk from the small Buddhist temple, *Lai Fo Si* in Henan Province, China.

That's why we truly believe without doubt that Great Master Hai Xian's one-hundred-and-twelve-year-old lifespan was not his original lifespan, but Amitabha Buddha had helped him extend it. The Great Master himself had indicated to us that he had seen Amitabha Buddha (more than once, I believe). Every time he saw Amitabha Buddha, he requested Amitabha Buddha to take him to the Pure Land, but Amitabha Buddha told him that the timing and causal condition were not yet right, and that he must stay in this world to set an example for others.

表什麼法？就表告訴世人，夏蓮居老居士的會集本是真經，不是假的，應當要尊重，應當要認真學習；黃念祖老居士的註解是稀有難逢的以經證經，以祖師大德的開示為我們解釋淨宗法門，讓我們對於極樂世界、對於阿彌陀佛有更深刻的認識，我們的信心、願心才能發得出來。

What did the Great Master demonstrate to us? First, he confirmed to the world that the current version of *the Infinite Life Sutra* compiled by Upasaka Xia Lian Ju<sup>2</sup> is authentic, so everyone should respect, learn and practise it seriously. Second, it is extremely rare to encounter Upasaka Huang Nian Zu's<sup>3</sup> annotation as the elder had used many sutras to verify the texts in this sutra. He had also cited the past patriarchs' and great masters' commentaries to explain the Pure Land method to us so that we have a deeper understanding of the Land of Ultimate Bliss and Amitabha Buddha. Only then will we bring forth firm belief and vow to be reborn in the Pure Land.

## 什麼是彌陀念彌陀 – 第 2 集

### What is meant by 'Amitabha Buddha is mindful of Amitabha Buddha'?

有信、有願就是蕩益大師所說的，往生淨土的條件具足了。大師說，能不能往生完全決定在信願之有無，說得這麼清楚，說得這麼明白；往生的品位，那是念佛功夫的淺深，沒有說是多少。功夫淺深怎麼算？

As Great Master Ou Yi<sup>4</sup> said, "Whether or not one will achieve rebirth in the Pure Land depends entirely on the presence or absence of one's belief and vow." It is so clearly stated that having belief and vow means the condition for rebirth in the Pure Land is met. "The grade of

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<sup>2</sup> (1884 - 1965). An accomplished lay Buddhist practitioner who compiled *the Infinite Life Sutra* from nine different versions of the sutra. He is believed to be a returned bodhisattva.

<sup>3</sup> (1913 - 1992) An accomplished lay Buddhist practitioner who annotated *the Infinite Life Sutra* based on 110 sutras and 82 commentaries of the past eminent patriarchs and great masters.

<sup>4</sup> (1599 - 1655) The Ninth Patriarch of the Pure Land school.

rebirth depends on one's effort of practising Buddha Mindfulness.” The number of ‘Amitufo’ recitations was not mentioned. How to determine the depth of your effort of practice?

是你信的成分，你願的成分。徹底相信，沒有絲毫懷疑，這個功夫就深；還有一點懷疑，或者對這個世間還有一點留戀，這個功夫就淺。這個世間徹底放下，一心專念，這個功夫就深。

It is the degree of your belief and vow. If you completely believe without the slightest doubt, then your effort of practice is deep. If you still have a little doubt or psychological attachment to this world, then your effort of practice is shallow. If you have completely let go of this world and single-mindedly concentrate on chanting Amitabha Buddha's name, then your effort of practice is deep.

我們要求自己的功夫深，要求自己的願心大，這一年當中希望我們心同佛心（跟阿彌陀佛一個心），願同佛願，行同佛行。阿彌陀佛自己是天天念阿彌陀佛，我們念一尊阿彌陀佛，阿彌陀佛念遍法界虛空界一切眾生個個都是阿彌陀佛，這叫「彌陀念彌陀」。這是夏蓮居老居士告訴我們的，在《淨修捷要》裡頭。

If we demand our effort of practice to be deep and our vow to be great, let us aspire to share the same mind, vow and practice as Amitabha Buddha in this one year. Amitabha Buddha himself is mindful of Amitabha Buddha every day. That's why when we chant Amitabha Buddha's name, Amitabha Buddha is also mindful of all beings throughout the empty space of the Dharma realms are Amitabha Buddha. This is called “Amitabha Buddha is mindful of Amitabha Buddha.” Upasaka Xia told us this in the *Essential Practice of the Pure Land School*.

### **佛教是師道不是神道 – 第 3 集**

**Buddhism is a teaching imparted by a great teacher and is not a doctrine of gods.**

我在慈光圖書館前後住了十年，經教是在這個地方養成的。我在年輕的時候喜歡讀書，學得很雜、學得很多，所以對於常識這部分很豐富，真正的義理沒有契入。我學習最早是跟方東美先生學哲學，方老師為我講了一部哲學概論，最後一個單元是佛經哲學，我從這個課程裡面認識了佛法，認識了佛教，知道佛教跟一般宗教不一樣。

I had been living in Tsi-Kuang Library for ten years and my sutra study was developed there. I took delight in reading as a youth. My learning was very general, scattered and extensive, so

I had gained considerable general knowledge but I neither comprehended the meaning nor principle. I first studied philosophy with Mr Fang, Dong Mei, a university professor. He gave me an introduction to philosophy and the last part of his lesson was Buddhist philosophy. I understood Buddhism from this lesson and learned that Buddhism is different from other religions.

一般宗教是神教，佛教是師教，不相同。我們用道來說，佛教是師道，一般宗教是神道。釋迦牟尼佛跟我們的關係是師生關係，不是神跟人的關係，是老師跟學生的關係，所以我們稱釋迦牟尼佛為本師，你看「南無本師釋迦牟尼佛」。

Religions are generally doctrines of gods. Buddhism is different in that it is a teaching imparted by a perfectly enlightened teacher, Sakyamuni Buddha. The relationship between Sakyamuni Buddha and us is a teacher-student relationship, rather than a god-human relationship. That's why we regard Sakyamuni Buddha as our original and principal teacher. You see, we recite, "Namo (Homage to) Sakyamuni Buddha, our original teacher" three times before we begin to recite a sutra.

釋迦牟尼佛又勸我們，要依西方極樂世界阿彌陀佛為老師，將來到極樂世界親近阿彌陀佛。這是釋迦牟尼佛的教誨，我們完全聽了、接受了，佛歡喜。

Sakyamuni Buddha on the other hand exhorted us to rely on Amitabha Buddha of the Western Pure Land as our teacher and be close to him when we reach the Pure Land in the future. This is Sakyamuni Buddha's teaching. The Buddha is elated if we listen to and accept his teaching completely.

釋迦牟尼佛好比是我們的父母，勸我們到極樂世界去跟這個老師學習，我們聽話，真去了，父母歡喜！有這樣一個好老師教你，你決定成就。所以認識了它是師道，它不是神道。

Sakyamuni Buddha who is in a way like our parent, exhorted us to go to the Land of Ultimate Bliss to learn from the great teacher (i.e., Amitabha Buddha) over there. As a parent, the Buddha is happy if we obey his advice and are really reborn there. With such an excellent teacher guiding us, we will surely attain Buddhahood. We thus know that Buddhism is a teaching imparted by a great teacher and is not a doctrine of gods.

## 什麼是中國古老的教學法 - 第 4 集

### What is the ancient Chinese's way of teaching and learning?

老師提出三個條件，三個條件如果我能接受，他就留我在台中跟他學習，如果不能接受他不收留，你另求高明。這三個什麼條件？第一個，你過去所學的，就是說我跟方老師學的、跟章嘉大師所學的他不承認，完全作廢，從今天起你要跟我學，完全聽我的，這第一個條件。

Teacher Li gave me three conditions; if I could accept them all, he would let me stay in Taizhong to learn from him. Otherwise, I had to look for another wise teacher as he would not take me as his student. What were the three conditions? First, he would not acknowledge everything that I had learned in the past, so all that I had acquired from Professor Fang and Great Master Zhangjia (or Janggya Hotogtu) had to be rendered void. He said, "From today onward, you have to learn from me and only listen to me." This was the first condition.

第二個條件，要跟我學，台中這個地區任何法師大德來講經教學，沒有得到我的同意，你不准去聽。你看，第一個，我學得很簡單，不複雜，只跟兩個老師，那兩個老師所講的他不承認，要聽他的，其他的任何人講經教學不可以去聽。文字，無論是佛經、是世間文字，沒有經過他同意不可以看，我要看的東西先向他報告，他點頭才行，不點頭不可以看。

Second, I was forbidden from listening to the lectures given by any venerable or great masters in Taizhong without his prior approval. You see, my learning was considered very simple and not complicated because I only learned from two teachers in the past, yet he refused to acknowledge their teachings. Moreover, I must not listen to anyone else's lectures other than his. Third, I was not allowed to read any texts, be they Buddhist sutras or secular texts, without his permission. I had to first report to him what I wanted to read. I could only read them if he nodded his head but not otherwise.

不准你聽，不准你看，完全聽他一個人指導，他對我要負完全責任。我最後想想，我還是接受了。接受就留在台中，三個月之後感覺得受用了，得什麼受用？心清淨了。很多東西不准看、不准聽，心清淨，心清淨就生智慧，這中國古老的教學法。

I was not permitted to listen to others' lectures and read other materials without his consent. Since I had to completely listen to his instructions alone, he had to be fully responsible for my

learning. After giving some thought to it, I still accepted the three conditions and stayed in Taizhong. Three months later, I felt the benefit of this learning and practising. What was the benefit? My mind became pure and clear. Since I was forbidden from reading and listening to many things, I attained purity of mind and my wisdom grew. This is the ancient Chinese's way of teaching and learning.

我們當時聽老師這三個條件，感到老師太跋扈，好像目中無人一樣。到二十多年之後，我到新加坡遇到演培法師，也是老朋友了，他告訴我，他是從小出家的，小沙彌，在諦閑老和尚會下，老和尚也是講這三條。我才恍然大悟，不是李老師的專利，原來是過去祖宗教學，世世代代都是守著這個規矩。你不聽老師的你跟他幹什麼？

When we first listened to these three conditions from Teacher Li, we felt this teacher was too domineering, as if he was supercilious. More than twenty years later, I met my old friend, Venerable Yan Pei (1917-1996) when I was in Singapore. He became a novice monk at a tender age and studied Buddhism under the guidance of Great Master Di Xian. He told me that the Great Master gave them these three conditions too. I suddenly realized that these conditions were not devised by Teacher Li himself. It turned out that this method had been taught by our ancestors and all generations had been adhering to these rules. What is the point of learning from our teacher if we do not obey his instructions?

### **把經教落實在自己的身心收穫就大了 – 第 5 集**

**We will have much to gain if we apply the sutra teachings to our conduct and thoughts.**

我們要認真努力，經典裡面所說的道理變成我們的思想，經典裡面的教訓變成我們的生活行為，我們要把它完全落實在自己身心這兩方面，這個收穫就大了！第四回我們的目標定在此地，換句話說，這一年的時間我們把它學圓滿，至少有一樁事情，我提醒大家，生死自在，要完成這個任務。我想往生真能去得了，我想再多住幾年不礙事。

We must seriously strive to make the principles and teachings in the sutra become our thoughts and daily behaviour. If we fully implement the teachings in these two aspects, then we will have much to gain. Let's make this our goal in this fourth round of lectures. In other words, we resolve to practise this sutra to perfection during this year of learning. Let me remind you that we must at least accomplish the mission of attaining freedom of birth and death. We can then go to the Pure Land at will or live for a few more years without any hindrance.



住幾年幹什麼？為大家表法，表法就是做最好的樣子給大家看，真正是智慧的樣子、解脫的樣子、快樂的樣子，極樂世界！做好榜樣給別人看，讓別人對這個法門、對這個經典都能生起信心，都能歡歡喜喜依照這個方法來修行，成就自己，成就一切眾生，滿足阿彌陀佛度眾生的大願。

What is the purpose of staying behind for a few more years? The purpose is to set a shining example for everyone to look up to i.e., a true example of wisdom, liberation and happiness, as in the Land of Ultimate Bliss! This would enable others to have confidence in the Pure Land method and in this sutra so that they can happily practise according to this method. By accomplishing ourselves and accomplishing all beings, we are fulfilling the great vow of Amitabha Buddha to help all sentient beings.

### **我們修行重點要放在哪裡 – 第 6 集** **Where should we focus our practice?**

經，會集本，夏蓮居老居士用了十年時間。他老人家有兩句話說，「濁世無如念佛好，此生端為大經來」，可見得他來到這個世間幹什麼的？就是會集這部經的，這是他的任務。黃念祖老居士來他也有任務，為這個經做個註解，他用了六年時間，整整六年。蓮公會集，黃念祖老居士集註，我們對於這兩個人起信心，我們沒有懷疑，深信不疑；我們深入，一遍一遍深入求解。

Upasaka Xia, Lianju took ten years to compile this sutra. He had this saying, “Chanting Amitabha Buddha’s name surpasses all good deeds in this turbid world; my life is totally dedicated to this great sutra.” Why did he come to this world? His only mission was to compile *the Infinite Life Sutra*. Upasaka Huang, Nianzu came here for a mission too; he took six full years to annotate this sutra. We have absolute confidence (without any doubt) in both of them. We delve deeply into this sutra and annotation repeatedly to comprehend the meaning.

中國古人所說的「一門深入，長時薰修」，我們把一切經放下，一門深入。不但在解門我們不斷在求，行門對於解門有很大的幫助，真正能做到會幫助我們自見其義，經典裡面深奧的義趣，我們能體會到，自己能悟到，不必求別人講解。

As the ancient Chinese said, “Delve deeply into one subject and persevere with it for a long period of time.” We let go of all other sutras and delve deeply into one sutra. Not only will we



constantly seek to understand the meaning, but truly practising the teachings will also greatly help us comprehend this sutra. If we could really do so, it would help us to comprehend the abstruse meanings in the sutra by ourselves without needing others to explain to us.

我們修行重點放在哪裡？放在清淨心、平等心、覺心。經題上「清淨平等覺」是我們自己的真心，我們要回歸到這個真心，我們的覺悟跟佛沒有兩樣。這是修行的總目標、總的核心，清淨平等覺。「願海同證，一門深入」。

Where should we focus our practice? We should focus on achieving a pure, impartial and enlightened mind. The title of the sutra is purity, impartiality and enlightenment, all of which are the embodiment of our own true mind. If we could return to this true mind of ours, then our enlightenment would be no different from that of the Buddha. This is the general goal and core of our practice. “To realize the ocean-like vows together; to delve deeply into one method.”

一門深入、長時薰修是教學的理念；讀書千遍，其義自見，這是入門的方法。自見就是大悟，大徹大悟，上根利智就明心見性，中下根性的人一定有大悟。大悟，很多沒有學過的、沒有經歷過的，全都明白，全都知道。

‘Delving deeply into one subject and persevering with it for a long period of time’ is the principle of teaching and learning, while reading a book for a thousand times to attain spontaneous enlightenment is the method for entering the Dharma door. ‘Spontaneous enlightenment’ is Supreme Enlightenment. Those with superior faculties and sharp cognition will see into their mind and true nature right away, while those of modest and low capacities will surely attain great enlightenment. By attaining great enlightenment, they will thoroughly understand many things which they have never learned and experienced before.

### **如何證明西方極樂世界真有 – 第 7 集**

#### **How to prove that the Land of Ultimate Bliss truly exists?**

《無量壽經》已經有了善本，這部經是一乘了義，萬善同歸，三根普被，凡聖齊收，是淨土群經的首要。

There is already a comprehensive and concise version for *the Infinite Life Sutra*. “This sutra is a Single-vehicle explicit teaching which leads all beings to the Land of Ultimate Bliss to attain

Buddhahood. It embraces practitioners of superior, modest and inferior capacities, including ordinary beings and saints.” It is the foremost sutra of the Pure Land canonical scriptures.

非常難得南陽來佛寺賢老和尚為我們作證，為我們表法，為我們作證。他二十歲出家，出生在一九〇〇年，住世一百一十二年，用九十二年的時間為我們表法，他就是一句佛號。一生，他不認識字，沒有念過經，也沒有聽人講過經，一句佛號念了九十二年。It is very rare to have Great Master Hai Xian from the small temple of Nanyang *Lai Fo Si* to testify this for us by setting an example for everyone. He was ordained as a monk at the age of twenty. He was born in 1900 and lived to a ripe old age of 112. He spent 92 years to lead us by example by chanting Amitabha Buddha’s name single-mindedly. As he was illiterate, he never read any sutras in his life. He also never listened to anyone’s Dharma lectures. He only chanted one single phrase of Amitabha Buddha’s name for 92 years.

他念佛幾乎沒有休息，除了睡覺睡著了，醒過來時他就念佛。他念佛默念，心中佛號不斷，身體勞動不斷。他每天工作是種田，開荒，山野裡面的荒地他把它開出來變作良田，種糧食、種蔬菜、種水果。除了自己吃的之外，多餘的供養大眾，也惠及當地的群眾，是淨宗學人求生淨土的最好榜樣。

He chanted Amitabha Buddha’s name almost without taking a rest because he would continue chanting as soon as he woke up. He chanted Amitabha Buddha’s name silently in his heart without interruption, yet he never stopped labouring. His daily works included farming and reclaiming wastelands. He turned the wastelands in the mountains into fertile lands to grow food crops, vegetables and fruit trees. Other than for his own consumption, he offered the surplus of his farm produce to the public and local folks, free of charge. He was the best role model for Pure Land practitioners who are seeking rebirth in the Pure Land.

他每天種田，心裡佛號不中斷，念佛不妨礙工作，工作不妨礙念佛，做出最好的榜樣給我們看。告訴我們一個事實，西方極樂世界真有。他見過阿彌陀佛，要求佛帶他到極樂世界，佛不帶他去，告訴他，他應該在這個世間表法。表法就是做出最好的榜樣給大家看，讓大家看到這個樣子生起信心，發願求生，這就是他普度眾生。

He never stopped chanting Amitabha Buddha’s name in his mind when he farmed every day. He demonstrated the best example for us to see as Amitabha recitation did not hamper his work, and labour did not stop him from chanting. He told us one important fact, i.e., the Land of

Ultimate Bliss truly exists. He had seen Amitabha Buddha and requested Amitabha Buddha to take him to the Pure Land. Amitabha Buddha refused and told him that he should stay in this world to set the best example for everyone to see, so that they will grow in confidence and would vow to be reborn in the Pure Land. This was how he helped sentient beings universally.

### **我們為什麼能往生快速成佛 – 第 8 集**

#### **Why are we able to be reborn in the Pure Land and attain Buddhahood swiftly?**

「本經持名念佛法門，圓滿直捷，方便究竟，一超直入，最極圓頓，以彌陀一乘願海，六字洪名之究竟果覺，作我眾生之因心，以果為因，因果同時，從果起修，即修即果，心作心是，不可思議」。

It is stated in the annotation, “The Buddha-name chanting expounded in this sutra is a perfect, direct and essentially expedient method. It is the most perfect and swiftest way to attain Buddhahood. By using the ocean-like Single-vehicle vows of Amitabha Buddha and the definitive realisation of enlightenment of the six-syllable ‘Na Mo A Mi Tuo Fo’ as our causal practice, we yield the result as we practise because both the cause and result are concurrent. We become a buddha as soon as we chant Amitabha Buddha’s name. This is inconceivable!”

夏蓮居老居士這些開示，我們細心去對照，海賢老和尚九十二年的修持是不是與這所講的完全相應？句句都相應，真是給我們作證轉。我們看念老居士的解釋，「《無量壽經》乃淨宗之總綱。我國清代彭紹升居士讚曰：無量壽經者，如來稱性之圓教，眾生本具之化儀」。這個讚得好！

Isn't Great Master Hai Xian's 92 years of practice corresponding exactly to this teaching of Upasaka Xia if we carefully compare both of them? Every phrase corresponds! The Great Master had really testified it to us. Let's see Upasaka Huang's explanation, “*The Infinite Life Sutra* is the overall principle of Pure Land Buddhism. Upasaka Peng Shao Sheng of the Qing dynasty acclaimed thus, ‘*The Infinite Life Sutra* is a perfect teaching that corresponds with the intrinsic nature of the Tathagatas. It is a method of enlightenment innate to sentient beings.’” This is worthy of praise!

《無量壽經》是阿彌陀佛稱性的圓教，與自性完全相應，字字句句的經文，是從自性裡頭流露出來的圓滿的大教，這是從佛那裡說的；要從眾生邊上說，是眾生的自性，眾生本具的化儀，眾生的自性跟佛的自性是一不是二。

*The Infinite Life Sutra* is a perfect teaching that completely corresponds with the intrinsic nature of Amitabha Buddha. Every phrase stated in the sutra is a perfect and great teaching naturally expressed from the true nature. This is said from the Buddha's perspective. From the perspective of sentient beings, it is their intrinsic nature. It is a method of enlightenment innate to sentient beings because the true nature of sentient beings is no different from that of the Buddha.

我們為什麼能往生？為什麼能快速成佛？就是自己本來是佛，只是我們自己迷了，不知道。化是變化，儀是儀式、是規矩，我們現在在六道裡頭做一個苦惱的眾生，也是本具之化儀，為什麼？因為我們隨順煩惱，變成這個樣子。如果我們隨順如來稱性的圓教，那不就到極樂世界去了？到極樂世界去作佛去了。

Why are we able to be reborn in the Pure Land? Why are we able to attain Buddhahood swiftly? Simply because we are originally a buddha. It is just that we are deluded and are unaware of this fact. 化 (huà) denotes transformation, while 儀 (yí) denotes the rule. As afflicted beings in the Six Realms of reincarnation now, we are also replete with the method of enlightenment. Why is that so? We become who we are now because we accord with afflictions, but if we follow the perfect teaching that corresponds with the intrinsic nature of the Tathagatas, we will then go to the Land of Ultimate Bliss to become a buddha (a proof of the transformation rule).

### **往生極樂世界比生天容易 – 第 9 集**

**It is easier to be reborn in the Pure Land than in the heavens.**

這個經修行的方法在「三輩往生」、「往生正因」這兩品，教給我們修學的方法，「發菩提心，一向專念阿彌陀佛」。簡單容易，真是方便究竟，果報圓滿直捷，到極樂世界去作阿惟越致菩薩了，這個要知道。

In this sutra (*the Infinite Life Sutra*), the method of cultivation is taught in two chapters, namely, *the Three Grades of Rebirth (in the Pure Land)* and *the Proper Causes for Rebirth (in the Pure Land)*. Both chapters teach us to develop the bodhi mind (i.e., bodhi resolve) and to single-mindedly concentrate on chanting Amitabha Buddha's name. We must know that this method

is easy, convenient as well as definitive, and the karmic reward is perfect and direct because you will become an *avaivartika* bodhisattva<sup>5</sup> in the Land of Ultimate Bliss.

二十八層天任何一層天都沒有辦法跟他相比，忉利天主、大梵天王，摩醯首羅天王，這是娑婆世界六道裡頭富貴達到登峰造極，沒有人能超過他。跟西方世界下下品往生的菩薩比，差太遠了，無論是智慧、道行、神通都沒有辦法跟極樂菩薩相比。

No deity of the twenty-eight heavens can be compared to their achievement. The king of the Thirty-three Heavens (i.e., Trayastrimsas Heaven) and the kings of the Great Brahman Heaven<sup>6</sup> as well as the Heaven of Mahesvara<sup>7</sup> had reached the pinnacle of wealth and glory in the Six Realms of the Saha World. No one can surpass them in riches and glory, yet their wisdom, moral conduct and supernatural abilities are far inferior to the bodhisattvas in the lower level of the basic grade of rebirth in the Land of Ultimate Bliss.

而且往生極樂世界比生天容易，你看看條件，信、願、持名就行了。生天，信願持名生不了天，生天要斷惡修善，上品十善業道，善心、善語、善行，才能生天。

Moreover, it is easier to be reborn in the Pure Land than in the heavens. You see, you only need to fulfil the three criteria (i.e., belief, vow and chanting of 'Amitufo') to attain rebirth in the Pure Land, but you cannot be reborn in the heaven by fostering belief and vow, and by chanting Amitabha Buddha's name. You must cease wrongdoings and practise virtues (i.e., the upper-level Ten Virtuous Acts consisting of wholesome thoughts, speech and behaviour) to be reborn in heavens.

我們中國老祖宗常說，五倫五常、四維八德，認真修學，能夠打上八、九十分，這生天。五、六十分不行，五、六十分在人道，八、九十分這生天道。

If you seriously practise the Five Ethical Relationships<sup>8</sup>, the Five Constants<sup>9</sup>, the Four Anchors<sup>10</sup> and the Eight Virtues<sup>11</sup> taught by our Chinese ancestors, and can get eighty to ninety

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<sup>5</sup> A bodhisattva who will never regress.

<sup>6</sup> The third of the three heavens in the first *dhyana* heaven (初禪天) in the form realm. It is one of the eighteen meditation heavens of the form realm (十八天).

<sup>7</sup> The fourth meditation heaven (四禪天) which is the highest stage of the form realm (色界).

<sup>8</sup> The relationships between superiors and subordinates, between parents and children, husband and wife, elders and youths, as well as between friends.

<sup>9</sup> Benevolence, righteousness, courtesy, wisdom and trustworthiness.

<sup>10</sup> Courtesy, righteousness, integrity and honour.

<sup>11</sup> Filial piety, fraternal love, loyalty, trustworthiness, benevolence, love, harmony, and peace.

marks out of one hundred, you can attain rebirth in the celestial realms. If you score fifty to sixty marks, you can only be reborn in the human realm.

所以彌陀一乘願海，就是四十八願，一乘是一佛乘，作佛的，四十八願幫助我們作佛。阿彌陀佛對我們的恩德太大了！依照這部經修行，依照這部經勸勉大眾，就這一句佛號，肯定像夏蓮老所說的，化解當前劫難。

‘The ocean-like Single-vehicle vows of Amitabha Buddha’ is Amitabha Buddha’s Forty-eight Vows. The Single Buddha-vehicle teaching helps people to become a buddha, so is the Forty-eight Vows. The kindness bestowed upon us by Amitabha Buddha is too great! As Upasaka Xia said, we can surely resolve the current catastrophe by practising according to this sutra and by encouraging everyone to chant this Amitabha Buddha’s name.

### **釋迦牟尼佛為什麼出現在這個世間 – 第 10 集** **Why did Sakyamuni Buddha appear in this world?**

釋迦牟尼佛出現在這個世間，為什麼？正說就是為說《無量壽經》來的。四十九年所說不少的經典，那些經典是附帶說的，主要是說《無量壽經》，或者說淨土三經。

《無量壽經》是概論，是對極樂世界方方面面做詳細的介紹。

Why did Sakyamuni Buddha appear in this world? His main aim was to discourse *the Infinite Life Sutra*. Even though the Buddha had expounded many sutras throughout forty-nine years, those sutras are considered his secondary teaching. His primary intention was to teach the *Infinite Life Sutra* or the *Three Pure Land Sutras*. *The Infinite Life Sutra* gives a detailed introduction to all aspects of the Land of Ultimate Bliss.

《觀無量壽經》它只講兩個問題，第一個是理論，念佛成佛理論的依據是什麼；第二個是方法，要怎樣才能夠往生到極樂世界，《觀經》就講兩個問題。理論就是「是心是佛，是心作佛」，我們就不再懷疑了。這個心是真心，真心是我們每個人都有的。

*The Contemplation Sutra* only addresses two issues. The first issue is the theory: what is the theoretical basis of attaining Buddhahood by practising Buddha Mindfulness? The second issue is the method: how can one attain rebirth in the Land of Ultimate Bliss? The theory is ‘this mind is a buddha’s mind; this mind thus becomes a buddha’, so we won’t doubt our ability to become a buddha anymore. ‘This mind’ is the true mind which is innate to every one of us.

佛教沒到中國來，我們老祖宗就肯定了，說出本性本善，那個本性本善就是真心，就是心是佛，是心是佛本善。現在我們念阿彌陀佛，往生極樂世界，是心作佛。我本來是佛，現在要作佛，哪有不成佛的道理！把理給我們講清楚、講明白了。方法，佛說了十六種，這是大分，就是十六大類，每一類裡面很多，有幾十種、幾百種。

Before Buddhism spread to China, our ancestors had already confirmed that our innate nature is intrinsically good. This intrinsically good nature is the true mind (i.e., this mind is a buddha's mind). As we chant Amitabha Buddha's name now, we are bound to attain Buddhahood once we are reborn in the Land of Ultimate Bliss. Since I am originally a buddha, and if I want to become a buddha now, there is no reason I won't make it! The sutra has clearly explained the theory to us. In regard to the method, the Buddha had expounded sixteen major categories, and there are dozens and even hundreds of methods in each category.

最後第十六，就教我們持名念佛，就是念佛的名號，南無阿彌陀佛，念四個字也可以，阿彌陀佛，都行。南無是皈依的意思、歸命的意思、禮拜的意思，佛的名號就四個字，阿彌陀佛。只要老實念，用真誠心念、用清淨心念、用恭敬心念，這叫正念。這種念法能幫助我們轉惡為善、轉迷為悟、轉凡成聖，有這麼大的功德。

The last, sixteenth category teaches us to hold on to Amitabha Buddha's name by reciting 'Na Mo A Mi Tuo Fo' (Homage to Amitabha Buddha) or just the four-syllable 'A Mi Tuo Fo' (Amitabha Buddha). 'Namo' means taking refuge, entrusting one's life to and making obeisance. The name consists of only four syllables i.e., A Mi Tuo Fo. As long as we honestly chant Amitabha Buddha's name with a sincere, pure and respectful mind, it is called 'correct mindfulness'. By chanting in this way, it can help us to turn evils into virtues, delusion into enlightenment, and to transcend the mundane and enter sainthood. We can reap such great merits!

### **成佛之道說到極處的一部經在哪裡 – 第 11 集**

#### **Where is the sutra that explains the path to Buddhahood to the utmost?**

《無量壽經》在釋迦牟尼佛四十九年所說一切經當中，是最奇、最特、最殊勝的妙典。等於說我們今天把世尊四十九年所說的一切經教的最精彩的部分、最精華的部分，我們得到了。為什麼有這樣的讚歎？



Among all the sutras expounded by Sakyamuni Buddha in his forty-nine years of teaching, *the Infinite Life Sutra* is the rarest, the most special and marvellous sutra. This is equivalent to saying that today we have obtained the best and the essence of all the sutra teachings proclaimed by Sakyamuni Buddha in forty-nine years. Why does this sutra earn such a high praise?

下頭就說明了，一乘究竟之極說，一乘是成佛之道，這部經是講直捷成佛，而且快速成佛、穩當成佛。說得聽的人不敢相信，所以這個經又叫做難信之法，這就是奇特最勝，大家不敢相信，成佛之道說到極處了，快速、穩當。

It is clearly stated in the next phrase that this sutra is the ultimate teaching of the Single-vehicle (Single Vehicle means the path to Buddhahood) because it teaches us a direct, fast and reliable way to attain Buddhahood. It is so highly praised that those who heard this find it unbelievable. That's why this sutra is also known as a teaching that is difficult to believe in. It is so rare, special and marvellous that most of us cannot believe it. It has been stated to the utmost that the Pure Land path to Buddhahood is fast and reliable.

依照經典裡面說法，真正想往生極樂世界，要多長的時間？《阿彌陀經》上說的，若一日，若二日，若三日，有人一天就可以成功，兩天成功、三天成功的，講到第六日，後頭七，七不是數字，七當作圓滿講。

Based on the sutra teaching, how long does a person need to practise Buddha Mindfulness to attain rebirth in the Land of Ultimate Bliss if he really seeks to be reborn there? It is stated in *the Amitabha Sutra* that some may succeed in one day, two days, three days, and so forth up to seven days. 'Seven' is not taken as a number here; instead, it embodies perfection.

海賢老和尚念佛，一個方向、一個目標，一句佛號念了九十二年。我們要問，他七天能不能往生？七個月能不能往生？很多人念佛三年就往生了，他三年能不能？

Great Master Hai Xian had been chanting this single phrase of Amitabha Buddha's name for 92 years and his focus was on one direction and one goal. We may ask if he could attain rebirth in the Pure Land within seven days or seven months of practising Buddha Mindfulness. Many people had successfully been reborn in the Pure Land after single-mindedly chanting Amitabha Buddha's name for three years. Could Great Master Hai Xian succeed in three years?

肯定。他為什麼要搞到九十二年？那是佛給他的使命。人家問他，你見到阿彌陀佛？見到了。你跟阿彌陀佛說什麼？阿彌陀佛又給你說了些什麼？

Definitely he could! Why did he have to chant Amitabha Buddha's name for 92 years then? Because Amitabha Buddha had entrusted this mission to him. People asked him if he had seen Amitabha Buddha and he replied 'yes'. They then asked him, "What did you say to Amitabha Buddha and what did Amitabha Buddha tell you?"

他說我要求阿彌陀佛帶我到極樂世界，阿彌陀佛不肯，不答應，要我表法。你看，這不就是他長壽的理由，沒有這麼長的壽命不能感動人；這麼長的壽命，念了九十二年佛，大家相信了。

He said, "I asked Amitabha Buddha to take me to the Pure Land but he did not agree; instead, he wanted me to set a good example here." You see, isn't this the reason for his longevity? Without such a long life, he would not have been able to inspire others. With such a long life, he could chant Amitabha Buddha's name for 92 years and had convinced everyone to believe in the Pure Land method.

### **學無量壽經有一個巧方法 – 第 12 集**

#### ***There is a skilful way to learn the Infinite Life Sutra.***

學《無量壽經》還有一個巧方法，但是不能有懷疑。每天讀經、念佛，讀經的時間不要定遍數，定時間，十個小時。十個小時能念多少遍不拘，用真誠心、用清淨心、用恭敬心，每天讀十個小時。

There is one more skilful way to learn *the Infinite Life Sutra*, but you must not have any doubt. When you recite the sutra and chant Amitabha Buddha's name every day, do not fix the number of recitations, but set the recitation time to ten hours instead. It does not matter how many recitations you can achieve in ten hours; reciting the sutra with a sincere, pure and respectful mind is the key.

起初開始讀的時候大概讀一遍要兩個小時，三個月之後大概念一遍一個半小時可以了，半年之後就一個小時，一年之後大概只要四十分鐘，為什麼？念熟了。要念滿十個小時，一直念下去，什麼意思不管它，每一個字念得很正確，沒有念錯、沒有念漏掉。

At the beginning, you may take about two hours to recite the whole sutra once. After three months, you may take about one and a half hour to recite it once. Half a year later, you can finish it within one hour. One year later, you only need about forty minutes to recite the whole sutra. Why is that so? Because you have familiarized with the texts. You must keep reciting it for ten full hours, paying no regard to the meanings while making sure each word is correctly enunciated without any mistakes and omissions.

十年，你自自然然會講這個經，而且講得跟佛一樣。為什麼？這個方法把你的清淨心念出來、平等心念出來，這叫一心不亂，一心不亂生智慧，智慧自然通達，自然明瞭。十年之後，這部經你講的跟釋迦牟尼佛當年在世所說沒有兩樣。有沒有人願意試試看？  
Ten years down the road, you will naturally be able to lecture on this sutra just like the Buddha did. Why is that so? Because this method has enabled your pure and impartial mind to appear, the state of One Mind Undisturbed. Since this undisturbed mind gives rise to wisdom, you will naturally comprehend the meaning in this sutra. Ten years later, your lecture on this sutra will be no different from that given by Sakyamuni Buddha when he was teaching in this world. Is there anyone who is willing to give it a try?

### **如何做到往生極樂世界可以隨意 - 第 13 集**

#### **How to accomplish the ability to go to the Land of Ultimate Bliss at will?**

真正學習不要著急，不要想我趕快出來講經，不必，開悟之後再出來，你的心是定的。凡是到開悟這個時候，往生極樂世界可以隨意，我想什麼時候去就什麼時候去，一點不礙事。

There is no need to hurry when it comes to real learning. Do not think of coming out to give Dharma lectures to the public as soon as possible. You should only give the lecture after being enlightened because your mind will then be in samadhi (i.e., stillness). Anyone who is enlightened can freely go to the Land of Ultimate Bliss without any hindrance.

這種人對這個世間沒有任何牽掛，所以他隨時可以走得了，想去就去，願意多住幾年也不妨礙，生死自在。同學們可以做實驗，給淨宗同學做一個表法，十年時間。這是自性的智慧開了。現在為什麼不開？

This kind of person has not the least attachment to this world, so he can leave anytime as he desires. There is no hindrance either if he is willing to live for a few more years since he has attained the freedom of birth and death. You can spend ten years to do this experiment and set an example for the Pure Land practitioners. Your innate wisdom would have been uncovered by then. Why is your wisdom not uncovered now?

現在你心不定，你有妄想、你有雜念。用這個方法，海賢老和尚是用念佛的方法，我們可以用讀經的方法，十年專讀這部經。不要求解，只念經，不要念註解，用經本的原文你去念十年。

Because you have wandering and distracting thoughts, your mind is unsettled now. Great Master Hai Xian used the Buddha-name chanting method to uncover his wisdom. We can use the method of sutra recitation by focusing on reciting this sutra for ten years. During this period, do not seek to understand the meanings, neither should you recite Upasaka Huang's annotation on this sutra. You just have to concentrate on reciting the original texts of this sutra for ten years.

十年之後你再看黃念祖老居士的註解，一絲毫障礙都沒有，沒有一句你不懂，自自然然全部通達了。然後你看淨土群經，或者看《大藏經》，沒有一點障礙。

Ten years later, when you read Upasaka Huang's annotation, you will have no obstacles at all. There is not a phrase in the annotation that you cannot understand because you will naturally comprehend them all. Then, when you read the Pure Land canonical scriptures or *the Great Buddhist Canon*, you will have no barriers at all.

### **這句佛號為什麼有這麼大的能量 – 第 14 集**

#### **Why does this Amitabha Buddha's name have such great power?**

「如上諸賢」，這是大聖大賢，「所以盛讚此經者，蓋以本經持名念佛法門，圓滿直捷，方便究竟，一超直入，最極圓頓」。表這個法，讚歎這個法門，讓這個法門從我們自身做出來，展示給大家看，人人自然就相信了。

“The above great saints and sages heaped lavish praise on this sutra because the Buddha-name chanting method expounded in this sutra is perfect, direct and essentially expedient. It is the most perfect and swiftest way to attain Buddhahood.” These great saints had set this example

by means of praising the Buddha-name chanting method so that we can demonstrate its real benefits to people through our own practice, thereby enabling everyone to naturally believe in this method.

「以彌陀一乘願海，六字洪名之究竟果覺，作我眾生之因心。以果為因，因果同時。從果起修，即修即果。心作心是，不可思議」。這是重複夏蓮老的原文，讓我們對蓮公所說的深信不疑。

“By using the ocean-like Single-vehicle vows of Amitabha Buddha and the definitive realisation of enlightenment of the six-syllable ‘Na Mo A Mi Tuo Fo’ as our causal practice, we yield the result as we practise because both the cause and result are concurrent. We become a buddha as soon as we chant Amitabha Buddha’s name. This is inconceivable!” This is repeating Upasaka Xia’s original verses so that we will have absolute belief in his words without the slightest doubt.

本經提倡的持名念佛，這個法門確確實實是圓滿直捷，方便究竟，一超直入，圓極了，頓極了；圓是圓滿，沒有絲毫欠缺，頓是快速，像第十八願所說的一念、十念必定得生。

The Buddha-name chanting advocated in this sutra is indeed a perfect, direct and essentially expedient method. It is the most perfect and swiftest way to attain Buddhahood because one does not need to undergo various stages of cultivation. This method is perfect without the slightest shortcoming and its achievement is immediate. As stated in the eighteenth vow in this sutra, one will surely be reborn in the Pure Land if one single-mindedly chants Amitabha Buddha’s name one to ten times in the final moment of his life.

這句佛號為什麼有這麼大的能量？下面說出來，這是彌陀一乘願海。一乘願海，一乘是成佛，願是四十八願，本經第六品，把阿彌陀佛四十八願全說出來了，願願都兌現了。往生到極樂世界，彌陀四十八願你全得到，他所發的願我們受用到了。

Why does this Amitabha Buddha’s name have such great power? The following phrase says it: it is because of the ocean-like Single-vehicle vows of Amitabha Buddha (‘Single-vehicle’ means becoming nothing but a buddha, while ‘vow’ refers to Amitabha Buddha’s Forty-eight Vows which are fully expounded in the sixth chapter of this sutra and every vow had been

fulfilled). By being reborn in the Land of Ultimate Bliss, we will benefit from all the Forty-eight Vows of Amitabha Buddha.

### **念阿彌陀佛所有一切諸佛全念到了 – 第 15 集**

**By chanting Amitabha Buddha's name, we are being mindful of all buddhas.**

一生圓滿成佛，顯示在四十八願當中，修行的方法就是南無阿彌陀佛這一句名號，這句名號是究竟果覺，是阿彌陀佛證得的。這句名號是什麼意思？阿彌陀佛這四個字全是梵文，翻成中國的意思，阿是無，彌陀是量，佛是覺悟，不是不能翻，能翻。能翻為什麼不翻？尊重不翻，無量覺。

Perfect achievement of Buddhahood within one lifetime is illustrated in the Forty-eight Vows and the method of cultivation is chanting 'Na Mo A Mi Tuo Fo' (i.e., Amitabha Buddha's name). This name embodies the definitive realisation of enlightenment attained by Amitabha Buddha. What is its connotation? This four-syllable 'A Mi Tuo Fo' is a Sanskrit word. When translated into Chinese, 阿 (Ā) means 'none', 彌陀 (Mítuó) denotes 'finite' while 佛 (Fo) means 'enlightenment'. This name can be translated, but why was it not being translated? It was not translated out of respect for the original Sanskrit word. Amitabha Buddha denotes infinite enlightenment.

那我們問一問，哪一尊佛不是無量覺？只要是佛都是無量覺；換句話說，這個名號是十方三世一切諸佛的通名、總名，念這一句佛號，十方三世所有一切諸佛全念到了，一個都沒有漏掉，我們將來成佛也是無量覺。

Let's pose this question: which buddha is not replete with infinite enlightenment? All buddhas are perfectly enlightened. In other words, Amitabha Buddha is a general name shared by all buddhas of the ten directions and in the three periods of time. Therefore, by chanting this Amitabha Buddha's name, we are being mindful of all buddhas of the ten directions and in the three periods of time. None of the buddhas is left out. When we become a buddha in the future, we will also be replete with infinite enlightenment.

所以，無量覺是佛的果德，我們今天用他的，用這個果作我因心，你看，以果為因，因果同時。從果起修，即修即果，這一句阿彌陀佛就是成佛，佛就是阿彌陀，阿彌陀就是成佛。

Hence, infinite enlightenment is the resultant merit of buddhas. Today, we use this realisation (merit) as our causal practice. Since both the cause and result are concurrent, we yield the result as we practise. Chanting this single phrase of ‘Amitufo’ connotes becoming a buddha (inferring that all buddhas had attained infinite enlightenment).

確確實實符合淨宗的原理，「是心是佛，是心作佛」，是心是佛是我們本有的，這自性，我們念阿彌陀佛，是是心作佛，哪有不成就的道理！決定到極樂世界去作佛去了，真正不可思議。

This is indeed in line with the theory of Pure Land Buddhism i.e., this mind is a buddha’s mind; this mind thus becomes a buddha. This buddha-mind is our own true nature. It is innate to us. When we chant Amitabha Buddha’s name single-mindedly, this mind becomes buddha, so there is no reason we will not become a buddha. We will certainly be reborn in the Land of Ultimate Bliss and become a buddha there. This is truly inconceivable!

### **什麼是諸佛所行的境界 – 第 16 集** **What is the method practised by all buddhas?**

蕩益大師在《要解》裡面所說的。「一聲阿彌陀佛，即是釋迦本師於五濁惡世所得之阿耨多羅三藐三菩提法」。這句話什麼意思？是給我們說明釋迦牟尼佛是怎麼成佛的，他修什麼法門成佛的。他在五濁惡世，阿耨多羅三藐三菩提就是無上菩提，就是成佛。As Great Master Ou Yi<sup>4</sup> said in the *Commentary of the Amitabha Sutra*, “Chanting Amitabha Buddha’s name was the method used by our original teacher, Sakyamuni Buddha to attain *anuttara-samyak-sambodhi* (supreme, perfect enlightenment) in the evil world of five turbidities.” What does this mean? It tells us the method Sakyamuni Buddha practised to attain Buddhahood (*anuttara-samyak-sambodhi*) in the evil world of five turbidities.

釋迦牟尼佛是念佛成佛的，就是一聲阿彌陀佛，就是釋迦本師於五濁惡世所得的無上菩提。「今以此果覺全體授與濁惡眾生」，我們今天是五濁惡世的眾生，釋迦他自己成就的，他這個方法成就的，念佛成佛的，今天他把他自己成佛的方法傳授給我們。

Our original teacher, Sakyamuni Buddha attained supreme bodhi in the evil world of five turbidities by chanting Amitabha Buddha’s name. The commentary states, “Today, I (Sakyamuni Buddha) impart this realisation of enlightenment (i.e., Amitabha Buddha’s name)



to sentient beings in the evil world of five turbidities.” Today, we are sentient beings in the evil world of five turbidities, and Sakyamuni Buddha taught us the Buddha-name chanting method that he practised to attain Buddhahood.

所以，這個法門是諸佛所行的境界。「唯佛與佛能究竟」，徹底明瞭，理事通達明瞭，要到成佛才知道，「非九界自力所能信解」，九界，菩薩以下，菩薩、緣覺、聲聞，下面是六道，叫九法界。九法界的人沒有這麼高的智慧，對於淨宗之妙，他沒有辦法理解。

That’s why this Pure Land method is practised by all buddhas. “Only buddhas can fully comprehend this reasoning. Sentient beings of the Nine Dharma Realms (i.e., bodhisattvas, pratyekabuddhas, śrāvakas, heavenly beings, human beings, asuras, animals, hungry ghosts and hells) can neither believe nor understand it with their own intellectual ability.” Sentient beings of the Nine Dharma Realms do not have such great wisdom, so they cannot understand the marvellousness of Pure Land Buddhism.

蕩益大師說出這個話，讓印光大師佩服得五體投地，為什麼？這是過去祖師大德沒有說過的，蕩益大師說出來。「又曰」，還是《要解》裡的話，「舉此體」，這個體是法界體，遍法界虛空界是彌陀的身土，是彌陀的身，是彌陀的土，就是極樂世界。

「亦即舉此體作彌陀名號，是故彌陀名號即眾生本覺理性」，這個也是沒有人說過的。Great Master Yin Guang<sup>12</sup> expressed profound admiration for Great Master Ou Yi’s words. What is the reason? Because the past patriarchs and great masters had never mentioned this before, but Great Master Ou Yi said it. It is also stated in the commentary, “Amitabha Buddha’s Dharma body and his Pure Land are everywhere throughout the empty space of the Dharma realms, so is Amitabha Buddha’s name. Hence, Amitabha Buddha’s name is sentient beings’ innate enlightenment and original nature.” No one has ever said this before either.

這句阿彌陀的名號，就是我們的自性，真如本性，就是我們老祖宗給我們講的本性本善，人之初，性本善。本性本善是什麼？就是這一句阿彌陀佛。「可見此經正是如來稱性極談」。黃念祖老居士最後這一段話說明白、說清楚了，為什麼古德說《無量壽

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<sup>12</sup> (1862-1940) The 13<sup>th</sup> Patriarch of the Pure Land school.

經》是如來稱性的極談，講到究竟圓滿、講到極處，蕩益大師這兩段話可以做為說明，真的，不是假的。

This Amitabha Buddha's name is our own true nature, which is the intrinsically good nature taught by our ancestors. What is our intrinsic good nature? It is this Amitabha Buddha's name. "Evidently, this sutra is the most perfect doctrine that corresponds exactly with the intrinsic nature of the Tathagatas." Upasaka Huang's last paragraph here clearly explains why the past great masters described *the Infinite Life Sutra* as the most perfect doctrine that corresponds with the intrinsic nature of the Tathagatas. Great Master Ou Yi's words can serve as an illustration. This is true and not false.

### 怎樣才能看到宇宙萬物的真相 – 第 17 集

#### How can we see the reality of everything in the universe?

「觀經云：是心是佛，是心作佛」，這兩句是世尊在《觀無量壽經》上跟我們講淨土宗的理論，淨土這個法門根據什麼道理建立的。沒有明確的道理我們不能相信、不能接受，佛把這個道理說出來，就這八個字。是心是佛，佛是什麼？佛的意思是覺，是心是覺，覺就是佛。可是我們現在怎麼樣？我們現在是心是迷，它不是覺。

*The Contemplation Sutra* states, "This mind is a buddha's mind; this mind thus becomes a buddha." These two phrases are the theory of Pure Land Buddhism proclaimed by the Buddha in *the Contemplation Sutra*. The Buddha told us the basis of the Pure Land method because without a clear reason, we cannot believe and accept it. 'This mind is a buddha's mind' - what does 'buddha' mean? It means enlightenment, so this mind is enlightened (buddha). But what has happened to us now? Our mind is now deluded and not enlightened.

迷就是眾生，覺就是佛，是一不是二，眾生覺了，成佛了，佛迷了變成眾生。這個宇宙從哪裡來的？大乘教裡佛給我們說，這宇宙是假的，不是真的。《金剛經》裡頭描繪得就非常好，《金剛經》一首偈子說，「一切有為法，如夢幻泡影，如露亦如電，應作如是觀」。

Being deluded is a sentient being, and being enlightened is a buddha. Both buddhas and sentient beings are one and not two because sentient beings become buddhas when they are enlightened and buddhas become sentient beings when they are deluded. Where did this universe come from? In the Mahayana teachings, the Buddha told us that this universe is illusory and not real.

There is one stanza in *the Diamond Sutra* which depicts this very well. It reads, “All conditioned dharmas are like dreams, illusions, bubbles and shadows. They are like dew and lightning. We should contemplate them as such!”

這首偈說明整個宇宙的真相，是什麼？是一場夢，我們在作夢，把夢中境界以為是真的，錯了，不是真的。它的存在像露水，露水我們常見的，太陽出來了，一會就乾了、就沒有了；如電，電是閃電，一閃，再痕跡也找不到了，不是真的，是假的。所以把它當作夢境、把它當作閃電，對了，你看到宇宙萬物的真相了。

This stanza illustrates the reality of the whole universe. What is this universe? It is a dream. When we are dreaming, we think that the realm of dream is real but it is actually not real. Its existence is just like the dew which disappears shortly after the sun rises. It is like a flash of lightning which leaves no trace at all. It is illusory and not real. Hence, by regarding the universe as the realm of dream and a flash of lightning, you will see the reality of everything in the universe.

### **每一個往生淨土的人跟佛都見過面 – 第 18 集**

**Everyone who was reborn in the Pure Land had met Amitabha Buddha before.**

宇宙從哪來的？萬物從哪來的？生命從哪來的？我從哪來的？六祖惠能大師講得好，他開悟的時候最後一句話，我們這些疑問他總答了，「何期自性，能生萬法」，沒有想到我們的自性能生萬法，就是能生宇宙、能生一切法、能生生命。

Where did the universe come from? Where did everything come from? Where did life come from? Where did I come from? All our questions had been answered in the last verse proclaimed by the Sixth Patriarch of the Zen school, Great Master Hui Neng (638 – 713) when he attained enlightenment. He said it well, “Who would have thought that the true nature can produce myriads of phenomena!” It never occurred to us that our true nature can yield myriads of phenomena (i.e., it can produce the universe, as well as all things and lives).

我從哪裡來？自性變現的，自性在夢中，做了一場夢，沒有一樣是真的。海賢老和尚知道，常常告訴人，念阿彌陀佛，這句佛號是真的，除這個之外全是假的。他能說出這個話來，這就是《六祖壇經》，這就是《金剛經》，明心見性的人說出來的，這是事實真相。假的就應該放下，就不需要去理會它；真的要抓緊，我們才能夠提升自己。

Where did I come from? I was manifested by the true nature when it was having a dream, so nothing is real. Great Master Hai Xian (1900 – 2013) knew this, so he always advised people to chant Amitabha Buddha's name because other than this name, everything else is illusory. He could say these words which are taught in *the Platform Sutra* and *the Diamond Sutra*, and are uttered by those who had seen into their mind and true nature (i.e., people who are enlightened). This is a reality! Only by letting go of the illusory and grasping the real can we improve ourselves.

極樂世界是真的，一真法界，阿彌陀佛是真的，彌陀名號也是真的，信願持名，臨命終時佛就來接引你往生。我相信每一個往生的人跟佛都見過面，他要不見面，他怎麼能預知時至！什麼時候佛來接他，是佛告訴他的。或是提前，或是推後，跟阿彌陀佛都可以商量，阿彌陀佛很慈悲。

The Land of Ultimate Bliss which is the One True Dharma Realm, is real. Both Amitabha Buddha and his name are also real. If we chant Amitabha Buddha's name with belief and vow, Amitabha Buddha will come to receive us to the Pure Land in the final moment of our life. I believe everyone who was reborn in the Pure Land had met Amitabha Buddha before. Otherwise, how could they foreknow the time of their rebirth in the Pure Land? It was Amitabha Buddha who had told them when he would come and receive them to the Pure Land. Amitabha Buddha is very compassionate, so we can negotiate with him whether we wish to leave this world earlier or later.

### **造作嚴重罪業有辦法不墮地獄 – 第 19 集**

**There is a way to escape falling into hell for people who had committed serious karmic misdeeds.**

瑩珂是出家人，破戒的比丘，不守清規的，造作嚴重的罪業。這個人的好處就是他相信因果，他相信有地獄。他自己常常想，自己所作所為跟經上一對比，肯定墮無間地獄，想到無間地獄他就害怕、就恐懼了。那怎麼辦？

Venerable Ying Ke of the Song dynasty was a bhiksu who had committed serious karmic misdeeds as he broke the precepts and did not abide by the rules. His strength was he believed in the law of causality and the existence of hell. He often reflected and compared his deeds with the teachings in the sutras, so he knew well that he would surely fall into the hell of

unremitting pain (i.e., the *Avici* hell; the lowest hell of the hell realms) after death. The thought of the endless hell made him frightened. What could he do then?

向同參道友請教，有沒有辦法來救他，讓他不墮地獄。就有個同學送他一本《往生傳》，他看了，非常感動，看到每一個人念佛往生他都流淚。最後下定決心，一心專念阿彌陀佛，真的放下萬緣，三天三夜不眠不休，一句佛號念到底。

He sought his fellow practitioners' advice whether there was a way to save him from falling into hell. One of the practitioners gave him the book, *Biographical Accounts of Rebirth in the Pure Land*. After reading it, he was deeply moved. He wept as he read the accounts of those who were reborn in the Pure Land by chanting Amitabha Buddha's name. He really let go of all worldly matters as he finally made up his mind to single-mindedly chant Amitabha Buddha's name for three days and three nights without taking a moment of rest.

念到第三天，阿彌陀佛來了，告訴他，你還有十年壽命，等你臨命終時，我來接引你。這感應不可思議！你看，一心專念，三天三夜就把阿彌陀佛念來了。古人有句話說「福至心靈」，這個人福報來了，他突然就聰明了，智慧開了，瑩珂也是這樣的。

On the third day of his chanting, Amitabha Buddha came and told him that he still had ten years to live, and that he would come to receive him to the Pure Land in the final moment of his life. This seeking-and-response was inconceivable! You see, his single-minded chanting for three consecutive days and nights had generated a response from Amitabha Buddha. The ancients had a saying, "When one's fortune comes, one becomes wise." When a person's fortune comes, he suddenly becomes wise. Venerable Ying Ke was also like this.

佛跟他講十年之後接他往生，他立刻向阿彌陀佛要求，他說我的劣根性很重，我禁不起誘惑，別人來引誘我，我又會犯罪，我十年壽命不要了，我現在跟你走。這就是福至心靈，這機會太好了，還能等嗎？

When Amitabha Buddha told Venerable Ying Ke that he would come to take him to the Pure Land ten years later, Venerable Ying Ke immediately said to Amitabha Buddha, "I have deep-seated inferior nature and cannot resist temptations. When others come to tempt me, I will commit misdeeds again. I don't want this 10-year lifespan. I just want to follow you to the Pure Land right away." This is what we call, "When one's fortune comes, one becomes wise." Could he wait any longer when this was a great opportunity?

阿彌陀佛答應他，告訴他，三天以後來接引你。三天是什麼意思？叫他表法，現在帶走了沒人知道，讓他留三天，三天告訴大家，三天之後佛來接引我往生。

Amitabha Buddha agreed and told him that he would come to take him to the Pure Land in three days. Why three days? Because Amitabha Buddha wanted him to set an example for others. Had Amitabha Buddha taken him to the Pure Land at that moment, no one would have known about his rebirth in the Pure Land. Amitabha Buddha let him stay for three more days so that he could tell everyone that Amitabha Buddha would come to take him to the Pure Land in three days.

寺廟裡頭沒有一個人相信，為什麼？他是個破戒的比丘，說話不算話的，常常打妄語。好在三天不長，咱們等著看就是了，看你三天往不往生？到第三天，要求大眾念佛送他往生。大眾當然歡喜，我們大家來送你往生。

But no one in the temple believed in what he said. What is the reason? Because he was known for breaking the precepts and breaking his promise, and often lied. They said, “Luckily three days isn’t that long. Let’s wait and see if you could go to the Pure Land in three days.” On the third day, Venerable Ying Ke requested everyone to chant Amitabha Buddha’s name to send him off. Of course, they were happy to do so.

念了大概一刻鐘，瑩珂法師告訴大家，阿彌陀佛來了，他看得見，別人看不見。跟大眾告別，我跟佛到極樂世界去了，說了真走了。

After everyone chanted Amitabha Buddha’s name for about fifteen minutes, Venerable Ying Ke told them that Amitabha Buddha had come (he saw Amitabha Buddha, but not others) and bade farewell to them, saying that he was bound for the Land of Ultimate Bliss with Amitabha Buddha. Having said this, he really left.

### **不怕吃虧上當我們只要極樂世界 – 第 20 集**

**All we want is to be reborn in the Land of Ultimate Bliss, so we are neither afraid of suffering losses nor being deceived.**

如何修清淨心？就是念佛，心裡頭只有阿彌陀佛，除阿彌陀佛之外什麼都不要放在心上，心就清淨了。我們眼見色、耳聞聲，六根接觸六塵境界，統統把它放在心上就壞了，我們心被染污了、心動了；心動就不平等，心被染污就不清淨。

How do we cultivate purity of mind? We can do so by focusing our mind on chanting Amitabha Buddha's name. If we do not retain anything in our mind except Amitabha Buddha's name, then our mind will be pure. By contrast, if we retain everything that our six-sense organs are in contact with, then our mind will be defiled and moved. The mind becomes partial when it is moved, and impure when it is defiled.

不是叫我們不看不聽，不是的，看了聽了不放在心上，就對了，永遠保持清淨平等覺，恢復我的清淨平等覺。清淨平等覺就是真心、就是佛心，那個心就是佛。現在我們這樣幹法，就是是心作佛，本來是佛，現在又作佛，現在把阿彌陀佛放在心上，除阿彌陀佛之外統統不要放在心上，就對了。

It is not that we are forbidden to see and hear, but we will not retain everything that we see and hear in our mind. We would then be on the right track because our intrinsically pure, impartial and enlightened mind will be restored and maintained forever. Purity, impartiality and enlightenment is the true mind (i.e., the enlightened mind, the buddha-mind). By practising in this way now, our originally enlightened mind becomes buddha again. Just be mindful of Amitabha Buddha and nothing else, and we are on the right track.

放在心上就錯了，放在心上是妄想、是雜念，心被染污了、被動搖了，不會覺悟，只會迷惑。問一般人為什麼不敢用真心、不敢跟人說實話？都是怕上當、怕吃虧。我們學佛到極樂世界，不怕吃虧，不怕上當。

It is wrong to retain other things in our mind because those are wandering and distracting thoughts that cause our mind to be defiled and moved. Consequently, we will only become deluded and will not attain enlightenment. If we ask ordinary people why they dare not use the true mind and tell the truth, they would say that they are afraid of being fooled and suffering losses. Since we are learning Buddhism and will eventually go to the Land of Ultimate Bliss, we are neither afraid of suffering losses nor being deceived.

我們只要極樂世界，其他的什麼都不要，這個地方統統放下，你們要都給你們，歡歡喜喜給你們，不要了，清淨平等心才能現前。障礙在自己這邊，要肯放下，就是一句佛號、一部《無量壽經》。所以「本來是佛，現又作佛，是故當下即佛」，這是真的不是假的。



All we want is to be reborn in the Land of Ultimate Bliss and not anything else! We have let go of everything here, so we are happy to give whatever others want. Only then can our pure and impartial mind appear. We must be willing to let go of everything except Amitabha Buddha's name and *the Infinite Life Sutra* because the hindrance is in us. That's why this phrase is so true and not false at all: "You are originally a buddha and you become a buddha again now, so you become a buddha instantly."

佛跟我們沒有距離、沒有先後，沒有距離是沒有空間，沒有先後是沒有時間，當下就是。「直捷了當，方便究竟，奇特殊勝，不可思議」。

Distance (i.e., space) and sequence (i.e., time) do not exist between buddhas and us, so we become a buddha right here and right now. As stated in the annotation, "The Buddha-name chanting method is a direct, essentially expedient, rare, special and marvellous method to attain Buddhahood. It is inconceivable!"

### **一味用真心跟佛就相應 – 第 21 集**

**If you use the true mind conscientiously, you will correspond with Amitabha Buddha.**

「故知此介爾能念之心，即是如來果覺」。這一段是教我們用什麼心去念佛，引申的意思，用什麼心來過日子，用什麼樣的心來工作，用什麼樣的心來待人接物。你要是用真心，跟佛就相應。一味用真心，用成習慣了，沒有一個人不相信你，沒有一個人不尊重你，沒有一個人不讚歎你。你真誠，你不欺騙別人，別人欺騙我我也不欺騙他，別人傷害我我也不傷害他。

"We should thus know that this extremely subtle mind that can chant Amitabha Buddha's name is the Tathagatas' realisation of enlightenment." This phrase teaches us what kind of mind we should use to chant Amitabha Buddha's name. It can be extended to mean what frame of mind we should apply in daily life, at work and when dealing with people and matters. If you conscientiously use the true mind and make it habitual, you will correspond with Amitabha Buddha and no one will not trust you, respect and praise you. Being sincere, you will not deceive or harm others even if they treat you otherwise.

真心是善心，純淨純善。妄心是惡心，是不善的，自私自利，起心動念損人利己，這是搞六道輪迴，六道輪迴裡頭搞三惡道的。為什麼？他心不善。處處想著如何利益人、如何幫助人、如何成就人，這是善心，善心生三善道。

True mind is a purely wholesome mind. Deluded mind is an evil, unwholesome and selfish mind whereby one's thoughts are always on taking advantage of others for personal gain. The karmic consequence of having such thoughts is transmigration within the Three Evil Realms (i.e., the realms of hells, hungry ghosts and animals). Why is that so? Because their mind is unwholesome. Conversely, if we always think of ways to benefit others and help them succeed in their endeavour, such thoughts are wholesome and will result in rebirth in the Three Good Realms (i.e., the realms of heavens, human beings and asuras).

我們斷惡修善，不把斷惡修善放在心上，心上只放阿彌陀佛，只念這一句阿彌陀佛就對了，完全正確。用阿彌陀佛的心處事待人接物，沒有不生極樂世界的道理！會像瑩珂一樣，瑩珂一念回轉用真心了，感佛來應，見到佛，三天往生。這是他自己甘心情願的，他還有十年壽命不要了，這是智慧，智慧的選擇。

When we cease wrongdoings and practise virtues, we should not imprint them on our minds. We should only be mindful of Amitabha Buddha and retain his name in our mind. We are then on the right track. If we use the mind of Amitabha Buddha to deal with people, matters and things, there is no reason we will not be reborn in the Land of Ultimate Bliss! We will be like Venerable Ying Ke who managed to generate a response from Amitabha Buddha who came to take him to the Pure Land in three days after he turned around and used the true mind. He had willingly chosen to leave for the Pure Land early and did not want his 10-year lifespan. It was a wise decision made.

### **真實智慧從哪裡來 – 第 22 集**

#### **Where does true wisdom come from?**

「契理者，蓋本經乃住真實慧，開化顯示真實之際，並惠以真實之利，純一真實」，這部經上給我們講了三個真實，我們希望自己要能得到。用真心過日子，肯用真心是過佛菩薩的生活，世間人用妄心，我們在《無量壽經》上學到真心，我們不用妄心。

“This sutra corresponds with the truth because Bhiksu Dhamakara remained focussed on true wisdom, the great bodhisattvas teach and clearly demonstrate the ultimate truth, and the

Buddha bestowed upon sentient beings the real benefit. It is purely true.” This sutra has proclaimed three trueness to us and we hope we can obtain them all. If we are willing to use the true mind in daily life, we are leading the lives of buddhas and bodhisattvas. While worldly people use the deluded mind, we do not use it because we have learned about using the true mind in *the Infinite Life Sutra*.

真實之際，一般人叫它真理，大乘裡面叫自性，叫法性，真如本性。如何能證得？要用真實智慧。真實智慧從哪裡來？自性本有的，不在外頭。佛菩薩真實智慧透出來了，他在日常生活上用上了，工作上用上了，待人接物用上了，真實智慧。真實智慧用真心，真心生智慧，真心是清淨心，是平等心。

Ordinary people refer the ultimate truth to the principle of reality while the Mahayana sutras call it ‘the true nature or original nature.’ How can the true nature be realized? It can be realized if we use true wisdom. Where does true wisdom come from? It is innate to the true nature and is not obtained externally. Buddhas and bodhisattvas apply their uncovered true wisdom in daily life, at work and when they deal with people, matters and things. Wisdom arises when one uses the true mind (which is the pure and impartial mind).

清淨心是小乘的，平等是大乘，清淨沒有染污，平等沒有動搖。清淨平等也就是禪定，自性本定，惠能大師開悟的時候第四句所說的，「何期自性，本無動搖」。自性是真心，真心從來沒有動搖過，不動搖就是平等，像一杯水一樣。

Purity of mind is attained by accomplished practitioners of the lesser vehicle (Theravadins) while impartial mind is attained by accomplished practitioners of the great vehicle (Mahayanists). Purity is undefiled, while impartiality is unmoved. Purity and impartiality are meditative concentration (samadhi) because the true nature is originally in samadhi. As Great Master Hui Neng proclaimed in the fourth verse when he attained enlightenment, “Who would have thought that the true nature is originally unmoved!” The true nature is the true mind that never moves. ‘Never moves’ is the state of impartiality, like a glass of water.

所以我們供佛，什麼供具沒有都可以，水一定要供，要供一杯水，水代表什麼？代表清淨平等。不是佛要的，是我們要的，我們看到佛前這杯水，時時刻刻提醒我們，我的心要清淨、要平等，它不是別的意思。為什麼？清淨平等是真心。如果染污了，如果動搖了，它起波浪了，是妄心。

That's why when we make offerings to the Buddha, we can do so without any offerings except a glass of water. What does water represent? It embodies purity and impartiality. It is not because the Buddha wants this offering, but we need it to constantly remind ourselves that our mind must be pure and impartial like this glass of water in front of the Buddha. This is the only reason we offer water to the Buddha. What is the reason? Because purity and impartiality are the state of the true mind. If the mind is defiled or moved, waves have been formed and this is the state of the deluded mind.

**我們要記住真實之利是什麼 – 第 23 集**  
**We must remember what the real benefits are.**

怎麼樣才不被染污？染污是指外面的境界，裡面的情識，眼見色，耳聞聲，六根接觸外面境界，把情識引起來了。情識就是染污，把貪瞋痴慢疑引出來了，把財色名利引出來了，把七情五欲引出來了，你的心就被染污了，你的心不平等了。

How can we guard against defilements? Defilements refer to the external environment and the deluded consciousnesses inside. Deluded consciousnesses arise when the six-sense organs are in contact with the external environment. These consciousnesses are defilements which give rise to greed, anger, ignorance, arrogance, doubt, wealth, lust, fame, and profit as well as the Seven Emotions (i.e., pleasure, anger, sorrow, joy, love, hatred, and desire) and Five Desires. Since your mind is defiled, it is not impartial anymore.

這要用功夫，什麼功夫？不被外面境界所誘惑，這就行了。不被外面境界誘惑，也就是說，境界現前，不要把它放在心上，一定要把它用智慧去觀照。《金剛經》非常好，中國過去讀書人，不一定是學佛的，都沒有一個不讀《金剛經》的。這個時候管用，「凡所有相，皆是虛妄」，提醒我們自己，既然是虛妄的，何必放在心上？

What effort must you make to guard against defilements? You must make an effort not to be tempted by the external environment. That's to say you cannot retain these phenomena in your mind when they appear. You must use wisdom to contemplate them. The ancient Chinese scholars were not necessarily Buddhists, but all of them studied *the Diamond Sutra*. The teaching in this sutra is very useful at this time. We can remind ourselves that 'everything with form is illusory (unreal).' Since they are not real, why bother to retain them in our mind?

放在心上，心就被染污，心就動搖，清淨平等就失掉了。清淨平等失掉，這個心生煩惱，不生智慧。不被外面境界所轉，不被外境干擾，心是清淨的、平等的，生智慧不生煩惱，這個重要。淨宗用什麼方法？用一句佛號，遇到外面境界干擾，「阿彌陀佛」，這一句佛號取而代之。

If we retain them in mind, our mind has been defiled and moved, thereby losing its purity and impartiality. When purity and impartiality are lost, afflictions will arise in our mind, not wisdom. Conversely, if we remain unaffected by the external environment, our mind will be pure and impartial, thereby wisdom arises and not afflictions. This is vitally important. What method does Pure Land practitioners use? We use this single phrase of Amitabha Buddha's name. Every time we are disturbed by the external environment, we should substitute our thoughts with 'Amitufo.'

我心裡頭只有這句佛號，除這句佛號之外什麼都不接受，什麼都不往心裡放，這就對了。妙極了！惠以真實之利，真實之利是什麼？往生極樂世界，這是真實之利；沒有往生之前，信願持名是真實之利，我們要記住。所以經中舉三種真實，稱之為純一真實，絕不是虛假。

We only allow this phrase of 'Amitufo' to be retained in our mind and not anything else. We are then on the right track. This method is awesome! This sutra gives us the real benefit. What is that real benefit? It is rebirth in the Land of Ultimate Bliss. However, prior to our rebirth in the Pure Land, we must remember that 'belief, vow and practice of Buddha-name chanting' are the real benefit. That's why this sutra cites three kinds of trueness, so-called 'purely true.' This is not false at all.

### **我們要怎樣才能不懷疑 – 第 24 集**

#### **How can we have no doubt?**

真正相信有極樂世界，真正相信有因果報應，真正相信發願求生，佛就來接引你，沒有絲毫懷疑。懷疑是障礙，心裡有懷疑的人，念佛人這一生不能往生。為什麼？懷疑在作怪，把你這一生往生極樂世界的機會失掉了，所以決定不可以懷疑。我們要怎樣才能不懷疑？

If we truly believe in the existence of the Land of Ultimate Bliss as well as the law of causality, and earnestly vow to be reborn in that Land, Amitabha Buddha will undoubtedly come to

receive us to the Pure Land. Since doubt is an obstacle, Pure Land practitioners who harbour doubts will not attain rebirth in the Pure Land in this life. Why is that so? Because doubt is the culprit that cause us to lose the opportunity to be reborn in the Pure Land in this life. That's why we must never harbour doubts. But how can we have no doubt?

必須把極樂世界搞清楚、搞明白，理明白，事也搞清楚，才真正不懷疑，真正相信。有許許多多人去過的，都給我們做證明，這些表法作證的萬萬不能疏忽，他們是來成就我們信願念佛。

We must understand and be clear about the truth and phenomena of the Land of Ultimate Bliss. Only then will we really believe in its existence without doubt. Many people who were reborn in the Pure Land had proven its existence to us. We must never neglect the corroborative examples set by them because they are helping us to accomplish belief, vow and practice of Buddha-name chanting.

生到極樂世界圓登四土，極樂世界有四土，一生一切生，一證一切證；換句話說，生凡聖同居土，同時等於生方便土，等於生實報土，等於生常寂光淨土，真正不可思議。There are Four Lands in the Land of Ultimate Bliss. Once we are reborn there, we have successfully ascended all the Four Lands because being reborn in one land is being reborn in all lands, and ascending one land is ascending all lands. In other words, being born in the Land where Sages and Ordinary beings Dwell Together is equivalent to being born in the Land of Skilful Means with Remainder and the Adorned Land of Real Reward as well as the Land of Eternally Tranquil Light simultaneously. This is truly inconceivable!

到極樂世界，你就見到觀音菩薩，見到大勢至菩薩，他們是阿彌陀佛的學生。我們去了，到極樂世界，我們的身分跟他是同學的關係，他是我們的學長，我們是他的學弟，一家人，所以跟他們並肩。

Once we are reborn in the Land of Ultimate Bliss, we will see Avalokitēśvara Bodhisattva and Mahāsthāmaprāpta Bodhisattva who are Amitabha Buddha's students. These two bodhisattvas will become our classmates; they will be our seniors and we are their juniors. Since we are one close-knit family, we are equal in status.

「可見此法門之究竟方便，善應群機」，所有根機的人，只要惡的，五逆十惡，臨命終前一口氣還沒有斷，發願求生，能念一句阿彌陀佛，統統都能往生，這是我們一定要記住的。

That's why Upasaka Huang concluded, "It can be seen that this (Buddha-name chanting) method is essentially expedient and all-embracing." We must remember that people of all capacities, including those who had committed the Five Grave Offences<sup>13</sup> or the Ten Evil Acts,<sup>14</sup> can all attain rebirth in the Pure Land as long as they still have one breath to chant 'Amitufo' once and vow to be reborn in that Land in the final moment of their life.

看到這些事實真相，我們自己衡量自己，這一生能不能往生，符不符合往生的條件？確實符合，只要肯去。沒有一個人不符合的，造作一切罪業，五逆十惡，一念回頭，統統得度。

After seeing these realities, let's examine ourselves if we could attain rebirth in the Pure Land in this life and whether we do meet the criteria for rebirth in that Land. Of course, we do meet the criteria as long as we are willing to go to the Pure Land. None of us does not meet the criteria. Even those who had committed the Five Grave Offences and the Ten Evil Acts would all attain rebirth in the Pure Land should they reform and chant Amitabha Buddha's name in the final moment of their life.

### **我們要相信自己本來是佛 – 第 25 集** **We must believe that we are originally buddhas.**

佛法決定是契理契機，理是真理，如果不契理，那是魔說，不是佛說的。理就是事實真相，諸法實相，法身菩薩證得，雖證得不圓滿，到如來這才真正圓滿。所以我們學佛一定要依佛所說的，這個是第一個條件。

Buddhism definitely corresponds with the universal truth and is adapted to suit all sentient beings' capacities. If it does not correspond with the truth, it was not expounded by the Buddha but is spoken by demons. Even though Dharma-body Bodhisattvas have realized the reality of human life and the universe, their realisation is not perfect. Only the Tathagatas' realisation is

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<sup>13</sup> The Five Grave Offences are killing one's father, killing one's mother, killing an arhat, destroying the harmony of a Sangha group, and causing physical injury to a buddha.

<sup>14</sup> The Ten Evil Acts carried out through bodily actions, speech, and thought: (1) Killing (2) Stealing (3) Sexual misconduct (4) False speech (5) Enticing speech (6) Abusive speech (7) Divisive speech (8) Greed (9) Anger (10) Ignorance.



truly perfect. That's why when we study and practise Buddhism, we must rely on the Buddha's teachings. This is the first criteria.

佛所說的是佛的境界，是佛的正知正見，有時候跟我們的想法看法不一樣，這個時候我們要知道，我們的想法看法錯了，佛是絕對正確的，要把自己的想法看法放下，採用佛的正知正見，這叫學佛。我們跟佛想的不一樣，要依自己的知見，不依佛的教誨，這叫自作孽，決定不能怪佛菩薩。

What the Buddha said are his own state and his correct understandings and views. Sometimes we have different viewpoints from the Buddha. At this time, we must know that our opinions are wrong because the Buddha's understandings and views are absolutely correct. We must let go of our own viewpoints and employ the Buddha's proper views and understandings. This is called learning Buddhism. If we follow our own understandings and views instead of the Buddha's teachings, this is called 'self-inflicted sin.' We definitely cannot blame buddhas and bodhisattvas for the consequences.

所以信比什麼都重要。蕩益大師講六個信，第一個是信自己。信自己信什麼？不是信我們的知見，是佛告訴我們，「一切眾生本來是佛」，我們要有自信，本來是佛。六祖說，「何期自性，能生萬法」。

That's why belief is more important than anything else. The first of the six beliefs taught by Great Master Ou Yi is 'believing in oneself.' What do we believe in? Let's not believe in our own understandings and views, but believe in what the Buddha told us i.e., all sentient beings are originally buddhas. We must be confident in ourselves that we are originally buddhas. As the Sixth Patriarch, Great Master Hui Neng proclaimed, "Who would have thought that the true nature can produce myriads of phenomena!"

這個萬法是全宇宙，整個宇宙。整個宇宙從哪裡來的？從我們起心動念來的。不起心、不動念我們就是佛，本來是佛。起心動念就變成凡夫，為什麼？起心動念是迷；不起心、不動念是覺，覺而不迷。

'Myriads of phenomena' refer to the entire universe. Where did the whole universe come from? It arose from our own thoughts. If we do not give rise to thoughts, we are buddhas, as we originally are. Once we give rise to thoughts, we become ordinary beings. Why is that so? Because giving rise to thoughts is delusion while enlightenment is otherwise.

我們要相信這個事實真相，佛就能幫助我們回歸自性，佛能夠幫助我們回頭是岸。我們沒有這個自信心，那就沒有成佛的因。佛教導我們，幫助我們回頭，這是緣。因是自己本有，緣是佛菩薩，有因有緣果報就現前，這個果報就是成佛。

If we believe in this reality, the Buddha will be able to help us return to our own true nature and reform. If we do not have confidence in ourselves, it means that we do not have the cause to attain Buddhahood. The Buddha's teachings to help us reform is the condition. The cause is innate to us while the condition lies in buddhas and bodhisattvas. The karmic consequence of achieving Buddhahood will appear when both the cause and condition are present.

### **念佛法門超越時空 超越一切 – 第 26 集**

#### **The Buddha-name chanting method transcends time, space and everything.**

淨宗成佛是分兩個階段，第一個階段到極樂世界，第二個階段在極樂世界成佛。為什麼？方便、容易，可以保證我們這一生成就。阿彌陀佛四十八願清楚明確的告訴我們，縱然自己造了五逆十惡，只要真正懺悔肯回頭，後不再造，念佛統統都能往生。

In Pure Land Buddhism, attaining Buddhahood is divided into two phases: the first phase is reborn in the Land of Ultimate Bliss, while the second phase is attaining Buddhahood in that Land. Why is that so? Because this method is convenient and easy to practise, and can guarantee us successful attainment of Buddhahood in this life. The Forty-eight Vows of Amitabha Buddha clearly told us that even if we had committed the Five Grave Offences and the Ten Evil Acts, we can all be reborn in the Pure Land by chanting Amitabha Buddha's name as long as we truly repent and are willing to reform (i.e., not repeating the same mistakes again).

這是八萬四千法門裡頭所沒有的。所以前面給我們說，本經殊勝在契理而又契機，這一段講了契機，機是指一切眾生。這個法門普度一切眾生，一個都不漏，只要你真正相信，真正發願，懺除業障，後不再造，發菩提心，一向專念，你就有分，你就成就了。

None of the 84,000 Dharma methods offers this benefit. As aforementioned, this sutra is special because it corresponds with the truth and is adapted to suit all sentient beings' capacities. This method universally helps sentient beings attain liberation without leaving anyone out. As long as you truly believe and vow to be reborn in the Pure Land, and eradicate your karmic obstacles,

do not repeat the same mistakes again, bring forth the bodhi mind (i.e., bodhi resolve) and single-mindedly concentrate on chanting Amitabha Buddha's name, you will succeed in your practice.

這裡告訴我們契機，不但它契一切眾生的根機，而且也契合時機。時機是什麼？時節、時代。三千年前的社會這個法門管用，三千年後的今天也管用，三千年以後的時代還是管用，無論在什麼時候，一切時、一切處全都管用，這個是八萬四千法門任何一個法門都做不到的。淨宗念佛往生不退成佛，超越時空，超越一切，沒有障礙。

Not only does this method embrace sentient beings of all capacities, it is also adapted to suit people in all eras to practise. That's why this method worked in the society three thousand years ago and also works three thousand years later today. It will still work three thousand years later in the future. It works at all times and in all places. None of the 84,000 methods can do that. The Buddha-name chanting method for reborn in the Pure Land and attaining Buddhahood without retrogression transcends time, space and everything without hindrance.

經上說得很清楚，阿彌陀佛無盡的慈悲，感一切諸佛如來今現在說法，沒有不說這部經的，而且諸佛法運終結的時候，一切諸佛都有正法、像法、末法，到法滅的時候，諸經滅盡，最後的一百年《無量壽經》還在，《無量壽經》最後滅。這個就是表法，表這部經能契當前及未來社會，管用。

It is very clearly stated in the sutra that Amitabha Buddha's unbounded compassion has moved all buddhas who are currently teaching the Dharma, to expound this sutra. Moreover, when all the sutras and treatises have disappeared from the world at the end of the Dharma Ending Age (there are Dharma Perfect Age, Dharma Semblance Age and Dharma Ending Age for the fate of all buddhas' teachings), this sutra will be the last to extinct as it will remain in this world for a further hundred years. It implies that this sutra is adapted to suit the present and future society.

### **念佛不妨礙工作 工作不妨礙念佛 – 第 27 集**

**Chanting Amitabha Buddha's name does not hamper one's work and work does not hinder one's chanting.**

「淨宗之妙，在於不離佛法而行世法、不廢世法而證佛法」。這個四句，海賢老和尚做出來給我們看了。他一生農耕，開荒，山野裡面的荒地，他把它開發出來耕種糧食。

“The marvellousness of Pure Land Buddhism is one can perform mundane affairs without abandoning Buddhism. One can still succeed in cultivation without neglecting mundane affairs.” Great Master Hai Xian had demonstrated this for us to see. He had been farming and reclaiming wastelands all his life to cultivate food.

一個人一生九十二年，他只一個人開發的荒地，我們看的報告，一百多畝，面積可觀，種糧食、種蔬菜、種水果，照顧幾千人、幾萬人，這是世法。一句佛號沒有一天忘掉，那是佛法。

For 92 years, he alone had developed a considerable area (more than one-hundred acres, according to the report we read) of wastelands in the mountain to grow food, vegetables and fruits. He had also taken care of tens of thousands of people with his farm produce. These are mundane affairs. There was not a single day he forgot to chant Amitabha Buddha's name. This is Buddhism.

耕田，心裡念佛，除草，不妨礙念佛，念佛不妨礙工作，工作不妨礙念佛。就像六祖惠能大師，在黃梅八個月，這四句也是他的寫照。

He chanted Amitabha Buddha's name in his heart while he ploughed and weeded the land, so chanting did not hamper his work and labour did not stop him from chanting. Just like the Sixth Patriarch, Great Master Hui Neng who had been staying in Huang Mei for eight months. The above phrase is also a portrayal of Great Master Hui Neng.

他所幹的事情，舂米、破柴，五祖那個時候的道場有幾千人，每天要吃飯，每天要燒火，他是樵夫出身的，這是他的本行，每天破柴、舂米，供養大眾。破柴、舂米不妨礙參禪。禪是什麼？內不動心，外不著相。

At that time, the Fifth Patriarch's monastery had thousands of people who needed to eat every day, so they had to cook daily. Since Master Hui Neng was a woodcutter (i.e., his line of work), he threshed the rice and split firewood every day to serve the public. Splitting firewood and threshing rice did not hinder him from practising meditative concentration (Skt. *dhyana*). What is *dhyana*? It denotes: within, the mind is unmoved, and without, the mind is unattached to the phenomenal appearances.

所以他幹得很起勁，幹得很歡喜。到成熟了，沒人知道，五祖知道，他自己知道。五祖提出來要傳法，自己年老了要傳衣鉢。他為什麼早不說遲不說，要在這個時候說？這個時候接班人成熟了，八個月的訓練成功了。

That's why he worked very hard and very happily. When he attained Buddhahood, no one was aware of it except Hung-jen (the Fifth Patriarch) and he himself. Considering his old age, the Fifth Patriarch one day announced his intention to transmit the robe and bowl of the Zen lineage. Why did the Fifth Patriarch choose to make the announcement then, and not earlier or later? Because the Fifth Patriarch knew the successor had accomplished in his cultivation after eight months of training.

你看他八個月在道場裡，道場裡頭有禪堂，他沒有去坐過一支香，道場也有講堂，他沒有聽一次經。他參的是什麼？就是外不著相，內不動心。

You see, during his 8-month stay in the monastery, Great Master Hui Neng had neither engaged in seated meditation for even a duration of burning one stick of incense nor had he listened to a single Dharma lecture. How did he cultivate meditative concentration? He cultivated: within, the mind is unmoved, and without, the mind is unattached to the phenomenal appearances.

### **能相信淨土那是大善根大福德 – 第 28 集**

#### **People who can believe in the Pure Land method have profound virtuous roots and great fortune.**

釋迦牟尼佛四十九年所說的一切法，最後都歸淨土。《華嚴經》末後善財童子五十三參，普賢菩薩十大願王導歸極樂，《法華》、《楞嚴》，大經大論沒有一部最後不歸淨土。

All the teachings expounded by Sakyamuni Buddha in forty-nine years ultimately revert to the Pure Land. For example, both Sudhana's visits to the fifty-three wise teachers and the Ten Great Vows of Samantabhadra Bodhisattva for returning to the Land of Ultimate Bliss are expounded in the last chapters of *the Avatamsaka Sutra*. None of the great sutras and treatises such as *the Lotus Sutra* and *the Suramgama Sutra* does not revert to the Pure Land in the end.

歸淨土就是大圓滿，真實成就。實實在在說，「亦為此界他方，現在未來一切有情離苦得樂、究竟菩提之法要」。這還得了！實實在在老實說，此界，我們這個世界，包括釋迦牟尼佛的教區這個三千大千世界。

Returning to the Pure Land is utmost perfection because it is real achievement. In fact, “This sutra is also an essential teaching for the present and future sentient beings in this world and other realms to end sufferings and attain happiness as well as achieving ultimate enlightenment.” How amazing it is! ‘This world’ refers to our world, including the ‘one Buddha-world’ (a great chiliocosm) where Sakyamuni Buddha edifies sentient beings and guides them towards enlightenment.

三千大千世界有多大？黃念老居士告訴我，佛經上講的單位世界，是我們現在天文學家講的銀河系，一個小千世界就是一千個銀河系，一千個小千是一個中千，再一千個中千是一個大千，所以一個大千世界有十億個銀河系。這十億個銀河系這個範圍，這是此界，十億個銀河系的外面是他方。

How vast is one Buddha-world (a great chiliocosm)? Upasaka Huang told me that the world unit stated in the sutras is referred to as galaxy by our astronomers now. A small chiliocosm is one thousand galaxies; one thousand small chiliocosms form a medium chiliocosm and one thousand medium chiliocosms form a great chiliocosm. Hence, a great chiliocosm consists of one billion galaxies. ‘This world’ is the area within these one-billion galaxies while the region beyond is called ‘other realms.’

諸佛刹土無量無邊無盡無數，此界他方，整個宇宙現在未來一切有情離苦得樂、究竟菩提之法要，就這部經，就這一句佛號，你能相信嗎？你能相信那是大善根、大福德，你這一生決定能往生作佛。

There are infinite and boundless Buddha Lands in this world and other realms as well as in the entire universe. This sutra and this Amitabha Buddha’s name are essential teachings for the present and future sentient beings in this world and other realms to end sufferings and attain happiness as well as achieving ultimate enlightenment. Can you believe it? If you can believe, it shows that you have profound virtuous roots and great fortune because you will certainly be reborn in the Pure Land and become a buddha in this life.

**我們應當做一個學佛的好榜樣給大家看 – 第 29 集**  
**We should set a good Buddhist example for everyone to see.**

這個法門理、事都不可思議，理太深了，事太微妙了，無法想像。所以只有上上根人能相信，為什麼？他一聞千悟，一聽他全明白。還有一種人，下下根人，雖然是下下根，他對這個道理並不懂，但是他老實、他聽話，他聽了他不懷疑，他就相信，而且他真幹。

The principle and reasoning of Pure Land Buddhism are inconceivable because its principle is too profound and its reasoning is too fine. That's why only people with the highest capacity can believe it. Why is that so? Because they thoroughly understand the theory right after listening to it. Another type of people who can believe it are those of the lowest capacity. Even though they have inferior faculties and cannot grasp the principle, they are honest and obedient. So, they believe in the teachings without any doubt and will truly practise it.

真正相信有極樂世界，真正相信有阿彌陀佛，一點懷疑都沒有，真正發願求生極樂世界，教他念佛，這句佛號一天到晚都在念，他沒有休息的，把這句佛號抱緊，這種人往生極樂世界，跟上品上生的完全相同。

Since they truly believe in the existence of the Land of Ultimate Bliss and Amitabha Buddha without the slightest doubt, and truly vow to be reborn in that Land, they will hold on to Amitabha Buddha's name and will chant it unceasingly all day long if we teach them to do so. This kind of people's rebirth in the Land of Ultimate Bliss will be exactly the same as those who are born in the upper level of the advanced grade.

所以下下根跟上上根，往生極樂世界統統是上品上生。我們要向他們看齊。海慶、海賢兩位大德，就是這樣為我們示現的。他們不認識字，沒念過書，一生沒有聽人講過經，他為什麼能成就？具足六個字，老實、聽話、真幹。

That's why people with the highest and lowest capacities will be reborn in the upper level of the advanced grade in the Land of Ultimate Bliss. We must emulate them. This was what the two Great Masters i.e., Hai Qing and Hai Xian had demonstrated to us. Why were they able to succeed even though they were illiterate and had neither attended school nor listened to anyone's Dharma lectures all their lives? Because they were honest, obedient and truly practising.

他出家他的剃度師就教他這一句南無阿彌陀佛，教他一直念下去。你看他老老實實念了九十二年，心裡只有阿彌陀佛，除阿彌陀佛之外什麼都沒有。他有沒有開悟？開悟了，我能夠看得出來，雖然我沒有見面，我看他的光碟，不是開悟的人做不到。

When Great Master Hai Xian was ordained as a monk, his tonsuring master only taught him to chant 'Namo Amitufo' incessantly. You see, he had honestly chanted Amitabha Buddha's name for 92 years. Other than Amitabha Buddha's name, he never retained anything else in his mind. Was he enlightened? Yes, he was. I can infer it from his video even though we had never met because an unenlightened person would not have such accomplishment.

確確實實他這麼長的壽命，不一定是他自己的，是阿彌陀佛加持他的。阿彌陀佛給他的任務，為這個地區、為這個時代表法，做一個學佛的好榜樣給大家看，學佛都應當向他學習。一生不求名、不求利，什麼都不求，自己每天勤苦勞作，自食其力，真正不可思議。這是我們的榜樣，我們應當向他學習。

In fact, his long life may not necessarily be his originally destined lifespan. Amitabha Buddha must have blessed him with that long life. Amitabha Buddha had entrusted him with the mission of setting a good Buddhist example for everyone in this region and era to see, so that all Buddhists can emulate him. It is really incredible that he never pursued fame and profits all his life, but had been working hard every day to support himself. He is indeed our role model and we should learn from him.

### **佛對我們的貢獻是什麼 – 第 30 集** **What are the Buddha's contributions to us?**

佛對我們的貢獻是開示，悟入完全是自己的事情。所以佛法講契理契機，契理，講的人真開悟了，真成佛了，所謂大徹大悟、明心見性，這講的人；聽的人要有能力悟入，沒有能力悟入，這個不是這個機宜，就是他不是當機的，他雖然聽講，聽了一知半解，聽了沒開悟。

The Buddha's contributions to us are disclosing and showing us the reality but becoming enlightened and entering the Buddha's insight are entirely our own business. That's why Buddhism is said to correspond with the truth and is adapted to sentient beings' capacities. The person giving the Dharma lectures had really attained Supreme Enlightenment and become a



buddha (i.e., having seen into his mind and true nature), but the audience must have the ability to become enlightened and enter the Buddha's insight. If they do not have this intellectual ability, it means that their faculty is not right for attaining enlightenment. Even though they have listened to the Dharma lectures, they only have a superficial understanding and are unenlightened.

佛當年在世，佛有智慧，佛有神通，但是他也不能教人完全開悟，他只能教上根人徹悟，中根人悟而不透徹，下根人聽了可能完全沒有，沒有悟，把他所說的當作常識來看待。這種人沒有辦法修，能悟的人他才懂得修，徹悟的人修行證果就快了。

When the Buddha was living in the world, even though he was endowed with wisdom and spiritual power (supernatural abilities), he could not teach people to be fully enlightened. He could only teach people with superior capacity to be perfectly enlightened, while those of modest capacity could only attain partial enlightenment. People of low-capacity might not become enlightened at all because they only regard the Buddha's teachings as common sense. In fact, there is no way for this kind of people to cultivate. Only those with the potential to become enlightened know how to cultivate. People with the capability to become perfectly enlightened will attain Buddhahood very fast when they cultivate.

古人的標準是在這一生當中能證果，這都是上根人；中根人，這一生當中不能證果，要等來生後世；下根人，有些下根人真的要等無量劫，很長很長時間，生生世世接受佛法的薰陶成種子，才有機會開悟。佛陀當年在世講經教學，開悟的弟子有菩薩眾、有聲聞眾。

The standard set by the ancients is those who can attain Buddhahood in this lifetime are people with superior capacity. Modest-capacity people cannot attain Buddhahood in this lifetime but have to wait for the next lifetimes. For those of low capacity, some of them really have to wait for innumerable kalpas to have the opportunity to become enlightened after receiving the Buddha's teachings for numberless lives and turning them into seeds. When the Buddha was teaching the Dharma in the world, among his disciples who gained enlightenment were bodhisattvas and śrāvakas.

菩薩眾要什麼等級才開悟？華嚴是圓教，法華也是圓教，都要到初住以上，圓教初住以上，開悟了。換句話說，二乘、三乘菩薩都是悟而沒有入。初住以上這入了，別教初地、圓教初住，真得受用了。

What level must bodhisattvas achieve to become enlightened? According to the Perfect Teaching of the *Hua-yan* and *Tiantai* (Lotus) school, they must at least attain the first stage of the Ten Abodes. In other words, bodhisattvas of the two and three vehicles (i.e., śrāvakas, pratyekabuddhas and bodhisattvas) are enlightened, but have not entered the Buddha's insight yet. Therefore, only bodhisattvas of the Perfect Teaching who had attained the first stage of the Ten Abodes, as well as bodhisattvas of the Distinct Teaching who had attained the first stage of the Ten Grounds had entered the Buddha's insight and reaped the benefit.

得什麼受用？出離十法界，實報莊嚴土現前，這得大受用。小乘清淨心也能開悟，小悟，他得的受用超出六道輪迴，永遠不再搞六道輪迴，他入這個境界，這都得真實受用。如果我們來生依舊搞六道輪迴，那只是開示，沒有悟入。

What benefit did they reap? They reaped the great benefit of transcending the Ten Dharma Realms, and the Adorned Land of Real Reward appears. Accomplished practitioners of the lesser vehicle (i.e., Hinayana/Theravada) who had achieved purity of mind can also attain minor enlightenment, and the real benefit they gained is transcending the Six Realms of reincarnation forever. They had entered this state. If we still continue to transmigrate within the Six Realms in the next lifetime, then to us, the Buddha had merely disclosed and shown the reality because we did not become enlightened and enter the Buddha's insight.

### **覺悟的功夫是什麼 – 第 31 集**

#### **What is the effort to achieve enlightenment?**

大乘佛法裡頭所講的是平等法，「一切眾生本來是佛」，這個話是真的，不是假的。凡夫跟佛的差別就是迷悟，凡夫覺悟了就成了佛。覺悟的境界也千差萬別，怎麼覺悟？覺悟的功夫全是放下。為什麼？你為什麼迷？

The teachings imparted in Mahayana Buddhism are that of impartiality. As the sutra states, "All sentient beings are originally buddhas." This statement is true and not false. The difference between ordinary beings and buddhas is delusion and enlightenment. That's why ordinary beings become buddhas once they are enlightened. The states of enlightenment vary

significantly too. How can one achieve enlightenment? The effort to achieve enlightenment is none other than letting go. What is the reason? Why are you deluded?

因為你有執著，你迷了，你有分別，你迷了，你起心動念，你迷了。佛把我們的障礙，就是障礙我們不能明心見性的，三大類的煩惱，起心動念就是無明，無明煩惱，無明是不明瞭，就是迷了；換句話說，不起心、不動念你就覺悟了。在哪裡修？方法太多了，八萬四千法門、無量法門，門門都通達涅槃道，涅槃就是不生不滅，就是明心見性，門門都通。

Because you have attachments, discrimination, and thoughts. The Buddha told us these three major categories of afflictions that hinder us from seeing into our mind and true nature. Thoughts are nescience and afflictions; nescience is ignorance or delusion. In other words, you will become enlightened once you stop giving rise to thoughts. Where should you cultivate? There are too many methods of cultivation. In fact, every of the 84,000 (innumerable) Dharma methods is connected to the path of nirvana<sup>15</sup>. Nirvana is neither arising nor ceasing (i.e., seeing into the mind and true nature).

所以大乘教說，哪一法不是佛法？佛法就是通往涅槃的方法，佛道就是通往涅槃的道路，道是道路，法是方法。可是眾生的根性不相同，無始劫以來習氣種子不相同，這就造成什麼？我們根性不一樣，有人一看就明白，有人一聽就明白，一接觸就明白。

That's why it is mentioned in the Mahayana teachings, "Which method is not Buddhism?" Buddhism is the method which leads one to nirvana, and the path to Buddhahood is the path leading to nirvana. But sentient beings' inborn natures are different because the seeds of their habituated tendencies carried from beginningless kalpas vary. What is the consequence? The consequence is we have different natures; some people understand it as soon as they see, hear and come into contact with the Dharma.

我們今天看不懂，也聽不懂，接觸還是不懂，看錯了，想錯了，於是說錯了，幹錯了。這個錯誤裡面有善惡，善感應的是三善道，惡感應的是三惡道。諸位一定要曉得，三善道、三惡道統統是錯誤，為什麼？

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<sup>15</sup> In the Mahayana *Mahaparinirvana-sutra*, nirvana is described as having the four essential qualities of eternity 常, bliss 樂, self 我, and purity 淨; it is the goal of practice in all branches of Buddhism.

Today, we do not understand what we see, hear and come into contact with. Due to our erroneous perception and thoughts, what we say and do are wrong. There are wholesomeness and unwholesomeness in these wrong speech and deeds. Wholesome ones will sow the seeds in the Three Good Realms while unwholesome ones will result in rebirth in the Three Evil Realms. You must know that both the Three Good Realms and Three Evil Realms are wrong. Why is that so?

根本就沒有六道輪迴，六道輪迴是假的。就好像作夢一樣，你做美夢，你做惡夢，醒了統統都是夢，都不存在了。所以，善惡是毫無意義的。在六道裡頭善惡有，好夢跟惡夢不一樣，可是夢醒了就都沒有了，都等於零。

Because the Six Realms of reincarnation are illusory and do not exist at all. It is just like having a dream. Whether you have a good or bad dream, both are just dreams that do not exist when you wake up. That's why both wholesomeness and unwholesomeness are meaningless. Even though they do exist in the Six Realms, with good and bad dreams being different, both do not exist and are equal to zero once you awake from your dream.

### **念佛有三要 – 第 32 集**

#### **There are three requisites in practising Buddha Mindfulness.**

念佛不能夾雜，這個話多少年來我們講多少遍。念佛有三要：第一個不能夾雜，第二個不能間斷，最好是日夜都不間斷，最後一個不能懷疑，它是真的，一點都不假。

I have mentioned many times over the years that we must not have distractions when we chant Amitabha Buddha's name. There are three requisites in practising Buddha Mindfulness. First, you cannot have distractions while chanting Amitabha Buddha's name; second, you cannot have interruptions while chanting (it is best to be uninterrupted day and night); lastly, you cannot harbour doubts while chanting. These requisites are true and not false at all.

真正守住不懷疑、不夾雜、不間斷，沒有一個不成功的，而且成功很快。我們從《淨土聖賢錄》、從《往生傳》裡面去看，再從我們現前念佛功夫，念佛到往生，我們會發現，三年成就的人很多。

By really holding on to 'no doubt, no distraction and no interruption', no one will not succeed in attaining rebirth in the Pure Land, and your achievement will be very fast. If we read the

*Records of the Pure Land Saints and Sages, the Biographical Accounts of Rebirth in the Pure Land* as well as looking at the recent cases of rebirth in the Pure Land, we will discover that there were many people who succeeded within three years of practising Buddha Mindfulness.

三年一千天，古人說「讀書千遍，其義自見」，一千天就是三年，三年能夠專心，放下萬緣，肯定得三昧。得三昧的時候就決定往生，而且自在往生，想什麼時候去，什麼時候可以去，想多住幾年，不礙事。沒有壽命？沒有壽命阿彌陀佛會幫助你延壽。

Three years is equivalent to one thousand days. As the ancients said, “By reading a book for a thousand times, one is bound to attain spontaneous enlightenment.” A thousand days is equivalent to three years. If you can let go of all worldly matters to concentrate on chanting Amitabha Buddha’s name for three years, you are bound to attain Buddha Mindfulness Samadhi. With this achievement, your rebirth in the Pure Land is assured and you can go to the Pure Land at your own will. If you wish to remain in this world for a few more years, you can do so without any obstructions. If your life is due to end, Amitabha Buddha will help you prolong it.

### **性起跟緣起有什麼不同 – 第 33 集**

#### **What is the difference between ‘arising from the true nature’ and ‘arising from conditions?’**

《華嚴經·性起品》裡面說，「如來、應供、等正覺」，這是佛的十種稱號，三種，「性起正法不可思議」。我們這個世間叫緣起，不是性起，性起我們無法想像。

The *Chapter on Arising from the True Nature in the Avatamsaka Sutra* states, “Thus Come One, Worthy of Offerings, Perfect Supreme Enlightenment” --- these are three of the ten epithets of all buddhas. The sutra states, “The true Dharma which arises from the true nature is inconceivable.” Our world arises from conditions and not from the true nature (we cannot imagine what is arising from the true nature).

我們生活在緣起的世間，就是因緣生法。性起不是因緣，沒有因，也不需要緣。什麼地方是性起的？諸佛如來所住的剎土是性起的，叫做實報莊嚴土，叫做一真法界，那個法界是性起，不是緣起。

We are living in a world which arises from conditions whereby all phenomena come into existence from causes and conditions. By contrast, there is neither cause nor condition involved

in phenomena that arise from the true nature. Which place arises from the true nature? The dwelling of all buddhas, namely, the Adorned Land of Real Reward (i.e., the One True Dharma Realm) arise from the true nature and not from conditions.

性起跟緣起有什麼不同？緣起的現象有生有滅，性起的現象不生不滅；緣起的現象有動搖，性起的現象不動搖，永遠像在定中一樣，不動搖；緣起有染污、有煩惱，會生煩惱，性起沒有染污，不生煩惱。

What is the difference between ‘arising from the true nature’ and ‘arising from conditions?’ Phenomena that arise from conditions are subject to arising and ceasing, and are movable while phenomena that arise from the true nature neither arise nor cease and are immovable, as if they are forever in samadhi (a state of meditative concentration). Phenomena that arise from conditions are defiled and will give rise to afflictions, while phenomena that arise from the true nature are undefiled and will not give rise to afflictions.

往生到極樂世界，本經四十八願在第二十願，二十願講皆作阿惟越致菩薩，阿惟越致菩薩就是大徹大悟、明心見性，他住的是性起，不是緣起。極樂世界是性起，不是緣起。極樂世界有人天，沒有惡道，餓鬼、畜生、地獄，包括修羅、羅刹都沒有，只有人天兩道，這同居土。

According to the 20<sup>th</sup> vow of Amitabha Buddha’s Forty-eight Vows in this sutra, people who are reborn in the Land of Ultimate Bliss will become *avaivartika* bodhisattvas who have attained Supreme Enlightenment and seen into their mind and true nature. They dwell in the Land which arises from the true nature and not from conditions. There are human and heavenly beings in the Land where Sages and Ordinary beings Dwell Together in the Land of Ultimate Bliss. Hungry ghosts, animals, hells (beings in the Three Evil Realms) and asuras do not exist in that Land.

方便土這有四聖，有聲聞、緣覺、有權教菩薩，這在十法界。六道是凡夫是染，四聖法界是淨，是釋迦如來的淨土，六道是穢土。明心見性，超越十法界，住釋迦牟尼佛的報土，報土就是華藏世界。

The four saints in the Ten Dharma Realms, namely, śrāvakas, pratyekabuddhas, bodhisattvas of the Provisional Teaching and buddhas are present in the Land of Skilful Means with Remainder. The Six Realms of reincarnation are the defiled lands of ordinary beings while the

Four Sage Dharma Realms are the pure lands of Sakyamuni Buddha. People who had seen into their mind and true nature had transcended the Ten Dharma Realms and are dwelling in the reward land (i.e., the Lotus Store World) of Sakyamuni Buddha.

所以修學其他法門的，他們將來到哪裡去？真正修成功，開悟了，都生到華藏世界，華藏世界跟極樂世界沒有兩樣。華藏世界靠自力，淨土法門靠阿彌陀佛的佛力，不一樣，所以一個叫自力法門，淨土叫他力法門。

Where would those practising other Dharma methods be reborn in the future? Those who have truly succeeded in their practice and are perfectly enlightened will be born in the Lotus Store World which is no different from the Land of Ultimate Bliss. The difference is one must rely on self-power to be born in the Lotus Store World, but the Pure Land method relies on the power of Amitabha Buddha. That's why other methods are called 'self-power' while the Pure Land method is called 'other-power.'

我們完全靠阿彌陀佛，真靠得住，要相信，不能懷疑。你稍稍有一點懷疑，最後往生就變成障礙，去不了了。絕對相信，不能有絲毫懷疑。

We depend entirely on Amitabha Buddha who is extremely reliable. We must believe this and cannot doubt it. Since having the slightest doubt will eventually pose obstacles to our rebirth in the Pure Land, we must firmly believe in Amitabha Buddha's power without a shadow of a doubt.

### **不放下受害的是自己不是別人 – 第 34 集**

**It is you who will suffer and not others if you do not let go.**

淨土第一個條件就是信，第二個是願，第三個是持名念佛。信願尤其重要，有信有願決定往生。往生到極樂世界，品位高下是念佛功夫的淺深，不是多少。功夫在什麼地方看？

The first condition for rebirth in the Pure Land is belief, while the second and third condition are vow and practice of Buddha Mindfulness respectively. Belief and vow are especially important because if these two conditions are met, you will certainly attain rebirth in the Pure Land. The grade of rebirth depends on the depth of your effort of practising Buddha Mindfulness, and not on the number of recitations. Where can your effort be seen?

就是你放下多少，功夫在看放下，你放下得愈多功夫就愈深，放下得愈少功夫就淺。要把最難放下的擺在首先，在一般人講，情執最難放下。財物、地位、榮耀，哪一種你最喜歡的，你就在它那裡下手，最難捨的都捨了，其他就容易。

By looking at how much you have let go; the more you have let go, the deeper your effort of practice is, and vice versa. We must begin with what we find most difficult to let go; psychological attachment is generally the most difficult of all. For instance, between property, status and glory (fame), you can start with the one you like most. If you have given up the one most difficult to let go, you can easily let go of the rest.

不放下，虧吃大了，受害的是自己，不是別人。我看到海賢老和尚，我有很高的警覺心，要向他學習。學習什麼？徹底放下，有等於沒有。資生之具，就是生活必須要用的東西，愈少愈好。

If you do not let go, you will suffer a great loss. It is you who will suffer and not others. I raised my vigilance when I saw Great Master Hai Xian and aspired to learn from him. What do I want to learn from him? I want to learn to let go completely, assuming that I do not have anything. For necessities in life, it is better to have less.

出家人三衣一鉢，那是在印度，在熱帶，一年到頭三件衣足夠了。所以出家人生活簡單，什麼也沒有，樹下一宿，日中一食。資生之具多了就是累贅，家業太大了放不下。一定要曉得，假的，不是真的。

For monastics in tropical countries like India, three pieces of robes and one bowl are enough for them year-round. Monastic life is simple because they own nothing, resting under the trees and having only one meal a day. It will be a burden if we have too many material belongings and if our family business is too big, we will not be able to let go. We must recognize that all these are illusory and not real.

### **放下之後自然就看破 – 第 35 集**

**You will naturally see through after you have let go.**

《楞伽經》裡頭講得好，我們整個這個宇宙到底怎麼回事情？佛在經上講的，這些東西統統是「自心現量」。你看，一句話講盡了，是我們自己心裡變現的現象，就是一



切法從心想生。心這麼複雜、這麼麻煩，沒有關係，全是假的，不是真的。知道事實真相，自然就不放在心上，有等於沒有。

What exactly is happening in our entire universe? The Buddha put it aptly in *the Lankavatara Sutra*, “All phenomena are manifestations of one’s mind.” You see, the Buddha said it all in one sentence --- all phenomena are manifested by our own mind. It does not matter that our mind is so complicated and troubled because everything manifested by it is illusory and not real. Knowing the reality of all phenomena, we would naturally not retain them in our mind; having them is equal to not having them.

我有的別人拿去用去了，無論用什麼方法拿去了，我什麼態度？本來沒有，本來不是我的，不就沒事了嗎？心平氣和，快快樂樂。我的，我還常常念著，這就錯了，這念什麼？念輪迴，念六道，念迷惑顛倒。要學放得下，放得下之後，自然你就看得破，智慧現前了。

What would be my attitude if someone were to take my belongings (by any means) to use? I would treat it as if nothing has happened because these belongings are originally not mine and I never owned them. My mind is at peace and I’m ever happy. It is wrong if I still constantly bear in mind that these things belong to me because what am I thinking of? I’m thinking of the Six Realms of reincarnation and delusion. We must learn to let go. After you have let go, you will naturally see through because your wisdom has been uncovered.

**我們要覺悟不要再作夢了 – 第 36 集**  
**We need to be enlightened and stop dreaming!**

我們要回歸到性起，不要留戀緣起，緣起全是假的。「所以者何？非少因緣，成等正覺出興於世」，不是少因緣，是不可思議無量因緣，佛出現在這個世間。

We must return to that which arise from the true nature and not be psychologically attached to that which arise from conditions because the latter is illusory. The sutra states, “The true Dharma which arises from the true nature is inconceivable. Why is that so? Because the Buddha’s manifestation in the world is not due to few causes and conditions.” Instead, the Buddha appeared in this world because of inconceivable and immeasurable causes and conditions.

想到佛一定想到自己，為什麼？自己跟佛是一不是二，他已經覺悟了，他放下了，我還沒放下，我還沒覺悟。今天他表演，為我們示現一條回歸自性的道路、成佛的道路，我們要願意走這個路，依照他這個樣子，依教奉行，這一生當中決定成就，不要等來生。

When we think of the Buddha, we will surely think of ourselves. Why is that so? Because the Buddha and us are one and not two. The difference is the Buddha had let go and is enlightened while we have neither let go nor become enlightened. Today, the Buddha demonstrated to us the path to becoming a buddha (i.e., the path to returning to the true nature). If we are willing to tread this path by practising according to his teachings, we will definitely succeed in attaining Buddhahood in this life without having to wait for the next life.

首先要放下這是我的、那是你的、那是他的，這個觀念不好，這個觀念去不了，跟極樂世界不相應。你看，海賢告訴別人，念阿彌陀佛，這個世界什麼都是假的，沒有一樣是真的。永嘉大師講「夢裡明明有六趣，覺後空空無大千」。

We must first let go of the concept of possessiveness (i.e., this is mine, that is yours/his/hers) because this concept is not good. It does not correspond with the Land of Ultimate Bliss and we will not be able to go to that Land. You see, Great Master Hai Xian had been advising the practitioners to seriously chant Amitabha Buddha's name because everything in this world is illusory and nothing is real. As Great Master Yung Chia said, "In dreams, the Six Realms exist but once we wake up, even the great chiliocosm is illusory."

我們要覺，不要再作夢，在夢裡醒過來了，看到老和尚那個樣子，我們醒過來，不要了。我修行為什麼不能像他那個樣子？我這個也要、那個也要，這個也想、那個也想，就壞在這裡。他的高明處，什麼都不想，什麼都不要，一切隨緣，有緣，是利益眾生的做，表法；沒有緣不做，不去攀緣，這個好。

We need to be enlightened and stop dreaming! When we awake from our dream and see the example set by Great Master Hai Xian, we would let go. Why can't we have the same achievement like the Great Master? Because we want everything and have too many wishes. Our problem lies here. The awesome part about the Great Master is he did not want and wish for anything. He set the example of according with conditions when he participated in activities that could benefit the public. When the conditions were unavailable, he would not actively seek them. This is good.

### 為什麼要一門深入長時薰修 – 第 37 集

#### Why must we delve deeply into one subject and persevere with it for a long period of time?

學習的方法還是要專攻一門，不能搞太多，不能太雜。一門求什麼？求得三昧，求開悟，就是「一門深入，長時薰修」，這是個學習的理念。方法，「讀書千遍，其義自見」，自見就是開悟，沒有老師教你，自己開悟了。

The learning method is specializing in one subject, so learning too many subjects must be avoided at all cost. What do we seek when we focus on one subject? We seek to attain samadhi and enlightenment. The principle of learning is ‘delving deeply into one subject and persevering with it for a long period of time’ while the method is ‘reading a book for a thousand times to attain spontaneous enlightenment.’ Spontaneous enlightenment means you become enlightened by yourself without being taught by a teacher.

自己開悟絕對不會錯，為什麼？經可以做證明，你所悟的全是經上說的，原來看不懂，現在統統懂了，沒有障礙。佛講經是開悟了講經，你今天開悟了，跟佛是同樣境界，哪有不懂的道理？

Spontaneous enlightenment will never go wrong. What is the reason? Well, sutras can be used as proof because everything that you understand is what the sutras say. You can now understand everything that you originally cannot understand, and there is no hindrance at all. Since the Buddha expounded the Dharma lectures after he attained enlightenment and your state after becoming enlightened is the same as the Buddha’s, there is no reason you cannot understand the sutra teachings.

所以要用老辦法，走開示悟入的道路，走戒定慧三學的道路，因戒得定，因定開慧。這個戒就是規矩，一門深入是戒，長時薰修，讀書千遍這是戒。你看看眼前這個例子，海賢老和尚就一句南無阿彌陀佛，念了九十二年，他開悟了。

That’s why we must employ the old method which is the path to becoming enlightened and entering the Buddha’s insight (i.e., the path to attaining meditative concentration and wisdom through precepts observation). Precept is rule, so ‘delving deeply into one subject and persevering with it for a long period of time’ as well as ‘reading a book for a thousand times’

are both precepts. Look at the example before us: Great Master Hai Xian attained enlightenment after chanting 'Namo Amitufo' for 92 years.

他有沒有得念佛三昧？肯定。他開悟為什麼不講經？緣不成熟，生在時代不一樣。他要生在釋迦的時代，他會講經教學；他要生在六祖那個時代，他也可以大弘禪宗；他生在今天這個時代，今天這個時代，用這種方法契合這個時代。

Did he attain Buddha Mindfulness Samadhi? Certainly, he did! Why didn't he give Dharma lectures after attaining enlightenment? Because he was born in an era when the condition was not right for him to do so. Had he been born during Sakyamuni Buddha's era, he would have expounded the Dharma lectures. Had he been born during the Sixth Patriarch, Great Master Hui Neng's era, he could have propagated Zen Buddhism extensively too. Instead, he was born in today's era when using the Buddha-name chanting method is suitable.

你要學佛的人都學他，我相信政府非常歡迎，非常支持。所以印光大師教導我們，在我們這個時代要建小道場，同修的人、常住的人不要超過二十個人，開銷少，生活容易。政府也放心，你們不會鬧事，你們人少，絕不聚眾。

If all Buddhists could emulate him, I believe the government would give us a warm welcome and support us enthusiastically. That's why Great Master Yin Guang taught us to build small cultivation centres in our era. With less than twenty co-living practitioners, the centre can be operated at minimum cost because everyone's life is simple. Besides, the government can rest assured that you will not hold gatherings and cause trouble because you have few people.

一個小廟，一個小道場，專攻一部經，好！中國大乘佛教八個宗派，一百多部經論統統可以興旺起來。不能搞雜，不能搞亂，都要得定開慧，要以這個做教學方法。

It would be great if every practitioner in this small cultivation centre could focus on studying one sutra. In this way, all the eight schools of Mahayana Buddhism in China as well as over hundreds of sutras and treatises can flourish. The teaching and learning method must be based on attaining meditative concentration and uncovering wisdom, so learning miscellaneous subjects is not allowed.

### **悟入佛知見的條件是什麼 – 第 38 集**

**What are the conditions for becoming enlightened and entering the Buddha's insight?**

開示悟入佛之知見，學佛一定要抓住這句話。佛對我們開示，我們自己要能悟入，要不然佛的開示白開了，佛就不講開示了，為什麼？沒有悟入的人。

All Buddhists must grasp this phrase, “Disclosing and showing the reality; awakening (sentient beings) and (making them) enter the Buddha’s insight.” While the Buddha disclosed and showed us the reality, we ourselves must be able to become enlightened and enter his insight. Otherwise, the Buddha’s teachings would be futile and he would stop teaching. What is the reason? Because nobody is enlightened and enters the Buddha’s insight.

悟入要什麼條件？印光大師說得好，說得很多，「一分誠敬得一分利益，十分誠敬得十分利益」。於是我們就知道了，要真誠心，要恭敬心，看你有幾成真誠恭敬你能夠得幾分利益，決定成正比例。

What are the conditions for becoming enlightened and entering the Buddha’s insight? Great Master Yin Guang said it well; he had been reiterating this, “One percent sincere respect will yield one percent benefits; ten percent sincere respect will yield ten percent benefits.” We thus know that a sincere and respectful mind is required to reap the benefit of enlightenment. In other words, how much benefits you can gain is definitely proportional to your sincerity and respect.

我還加一個清淨，要清淨心，心不清淨不能得利益。要清淨，只有學一樣，不能學很多。我過去也學得很多、很雜，現在統統放下，就這一部《無量壽經》，就這一部黃念祖老居士的註解。

I also added purity of mind to the condition because without it, you will not reap the benefits. For your mind to be pure, you should only learn one subject and cannot learn many subjects. I also studied a lot in the past but now I have let go of them all, except *the Infinite Life Sutra* and Upasaka Huang’s annotation on this sutra.

### **念佛有一百種不同的果報 – 第 39 集**

**Pure Land practitioners are subject to one hundred different kinds of karmic consequence.**

我們知道應該要放下，佛教我們放下，可是我們怎麼樣？沒有放下，一樣都沒放下，起心動念沒放下，分別沒放下，執著沒放下，依舊還做六道生死凡夫。再能不能不放

下？不能了，為什麼？我們年歲大了，在這個世間居住的時間愈來愈少，再不放下那就繼續搞六道輪迴。

We know that we should let go because the Buddha taught us to do so, but have we let go? No, we have not let go at all. We are still ordinary beings of the Six Realms of reincarnation because we have neither let go of thoughts nor discrimination and attachments. Can we continue to be like this? No, we can't! What is the reason? Because we have grown old and the time left in this world is getting less and less. If we still do not let go, we are bound to revolve in the Six Realms of reincarnation.

如果肯放下，那就很幸運，我們決定往生極樂世界，就成佛了。不放下，不要以為我們是在學佛，不要以為我們自己在念佛，你看慈雲灌頂法師的《大勢至菩薩圓通章疏鈔》，是他著作的。

If we are willing to let go, then we are very fortunate because we will certainly be reborn in the Land of Ultimate Bliss and become a buddha. Do not think that it is alright to not let go since we are already learning Buddhism and practising Buddha Mindfulness. The book, *Commentaries on the Suramgama Sutra: the Chapter on Perfect Penetration Through Mindfulness of Amitabha Buddha* was authored by Great Master Ci Yun Guan Ding.

他是清朝乾隆年代的人，佛門的大德，他說念佛有一百種不同的果報，第一條就是無間地獄。念佛人怎麼會墮無間地獄？我真正看不懂。我拿著這個書去向李老師請教，李老師一看到這個說這是大事，我不給你一個人講，講經的時候我要給大眾宣布，提高大家的警覺。

He was an eminent monk during Emperor Qianlong's era in the Qing dynasty. According to the Great Master, Pure Land practitioners are subject to one hundred different kinds of karmic consequence, and the first one is retribution in the hell of unremitting pain (the *Avici* hell). How can Pure Land practitioners fall into the *Avici* hell? I was really puzzled when I read this, so I took this book to go and ask Teacher Li for advice. When Teacher Li saw this, he said, "This is a big issue! Instead of explaining to you alone, I want to announce to everyone during the Dharma lecture to raise their vigilance."

為什麼念佛人墮無間地獄？古人有一句話說，「口念彌陀心散亂，喊破喉嚨也枉然」。口念心不念，口是假相，佛法重實質不重形式，不重假相。

Why do Pure Land practitioners fall into the *Avici* hell? The ancients had a saying, “Even if one chants Amitabha Buddha’s name until one’s throat hurts, one’s chanting is still futile if one chants with a distracting mind.” If one chants Amitabha Buddha’s name orally but not mentally, one may not reap the benefits of chanting because Buddhism emphasizes substance (true practice) rather than formality (oral recitation is a nominal appearance).

### **經為什麼沒聽懂 念佛為什麼得不到效果 – 第 40 集**

#### **Why don’t you understand the sutra teachings? Why can’t you get the results from chanting Amitabha Buddha’s name?**

《無量壽經》講得更清楚，因為它經文長。在善護三業，第八品裡講的，我們看到一個與一般大乘經不一樣的排列，大乘經教裡頭佛說三業都是講身、口、意；本經佛所說的，他所講的是口、身、意，把口業提在第一，這有特別的意思。

*The Infinite Life Sutra* explains this more clearly because of its long scriptural text. In the eighth chapter of this sutra, we see a different arrangement from the general Mahayana sutras as far as maintaining virtue in three karmas is concerned. In the general sutras, the Buddha spoke about the three karmas in the order of actions, speech and thoughts, while in this sutra, the Buddha began with speech karma followed by the karmas of actions and thoughts. There is a special meaning behind this different arrangement.

口業最容易犯，所以口業有四條，你看身三條，意三條，口四條，最容易犯的，學佛的人、念佛的人，所念的功德都從口裡流出去了。不能包容，不能容忍，喜歡批評，所以念一輩子佛不能往生。

Speech karma is the easiest to commit. That’s why there are four types of speech karma. You see, there are only three types of karmas for both actions and thoughts. Very often, the merits accumulated by Pure Land practitioners from practising Buddha-name chanting are lost through their speech. They cannot tolerate others and like to criticize. As a result, they failed to be reborn in the Pure Land despite having chanted Amitabha Buddha’s name for a lifetime.

海賢老和尚一生，九十二年念佛，他是累積沒有流失掉，這個功德多大。我們是一面念一面丟掉了，造口業。所以佛把它列在第一，特別告誡念佛人。因為這是特別快速通道，快速成佛通道，這個十善業比什麼都重要。

Great Master Hai Xian accumulated abundant merits from chanting Amitabha Buddha's name for 92 years because he did not lose any of his merits through verbal karma. By contrast, we lose our merits even as we chant Amitabha Buddha's name because we keep on committing verbal karma. That's why the Buddha listed speech karma first to specifically warn Pure Land practitioners against committing it. Since the Buddha-name chanting method is the swiftest path to Buddhahood, the Ten Virtuous Acts are more important than anything else.

「善護口業，不譏他過」，也就是不妄語、不兩舌、不綺語、不惡口，要守住！為什麼會造業？當然意業是主，你起心動念不善，意業是貪瞋痴，自私自利。貪瞋痴慢疑五毒具足，起心動念很容易、很自然的都想到損人利己，這就壞了。

'Maintaining virtue in speech and not ridiculing others for their faults' also means refraining from dishonest, divisive, enticing and harsh speech. This must be observed! Why do you commit karmas? Of course, every karma springs from the karma of thoughts (the master) i.e., greed, anger, ignorance and selfishness. Your thoughts are unwholesome. You are complete with all the five poisons of greed, anger, ignorance, arrogance and doubt. Every of your thought is very naturally prone to taking advantage of others for personal gain, which is very bad.

這就造三惡道的業，自己不曉得，有意無意天天在造，功德累積不住。念佛的時間少，造業的時間長；念佛的力量薄弱，造惡的力量渾厚，你怎麼能離開三途？

Since you have been intentionally or unintentionally committing the karmas of the Three Evil Realms every day, you cannot accumulate the merits that you earned from practising Buddha Mindfulness. How can you be liberated from the Three Evil Realms when you spend little time chanting Amitabha Buddha's name and spend long time committing karmas? How can you leave the Three Evil Realms when your power of chanting Amitabha Buddha's name is weak but the force of committing evil is strong?

說得不好聽的話，你怎麼能離開地獄？全都造的地獄業。經有沒有聽懂？沒有聽懂，聽的遍數不夠。為什麼不夠？是用散亂心來聽的，佛是用散亂心去念的，所以聽經、念佛得不到效果。

To put it impolitely, how can you leave hell when all that you commit are the karmas of hell? Do you understand the sutra teachings? No, you do not understand because you have not listened to the Dharma lectures sufficiently. Why not sufficient? Because you have been using



a distracting mind to listen to the lectures and to chant Amitabha Buddha's name. That's why you cannot get the results from listening to the Dharma lectures as well as chanting Amitabha Buddha's name.

### 以念佛心入佛知見 – 第 41 集

#### One enters the Buddha's insight through practising Buddha Mindfulness.

為什麼這部經跟《華嚴》、《法華》平等？「如《彌陀疏鈔》云：今但一心持名，即得不退」。這個不退是阿惟越致，是三種不退：第一個位不退，你是聖人，你不是凡夫，你地位不會退轉；第二個行不退，你是大乘，你走的是成佛之道，不是聲聞、不是緣覺，不是權教菩薩，你選擇的道路正確的。

Why is this sutra equal to *the Avatamsaka Sutra* and *the Lotus Sutra*? As stated in *the Commentary of the Amitabha Sutra*, “One attains non-retrogression only by single-mindedly chanting Amitabha Buddha's name.” ‘Non-retrogression’ here refers to *avaivartika* bodhisattvas who have perfectly attained the three non-retrogressions. The first one is non-retrogression in position, which is attained by saints who are not ordinary beings anymore. The second one is non-retrogression in practice, which is attained by the Mahayana bodhisattvas who are embarking on the path to Buddhahood, and not the path to becoming śrāvakas, pratyekabuddhas, and bodhisattvas of the Provisional Teaching. They have chosen the right path.

凡夫自心究竟成佛，這是說我們的因；緣，阿彌陀佛給我們做增上緣。你有這個願、有這個心，佛才肯幫助你，接引你到西方極樂世界。「若能諦信」，真正相信，你不需要經歷三乘，聲聞、緣覺、菩薩，不需要經過這些，這時間很長，「久經多劫」，三個阿僧祇劫，不需要，你一生就成功，就成就了。

The commentary further states, “Ordinary beings (sentient beings) who possess the buddha-nature will ultimately become buddhas.” This talks about our cause (of achieving Buddhahood), while Amitabha Buddha is our supporting condition. Therefore, only when you have the vow will Amitabha Buddha come to receive you to the Pure Land. “If one could truly believe in and practise the Pure Land method, one would not need to spend three *asamkhyeya* kalpas<sup>16</sup> to

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<sup>16</sup> ‘Since *asamkhyeya*’ means uncountable, but the exact measurement of time is not known. Three *asamkhyeya* kalpas refer to the three timeless periods of a bodhisattva's progress to Buddhahood.

cultivate, undergoing the stages of the three vehicles (i.e., śrāvakas, pratyekabuddhas, and bodhisattvas) before attaining Buddhahood.” You will succeed in one lifetime.

所以「不越一念，頓證菩提」，這一念就是阿彌陀佛名號！頓證，不是漸修，立刻就證得了。這個菩提是無上菩提，就入了佛的境界了。「豈非大事」，這不是大事還有什麼叫大事？凡夫一生成佛，看你有沒有福報，相信就有這個福報，不相信沒這個福報。

It is thus stated, “By chanting Amitabha Buddha’s name alone, one can attain supreme bodhi (i.e., enter the Buddha’s state) at once. Isn’t this something great?” What else can be called a great matter if this is not? Ordinary beings can attain Buddhahood within one lifetime. Let’s see if you have the fortune to become a buddha. Your firm belief means you do. Otherwise, you have no such fortune.

沒這個福報不要勸他，勸他生煩惱，歡歡喜喜隨緣就好；有這個福報要勉勵他，為什麼？這一生決定成功。「可見淨宗正是直指頓證之法」，不拐彎的，不是彎路，直路。If a person does not have such fortune, do not persuade him to practise Buddha-name chanting or else he would give rise to afflictions. Just happily accord with the condition. But if he has the fortune, we must encourage him to chant Amitabha Buddha’s name. What is the reason? Because he will surely succeed in this life. “Evidently, Pure Land Buddhism is exactly a direct and immediate approach to Buddhahood.” The Pure Land method is not a tortuous path to Buddhahood but is a direct one.

「以念佛心，入佛知見」。今天海賢法師給我們做出榜樣，九十年如一日，就是一句名號，入佛知見。他老人家往生，用這部經做證明，決定是上上品往生。

“One enters the Buddha’s insight through practising Buddha Mindfulness.” Today, Great Master Hai Xian had set the example for us. He had been single-mindedly chanting Amitabha Buddha’s name for ninety-two years and had entered the Buddha’s insight. Using the teachings in this sutra as proof, I believe the Great Master had definitely been born in the upper level of the advanced grade in the Pure Land.

「淨宗之興起，正由此大事因緣也」。華嚴、法華是小事，淨宗是小事裡面直捷的大事，快速的通道。

“It’s precisely because of the causes and conditions of this great matter (i.e., achievement of Buddhahood) that Pure Land Buddhism has flourished.” Both the teachings of the *Huayan* school and the Lotus sect are on the great matter of becoming a buddha, but Pure Land Buddhism is the most direct and swiftest path to Buddhahood among the great matters.

**我們學習的重點是要契入境界 – 第 42 集**  
**The focus of our learning is to enter the Buddha’s state.**

釋迦牟尼佛的法，他的影響力，從現在算起還有九千年，九千年這個時代就愈來愈近了。到最後一百年，佛的法運過去最後一百年，《無量壽經》還在，其他經典全沒有了；再一百年之後這個經也沒有了，還有一句佛號，南無阿彌陀佛，念這句佛號的人也都能得度。

Sakyamuni Buddha’s teachings will still be influential for another 9,000 years from now but this era is approaching the end. At that time, this sutra will remain in this world for a further hundred years when all other sutras have disappeared. This sutra will also be gone after a hundred years but this single phrase of ‘Namo Amitabha Buddha’ will still exist. That’s why people who chant this Amitabha Buddha’s name can also attain liberation.

可是相信愈來愈困難，真幹的人愈來愈少，這是我們不能不知道的。在這個時代，「聖道一種今時難修，其難非一」，難太多了，佛所講的八萬四千法門、無量法門，學不容易，修更困難，這我們能理解。

However, we must know that it will be increasingly difficult for people to believe in this method, and fewer and fewer people will truly practise it. Venerable Dao Yin said this in his *Annotation of the Infinite Life Sutra*; 甄解 (zhēn jiě), “It is extremely difficult to practise Buddhism (especially the self-power approach) in this era.” Learning the infinite Dharma methods expounded by the Buddha is not easy, let alone practising them. We can understand this.

「特此一門，至圓極頓」，這一門就是《無量壽經》，就是這一句名號。「而且由其簡易直捷，則出世之正說偏在斯經」，這句話非常重要。你要曉得這個東西重要，你就會非常珍惜，才知道自己是多麼幸運，真的在大乘教裡中了特獎，這個特獎的利益就是你這一生可以作佛，那這個獎你要不要領？

However, “There is one special method here with immediate achievement and is absolutely perfect.” This method is *the Infinite Life Sutra* and Amitabha Buddha’s name. “And because of its simplicity and directness, the Buddha’s primary teaching for transcending the world is inclined to this sutra.” This phrase is vitally important. If you know how significant this sutra is, you will treasure it very much and realize how fortunate you are. You have really won a special prize (like hitting the jackpot) in the Mahayana teachings and the benefit of this prize is you can become a buddha in this life. Do you want to receive the prize?

領回去就發財了，不領回去等於沒有得到。今年這一會，我們的重點是要契入境界，不重視經典文字的理解，不重視這個，重視修行，重視在真幹。我們在這一年當中，這部經學完了，決定有往生的把握，決定跟阿彌陀佛見面，像大勢至菩薩所說的，「現前當來，必定見佛」。絕不能開玩笑，不能搞兒戲，要用真誠心、恭敬心、清淨心，認真學習這部經典。

We will make a fortune if we bring it home, or else it is equal to us not winning the prize. In this round of lectures this year, our focus is on truly practising to enter the Buddha’s state rather than paying attention to understanding the meaning of the sutra texts. After finished learning this sutra in this one year, we can be certain of meeting Amitabha Buddha and being reborn in the Pure Land. As Mahāsthāmaprāpta Bodhisattva said, “We will certainly see Amitabha Buddha now and in the future.” We must seriously learn this sutra with a sincere, respectful and pure mind and never take it lightly.

### **修學佛法最重要的條件是什麼 – 第 43 集**

#### **What is the most important condition for learning and practising Buddhism?**

佛法講的是心性，修學佛法最重要的條件就是用真心，因為佛法是世尊真誠心裡面流露出來的，我們的心跟他不一樣就很難體會到。眾生心是妄心，真心裡面是清淨平等覺，沒有絲毫染污，沒有絲毫懷疑，沒有絲毫動搖，我們今天的確，古人所謂的心浮氣躁。

As Buddhism talks about the mind-nature (i.e., the buddha-nature), the most important condition for learning and practising Buddhism is using the true mind. Since Buddhism is expressed from the Buddha’s sincere mind, if our mind is different from that of the Buddha, it will be very difficult for us to comprehend his teachings. Sentient beings’ mind is the deluded

mind. The true mind is pure, impartial and enlightened without the slightest defilement, doubt, and wavering. Today, we are indeed impetuous, as the ancients described.

古時候人有，但是那個心浮氣躁的程度非常微少，要用百分比來說，也不過是百分之三、五，這樣的心浮氣躁；現在呢？現在應該到百分之九十五，九十、九十五，怎麼能學？我們從什麼地方看出來？從大善知識不在我們世間了。

Ancient people had impetuosity too but their degree of impetuosity may be as little as three or five percent. How about the people now? Their impetuosity should be ninety or ninety-five percent. How can we learn with such an impetuous mind? Where can we see this? We can see from the great virtuous ones are no longer living in this world.

他們為什麼不來？我們不肯學。我們真正肯學，佛菩薩就來應世，眾生有感，佛就有應。佛菩薩為什麼到世間來？什麼時候來？眾生想學聖教他就來了。

Why did they choose not to come here? Because we are unwilling to learn. If we really want to learn, buddhas and bodhisattvas will come here to respond because whenever there is a seeking from sentient beings, the buddhas will respond. Why do buddhas and bodhisattvas come to this world? When would they come? They would come when sentient beings wish to learn the saints' teachings.

### **我們要用什麼心對待一切人事物 – 第 44 集** **How should we treat everyone and everything?**

《華嚴經》上世尊告訴我們，一切眾生本來是佛，一切眾生皆有佛性，一切眾生皆有如來智慧德相，在十法界裡頭只有迷悟不同。

The Buddha told us in *the Avatamsaka sutra* that all sentient beings are originally buddhas and they all have the buddha-nature. The Buddha also told us that all sentient beings are replete with the wisdom, virtuous abilities and fine appearance of the Tathāgatas. The only difference in the Ten Dharma Realms is delusion and enlightenment.

天台大師跟我們講六即佛，就是佛有六種，第一種「理即佛」，從理上講所有眾生都是佛。所以佛說一切眾生本來是佛，從理上講的。理是什麼？理是真如自性。

Great Master Zhiyi (the founder of the *Tiantai* school) told us that there are six kinds of buddhas. The first kind is ‘all beings in principle are buddhas’ --- theoretically, all sentient beings are buddhas. That’s why the Buddha said that all sentient beings are originally buddhas. What is the theory? The theory is all sentient beings possess the true nature of thusness.

我們讀過《壇經》，《壇經》大家很熟悉，惠能大師開悟說了五句話，最後一句說「何期自性，能生萬法」。

We have all read *the Platform Sutra* and everyone is very familiar with it. Great Master Hui Neng proclaimed five verses when he attained enlightenment. The final verse proclaimed by him was, “Who would have thought that the true nature can produce myriads of phenomena!”

那個自性就是佛性，自性就是佛，一切萬法是自性生的，自性是能生，一切萬法是所生，能所不二，能所一如，能生既然是佛，所生的也不例外，也是佛，理上講。因為你本來是佛，所以你能夠成佛，你只要走佛的道路，你就會成佛。

The true nature aforementioned is the buddha-nature (i.e., buddha). All phenomena are produced by the true nature. Hence, the true nature is ‘that which capable of producing (subject)’ while all phenomena are ‘that which being produced (object).’ Both the subject and object are nonduality (oneness). Theoretically, since the subject is buddha, the object is buddha too. Since you are originally a buddha, you are bound to become a buddha as long as you tread the path to Buddhahood.

十法界十條道路，這個十條道路十種果報都是自性所生所現。從一念不覺就變成阿賴耶，阿賴耶是妄心，妄心從真心生的，妄不離真。但是真妄的作用不一樣，真是無上菩提，妄是十法界依正莊嚴，不一樣。

The ten paths (i.e., the ten kinds of karmic consequence) in the Ten Dharma Realms are produced and manifested by the true nature. From an unenlightened subtle thought, the true mind becomes the *alaya* (i.e., the deluded mind). Since the deluded mind arises from the true mind, it is inseparable from the latter. However, these two minds have different functions. The true mind gives rise to supreme bodhi, while the deluded mind gives rise to the circumstantial and direct adornments of the Ten Dharma Realms.

妄是生滅法，有生有滅。真，前面我們學過，它是性起，它不是緣起，它不生不滅。惠能大師第二句說，「何期自性，本不生滅」，就是它不生不滅。

The deluded mind is subject to arising and ceasing, while the true mind which arises from the true nature and not from conditions (we have learned this before), neither arises nor ceases. As Great Master Hui Neng proclaimed in the second verse, “Who would have thought that the true nature originally neither arises nor ceases!”

從理即佛來說，一切眾生都是佛，不但有情眾生是佛，無情眾生是法（萬法），我們這桌椅板凳是不是佛？都是，動物是佛，植物是佛，礦物都是佛，沒有一樣不是佛。我們禮敬的對象是諸佛，包括十法界依正莊嚴。

Theoretically, all sentient beings are buddhas. Not only sentient beings are buddhas and non-sentient beings are myriads of phenomena, but are our tables, chairs and benches buddhas? Yes, they are. Animals are buddhas, so are plants and minerals. There is nothing that is not a buddha. The objects of our respect are all buddhas, including the circumstantial and direct adornments of the Ten Dharma Realms.

依報就是山河大地，包括裡頭一切植物，正報這是講一切眾生，有情的眾生，有情無情同圓種智。我們對待佛很恭敬，對待父母很孝順，能不能將這些恭敬孝順對待一切人、一切事、一切物。

The circumstantial consequences (i.e., dependent condition or environment) are the mountains, rivers and land, including all the plants in it, while the direct consequences are all sentient beings. Both sentient and non-sentient beings are replete with the Buddha's wisdom. While we are very respectful to the Buddha and very filial to our parents, can we treat everyone and everything likewise?

### **學佛從哪裡學起 – 第 45 集**

#### **Where should you begin when you learn Buddhism?**

印光大師一生教人，時時刻刻，一分誠敬得一分利益，十分誠敬得十分利益。你修行能得多少利益，與你的誠敬心完全成正比例，沒有誠敬心，你什麼都沒得到，你還是在六道輪迴裡頭原地踏步，這個不能不知道。學佛從哪裡學起？從禮敬學起，真誠心修禮敬，清淨心修禮敬，從這入門。

Throughout Great Master Yin Guang's life, he had been teaching people that one percent sincere respect will yield one percent benefits, and ten percent sincere respect will yield ten percent benefits. In other words, how much benefits you can gain from your cultivation is totally proportional to your sincerity and respect. Without sincere respect, you would not gain anything because you make no progress in the Six Realms of reincarnation. We must know this. Where should you begin when you learn Buddhism? You should begin from being respectful by cultivating a mind of sincerity and purity.

### **若要佛法興 唯有僧讚僧 – 第 46 集**

#### **Only when the Sangha praise each other can Buddhism flourish!**

一切眾生都是佛，我們用什麼樣的心態供養佛菩薩，就用什麼樣的心態供養一切眾生。代表佛菩薩的就是父母跟老師，他們做代表。所以孝養父母、奉事師長做代表，要把奉事師長跟孝養父母那個供養，供養一切眾生，也就是我們講對人對事對物。這是普賢行，不是一般菩薩所修的，法身菩薩所修的。

All sentient beings are buddhas. That's why the mentality that we use to make offerings to all sentient beings should be the same as that used to make offerings to buddhas and bodhisattvas. With parents and teachers being representatives of buddhas and bodhisattvas, the offerings that we make to our teachers and parents (by serving and being filial to them) should be extended to all sentient beings, all matters and things. This is the conduct of Samantabhadra Bodhisattva which the Dharma-body Bodhisattvas (and not ordinary bodhisattvas) practise.

往生到極樂世界，生到極樂世界凡聖同居土下下品往生都是修普賢行，阿彌陀佛四十八願加持你的，你自自然然就明白了，自自然然就做到了。真誠恭敬，我們所缺乏的。現在不但沒有稱讚，批評、毀謗，自讚毀他，家庭裡頭兄弟不和，團體裡面不尊重領導，陽奉陰違，在今天社會這些事情太多了。

With the support of Amitabha Buddha's Forty-eight Vows, you will naturally practise the conduct of Samantabhadra Bodhisattva once you are reborn in the lower level of the basic grade in the Land of Ultimate Bliss where sages and ordinary beings dwell together. We are lacking of sincerity and respect. In today's society, not only people do not praise each other, but they also criticize and slander others while praising themselves. There are also many cases of



fraternal disharmony in a family and disrespect for leaders in the group (they pretend to be compliant but act otherwise in private).

為什麼社會亂？從這幾條當中我們就看出來了，現在人沒有禮敬、沒有稱讚、沒有供養，就這個三條就能看出社會動亂、地球災變的緣由，為什麼社會這麼亂，為什麼災難這麼多。佛法能化解，人人都明白、都搞清楚，人與人之間應該要禮敬，應該要互相稱讚。所以佛門祖師大德教人，「若要佛法興，唯有僧讚僧」，互相讚歎是佛法興旺的現象、氣象。

Why is the society in chaos? We can tell from these few points --- people now do not have respect; they do not praise and make offerings. We can see these are the reasons for social unrest and many catastrophes on earth. Buddhism can resolve these problems by making everyone understand that people should respect and praise each other. That's why the past patriarchs and eminent masters taught us that only when the Sangha (i.e., monastics) praise each other can Buddhism flourish --- mutual praising is the phenomenon and atmosphere of the prosperity of Buddhism.

### **懺悔要用真誠恭敬心決定後不再造 – 第 47 集**

**Repenting requires one to use a sincere and respectful mind and never repeat the same mistakes again.**

「懺悔業障」。怎麼懺悔法？舞台上表演痛哭流涕，也感動台下的觀眾，算不算懺悔？不一定。章嘉大師教給我，懺悔業障要用真誠心、恭敬心，決定後不再造，這叫真懺悔。

One of the Ten Great Vows of Samantabhadra Bodhisattva is repenting karmic obstacles. How do you repent? Can you regard the repentance ceremony (with crying) on stage that moves the audience below as repenting? Not necessarily so! Great Master Zhangjia taught me that repenting karmic obstacles requires one to use a sincere and respectful mind, and never repeat the same mistakes again. This is called 'true repentance.'

大師說佛法重實質不重形式，實質就是後不再造，這叫真懺悔。孔子所說的不貳過，過失只有一次，下一次決定不會有同樣的過失。誰做到了？

According to the Great Master, Buddhism emphasizes substance (true practice) rather than formality. True practice is never repeating the same mistakes again, so-called ‘true repentance.’ As Confucius said, “Never make a mistake twice!” It means that a mistake is only made once and there will never be the same mistake next time. Who had accomplished this?

孔子讚歎顏回做到了。顏回這個人過失只有一次，他知道是過失，下一次不會再犯。儒沒有求出離三界，人家也能做到，何況大乘，何況是極樂世界。今天懺悔，明天又犯，犯了再懺悔，這不行。為什麼會有這個現象？

Confucius acclaimed Yan Hui for his ability to do so. Indeed, Yan Hui only made a mistake once because as soon as he knew that it was a wrongdoing, he would never repeat the same mistake again. Even though Confucianism does not seek to be liberated from the Three Realms of Samsara, Yan Hui could do it, not to mention Mahayana Buddhism and the Land of Ultimate Bliss (i.e., Pure Land Buddhism). It is wrong if you repent today but make the same mistakes the next day and then repent again. Why is there such a phenomenon?

用妄心。追到究竟處，真妄兩個字。我們無始劫以來，一念不覺迷失了自性，變成六道凡夫，在六道裡頭輪迴不知道多少次，無量劫。

Because you have been using the deluded mind to repent. It all boils down to the true mind and the deluded mind in the end. Since the beginningless past, we had lost our true nature and become ordinary beings who have been transmigrating within the Six Realms for uncountable times and for infinite kalpas due to one unenlightened thought.

無量劫阿賴耶裡面含藏的習氣種子，善少惡多，所以這善保不住，遇到緣它就起現行，惡的力量太強大了。也正是為這個原因，阿彌陀佛建立極樂世界，極樂世界的好處，把所有一切惡的緣統統斷掉，裡頭沒有。

Since the seeds of habituated tendencies stored in the *alaya* for infinite kalpas are more of the bad than good ones, the good ones cannot be maintained. When the bad seeds encounter a condition, they will become active because their force is too strong. It is for this reason that Amitabha Buddha established the Land of Ultimate Bliss. The advantage of this Land is all bad conditions had been cut off.

所以到極樂世界你所看的盡善盡美，你不會有惡念產生，也就是說，阿賴耶裡頭諸多不善的種子，在極樂世界沒有這個緣把它引發起來，極樂世界好就好在這裡。

That's why you will not give rise to evil thoughts when you are born in that Land because everything that you see is perfect. That's to say, even though there are many bad seeds stored in your *alaya*, there are no such conditions in the Land of Ultimate Bliss to activate them. This is the good thing about the Land of Ultimate Bliss.

### **看破放下這兩樣哪一樣難 – 第 48 集**

#### **Between seeing through and letting go, which one is difficult?**

為什麼放不下？沒搞清楚，還把假的當作真的，真的不認識，遇到了不認識。淨土是真的，遇到了為什麼不念佛？沒搞清楚。所以，看破、放下這兩樣哪一樣難？

Why are you unable to let go? Because you have not figured out the reality and are still taking the illusions for real. You do not know the reality even though you have encountered it. For instance, Pure Land Buddhism is real but why do you refuse to chant Amitabha Buddha's name despite having encountered it? Because you do not know the reality. Hence, between seeing through and letting go, which one is difficult?

早年我年輕，這些問題都問過章嘉大師，大師告訴我看破難，看破是智慧，看破沒有不放下的；不能放下，沒看破，對事實真相還是蒙在鼓裡頭，不了解。釋迦牟尼佛四十九年不辭辛勞講經說法，為什麼？幫助人看破。

In the early years when I was young, I posed this question to Great Master Zhangjia. The Great Master told me that seeing through is difficult because that is wisdom. You will surely let go if you have seen through. If you cannot let go, it means that you have not seen through and are still in the dark about the reality. Why did Sakyamuni Buddha spare no effort to expound the Dharma lectures for forty-nine years? Because he wanted to help people to see through.

為什麼不帶人打個佛七、打個禪七，辦一個修學的法會，為什麼？那個容易，你自己會，所以修行在個人。修行這兩個字意思要搞清楚，修是修正，行是行為。行為很多，不外乎三大類：身、口、意。

Why didn't the Buddha organize a 7-day Buddha Mindfulness Retreat or Meditation Retreat? Why didn't he hold a Dharma assembly for everyone to participate? Because you yourself can

easily do so since cultivation rests on oneself. We must be clear about the meaning of ‘修行 *xiū xíng*; cultivation’ ---修 *xiū* means rectifying, while 行 *xíng* denotes behaviour. Behaviours are many, but they are nothing more than three categories, namely, actions, speech and thoughts.

起心動念是意業的行為，言語是口業的行為，動作是身業的行為。標準是性德，與性德相應的是善，與性德相違背的是惡。要把惡的行為修正成正的行為，這叫修行。

Thoughts are behaviour of the mind, while speech is behaviour of the mouth, and actions are behaviour of the body. The standard is innate virtues; behaviours which correspond with the innate virtues are wholesome and those which contradict the innate virtues are unwholesome. Cultivation is rectifying the unwholesome behaviours to become righteous ones.

佛法的標準就是經律論，經、論是修正意業行為的，戒律是修正身、口行為的。身體動作言語要符合，要有分寸，要有節制，那是戒律；經論是講定、是講慧，完全修正起心動念的行為，它有個標準。

Sutras, precepts and treatises are the Buddhist standards for these behaviours. For instance, sutras and treatises are to correct one’s mental behaviour, while precepts are to rectify one’s bodily and oral behaviour. In other words, precepts are about controlling one’s deeds and speech, while sutras and treatises are for cultivating meditative concentration and wisdom, which is all about rectifying one’s mental behaviour.

### **我們為什麼不能脫離六道輪迴 – 第 49 集**

#### **Why are we unable to escape from the Six Realms of reincarnation?**

菩薩隨喜為什麼成就功德？這是法身菩薩，他們沒有起心動念、沒有分別執著，所以隨喜成就全是功德。這隨喜從哪裡來？恆順眾生。他是隨喜十法界，上面能夠隨喜一切諸佛如來所表的不同法門，下面能隨喜十法界眾生。

Why are bodhisattvas able to accomplish merits by rejoicing in others’ merits? Because they are Dharma-body Bodhisattvas who have no thoughts, discrimination and attachments. That’s why they can accomplish all merits. Where does this rejoicing come from? It comes from according with sentient beings. Above, they can rejoice in the different Dharma methods practised and taught by all buddhas, and below, they can rejoice in the merits of sentient beings of the Ten Dharma Realms.

成就什麼功德？成就六根在六塵境界裡頭看得清楚、聽得清楚，樣樣清楚明白是智慧，自性本具的般若智慧現前，心如如不動，如如不動是真心。諸位要知道，起心動念是妄心，分別執著是妄中之妄，嚴重的妄心，這個妄心造業就是六道輪迴。

What merits did they accomplish? They accomplished the ability to see and hear everything clearly when their six-sense organs are in contact with the external six objects of the senses whilst their mind remains unmoved (remaining unmoved is the true mind). This ability is owing to the prajñā wisdom innate to the true nature having appeared. All of you must know that giving rise to thoughts is the deluded mind, while discrimination and attachments are delusion within the delusion (i.e., seriously deluded mind). The deluded mind commits karmas of the Six Realms of reincarnation.

隨喜用真心不用妄心就是功德，用妄心不是真心就是福德。善的是福德，惡的是三途，所以三途跟三善道同樣的沒有意義。三途是消苦業、消惡業，三善道是消善業，都是消業的，所以它是平等的。

If you use the true mind and not the deluded mind to rejoice in others' merits, you are cultivating merits. Otherwise, you are cultivating fortune. If this act of rejoicing is wholesome, you will be blessed with fortune, but if it is unwholesome, your retribution will be in the Three Evil Realms. That's why the Three Evil Realms and Three Good Realms are both meaningless. Reborning in the Three Evil Realms is eliminating one's painful and evil karmas, while reborning in the Three Good Realms is eliminating one's good karmas. Since one's karmas will be eliminated in both realms, they are equal.

換句話說，善惡業都不能造，造了就是造輪迴業，輪迴是善惡都包括。染淨、善惡，我們天天幹這些。為什麼你不能脫離六道？你天天在造六道的業，換句話說，六道你天天在增長，你怎麼能出離六道。那怎麼樣？

In other words, you can neither commit good nor bad karmas because committing them is creating the karmas of reincarnation. We are committing defiled and pure karmas, as well as good and bad karmas every day. Why are you unable to leave the Six Realms? Because you have been committing karmas of the Six Realms every day. In other words, your affinity with the Six Realms is growing each day, so how can you escape from these realms? What should you do then?

斷惡不著斷惡的相，修善不著修善的相，就對了。斷惡修善一定要幹。隨喜，不著相是功德；不起心、不動念、不分別、不執著，大修行人，真修行人，法身菩薩。隨喜功德是講日常生活當中時時刻刻念念都是提升自己的境界，這法喜充滿，真的常生歡喜心。

When you cease wrongdoings, you must not become attached to it, and when you practise virtues, you must not become attached to that act. You are then on the right track. By all means, you must stop doing evil and keep practising virtues. When you rejoice in others' merits without being attached to it, then it is a merit. Dharma-body Bodhisattvas are true and great practitioners because they neither give rise to thoughts nor discrimination and attachments. Rejoicing in the merits of others means we are constantly improving our own state, so we are always beaming with the joy of Dharma bliss in daily life.

### **惠能大師給我們的啟示是什麼 – 第 50 集** **What did Great Master Hui Neng reveal to us?**

我們看禪宗六祖惠能大師，他在黃梅八個月。到黃梅去參五祖，見面的時候，五祖問他的家庭生活狀況，知道他是個樵夫，在山上砍柴，挑到城市裡面去賣，這種生活很辛苦。問他，到黃梅來想求什麼？一般人上廟都求升官發財，都求好運。五祖問他，你來到這裡想求什麼？能大師回答他，我到這裡來只想作佛。

When the Sixth Patriarch of the Zen school, Great Master Hui Neng went to Huang Mei to learn Buddhism from Great Master Hung-jen (the Fifth Patriarch), Master Hung-jen asked him about his family background and found out that he was a woodcutter who went to the mountain to chop wood and sold them in the city for a living. This kind of life is very toilsome. Master Hung-jen asked him what he wished to pursue in Huang Mei. Most people go to temples to seek promotion, fortune and good luck, but Master Hui Neng replied the Fifth Patriarch that he only wished to become a buddha.

大概五祖忍和尚一生也沒有遇到這麼樣一個人，他到廟裡來是想作佛的。來作佛就要幫助他成佛，稀有的因緣。用什麼法子幫他？還是他的老本行，分配他到柴房裡面去破柴舂米，他在黃梅八個月，就幹這一樁事情。

Probably the Fifth Patriarch never met such a person in his life. Since he wanted to become a buddha, Master Hung-jen had to help him realize his aspiration because it was a rare causal condition. What method did Master Hung-jen use to help him? The Master assigned him to the firewood room to split firewood and pound the rice because these were his original jobs. During his 8-month stay in Huang Mei, he did nothing but this.

從《壇經》上的記載，我們知道這個人老實、聽話、真幹，這就是他所以能成佛的本分。我們不能成就，不老實、不聽話、不肯真幹，所以學佛學一輩子還是凡夫，念佛不能往生。

From the records in *the Platform Sutra*, we know that Master Hui Neng was an honest and obedient practitioner who truly practised. This was the reason he could attain Buddhahood. We cannot succeed in becoming a buddha because we are neither honest nor obedient and are unwilling to truly practise. That's why we are still ordinary beings despite having learned Buddhism and chanted Amitabha Buddha's name for a lifetime. We cannot be reborn in the Pure Land either.

那你有沒有想到，惠能大師行，破柴、舂米是無上法門，他破了八個月，舂了八個月，他開悟了。這是說哪一法不是佛法？破柴這一法是圓頓法，舂米這個法也是圓頓法，惠能大師幹出來給我們看到的。所以，宗門大德常說「會麼」，你會不會？會，哪一法不是佛法？

Have you ever thought that chopping wood and threshing rice were supreme methods for Great Master Hui Neng? You see, he became enlightened after doing those jobs for eight months. It means that all methods are possible ways to attain enlightenment in Buddhism. Chopping wood is a perfect-and-sudden-enlightenment method, so is pounding rice. Master Hui Neng had demonstrated this for us to see. That's why the Zen great masters often said, "Do you know?" If you know how to cultivate, which method does not lead to enlightenment?

舂米、破柴都是佛法；不會，《華嚴》、《法華》、《無量壽》擺在面前也不是佛法。為什麼？你開不了悟，你頂多在這裡學一點佛學常識，對於戒定慧三學毫不相干。能大師每天破柴、舂米，裡面都是戒定慧三學，我們不會，人家會。

Both pounding rice and chopping wood are Buddhism. If you do not know how to practise, even if *the Avatamsaka Sutra*, *the Lotus Sutra* and *the Infinite Sutra* are placed in front of you,

they are not Buddhism too. Why is that so? Because you will not gain enlightenment. At the most, you can learn a little bit of Buddhist knowledge here, but these knowledges are irrelevant to the Threefold Learning of precepts, meditative concentration and wisdom. For Great Master Hui Neng, splitting wood and threshing rice every day are cultivation of the Threefold Learning. He knew how to cultivate but not us.

### **佛法的教學以什麼為目標 – 第 51 集**

#### **What is the goal of the Buddha's teachings?**

所以佛法的教學，以什麼為目標？以開悟為目標。悟有小悟、有大悟、有徹悟，大徹大悟這成佛了。三昧也有淺深，真正開悟的三昧是不起心、不動念，眼見色、耳聞聲，六根對六塵境界不起心不動念，這大定。

So, what is the goal of the Buddha's teachings? The goal is to attain enlightenment. Enlightenment can be minor, great or supreme. Supreme Enlightenment is attainment of Buddhahood. Samadhi can be shallow or deep too. With the real enlightenment samadhi (i.e., great meditative concentration), one will not give rise to thoughts when one's six-sense organs (e.g., the eyes and ears) are in contact with the external six objects of the senses (e.g., forms and sounds).

到極處就是自性本定，惠能大師說的「何期自性，本無動搖」，那是自性本定。自性是真心，告訴我們真心是不動的，真心是定的。我們現在的心七上八下，妄念很多，妄心，妄心是生滅心，是動的，不穩定的，真心是不動的。

Meditative concentration to the extreme is the original samadhi of the true nature. As Great Master Hui Neng proclaimed, "Who would have thought that the true nature is originally unmoved!" Since the true nature is the true mind, it tells us that the true mind is originally unmoved and in samadhi. Our mind now is in turbulence because we have many deluded thoughts. Since the deluded mind constantly arises and ceases, as opposed to the true mind, it is movable and unstable.

於是乎我們就體會到一點消息了，舂米為什麼能明心見性？專心舂米，舂到不起心不動念、不分別不執著，破柴專心破柴，真到沒有起心動念、沒有分別執著，那就是自性本定。得到自性本定，不定什麼緣分，突然之間叫你大徹大悟。



So, we got a bit of information here. Why was Great Master Hui Neng able to see into his mind and true nature by pounding rice? Because he fully concentrated on pounding rice and splitting wood that he neither gave rise to thoughts nor discrimination and attachments. This is the original samadhi of the true nature. After you have attained this samadhi, you will suddenly achieve Supreme Enlightenment under certain circumstances.

惠能大師是聽《金剛經》開悟的，換句話說他先得三昧，這個三昧是舂米破柴三昧，不是別的，但是統統都一樣的。法法都是圓頓的，沒有一法不是佛法；不會，沒有一法是佛法，這個道理不能不知道。所以《金剛經》上告訴我們，法法平等，無有高下，這是真的，一點都不假。

Great Master Hui Neng became enlightened after he listened to *the Diamond Sutra*. In other words, prior to attaining Supreme Enlightenment, he first attained samadhi which was none other than the samadhi of pounding rice and splitting wood. Evidently, there is no method which is not Buddhism because every method enables one to attain perfect and sudden enlightenment. However, you must know that if you do not know how to cultivate, none of the methods is Buddhism. That's why *the Diamond sutra* tells us that all methods are equal, and no method is superior or inferior to the other. This is true without the least falsity.

法門平等，大小乘平等，顯教、密教平等，世法、佛法平等，這妙極了。釋迦牟尼佛大徹大悟，是菩提樹下入定，他成就三昧，夜睹明星那是緣，晚間在那看到天空當中的星星，大徹大悟。因緣都不一定，不一定在什麼時候，不一定遇到什麼，他就悟了。The great vehicle and lesser vehicle teachings are equal, so are Exoteric and Esoteric Buddhism, as well as mundane teachings and Buddhism. This is awesome! Sakyamuni Buddha attained Supreme Enlightenment after he entered into meditative concentration and accomplished samadhi under the Bodhi tree. Seeing the stars in the night sky was the condition that led to his Supreme Enlightenment. Since the causes and conditions are not fixed, he became enlightened under indefinite time and circumstances.

但是悟的條件一定是得三昧，甚深三昧，這個三昧就是六根在六塵境界確實不起心不動念。不執著是淺的三昧，阿羅漢所證得的；不分別，深，菩薩證得的；不起心不動念，法身菩薩證得的，法身菩薩就是佛。

However, the condition for enlightenment must be attainment of profound samadhi whereby one does not give rise to thoughts when one's six-sense organs are in contact with the external six objects of the senses. Having no attachment is a shallow samadhi attained by arhats, while having no discrimination is a deep samadhi attained by bodhisattvas. Not giving rise to thoughts is a profound samadhi attained by Dharma-body Bodhisattvas who are buddhas.

### **我們要怎麼學才如理如法 – 第 52 集** **How should we learn in order to be proper?**

在一般通途，對凡夫的教學，古人是一門深入，就是一部經，不學第二部經。在這一部經什麼？一部經你去念它，天天念它，時時刻刻念它，一天念上十個小時，三年不間斷，就得三昧。

The teaching method generally adopted by the ancients for ordinary beings was delving deeply into one subject, so they only focused on one sutra and would never resort to a second one. How should you learn this one sutra? You should recite it for ten hours a day every day for three consecutive years, and you will attain samadhi.

念《無量壽經》，就是念佛三昧；念《華嚴經》，華嚴三昧；念《法華經》，法華三昧。三昧名稱無量無邊，得的定功是一樣的，所以統統能開悟。

If you recite *the Infinite Life Sutra*, you will attain the Buddha Mindfulness Samadhi; if you recite *the Avatamsaka Sutra*, you will attain the Flower Ornament Samadhi; if you recite *the Lotus Sutra*, you will attain the Dharma-flower Samadhi. The names of samadhi are innumerable but the effort of meditative concentration (定功) attained is the same. That's why all samadhis can lead one to enlightenment.

世間法也不例外，你說這一部四書，你要是天天讀它讀上十年，什麼意思不要去管它，我一個字沒念錯，一句沒有念漏掉，念上十年就得三昧，那個三昧就能開悟。法門平等，佛法裡頭八萬四千法門平等，世間法跟佛法也平等，為什麼平等？

Mundane teachings are no exception. For instance, if you recite *the Four Books* every day for ten years without regard to its meaning, while enunciating each word correctly without missing any of them, you will attain samadhi followed by enlightenment. The 84,000 Dharma methods in Buddhism are equal, so are mundane teachings and Buddhism. Why are they equal?

都能幫助你開悟。我們要明白這個道理，你才知道怎麼個學法。這個道理不懂，你怎麼學都不如法，為什麼？你得不到定，你開不了悟，你還是有妄想、還是有分別、還是有執著。妄想、分別、執著統統具足，這就是六道凡夫。

Because they can all help you to attain enlightenment. You need to understand this principle. Then you will know how to learn. Otherwise, your learning will not be proper no matter how. What is the reason? Because you will neither attain meditative concentration nor enlightenment since you still have wandering thoughts, discrimination and attachments. Ordinary beings of the Six Realms are complete with wandering thoughts, discrimination and attachments.

### **一切法本無高下 – 第 53 集**

#### **There is originally no superiority and inferiority between all methods.**

知道一切法本無高下。為什麼會有高下？「唯以眾生垢重障深，心粗智劣，飢遇王膳，而不能餐」，用這個來做比喻。我們為什麼會看到法不平等？這是我們，垢是染污，什麼東西染污？

We know that there is originally no superiority and inferiority between all methods, but why is there inequality in all methods? As the annotation states, “The only reason is sentient beings are clouded by serious impurities and deep obstacles, so they are careless and have no wisdom. They may come across a king’s meal in times of famine, but they cannot enjoy it.” This metaphor is used to explain why we see inequality in all methods. It is because we are clouded by serious impurities or defilements. What have you been defiled by?

煩惱染污你，迷惑障礙你，你沒有智慧、沒有定功，垢重障深。心粗智劣，就是我們講粗心大意，心浮氣躁，這樣的心態學佛很難。佛教我們念一部經，念經不是為別的，念經是修定。我們不是上上根機，叫我們天天舂米、破柴我們開不了悟，惠能大師行，他比我們高明。

You have been defiled by afflictions and obstructed by delusions, so you neither have wisdom nor effort of meditative concentration (定功). You are clouded by serious impurities and deep obstacles. Being careless is what we said ‘being impetuous.’ It is very difficult to learn Buddhism with this kind of mentality. The Buddha taught us to recite only one sutra. The purpose of reciting sutras is none other than cultivating meditative concentration. We are not

someone of superior capacity, so we would not attain enlightenment by pounding rice and splitting wood every day. Great Master Hui Neng could attain Buddhahood by doing those jobs because he was superior to us in wisdom.

對知識分子最方便的方法就是叫他讀經，讀經是什麼？修定。絕不能想這個經這一句什麼意思、這一段什麼意思，不可以，那你就有分別、有執著了，你就不能成就，你斷不了煩惱，你得不到三昧。要怎麼念？

The most convenient method for intellectuals (to become enlightened) is reciting the sutras. What is the purpose of sutra recitation? The purpose is to cultivate meditative concentration. You must never think of the meanings of each phrase and each paragraph in the sutra. If you do so, you will not succeed in attaining meditative concentration since you have discrimination and attachments. Your afflictions cannot be severed, so you will not attain samadhi. How should you recite the sutra then?

從「如是我聞」一直念下去，不管它什麼意思，決定不想經是什麼意思，經沒有意思。只要字沒有念錯，沒有念漏掉，只把握住這個，意思什麼不管它。天天念，老實念，念上幾千遍，得三昧了。為什麼？目的達到了，這個目的就是經題上的清淨平等覺。

From the first phrase, “Thus have I heard” till the last phrase, you should keep reciting the texts without paying regard to the meanings. You must never figure out the meanings of the sutra texts because the sutra itself has no meaning. You just have to ensure that you do not recite the words wrongly or miss any of them. By sincerely reciting the sutra every day, you will attain samadhi after reciting it for thousands of times. Why is that so? Because you have achieved the objective stated in the sutra title i.e., purity, impartiality and enlightenment.

念到清淨心現前，清淨心生智慧，小智慧，是小乘智慧，聲聞、緣覺，那比一般人聰明多了；如果得平等心，平等是沒有分別，菩薩所修得的，提升了。菩薩心平等，小乘心清淨，這都算是得三昧。。

When your mind is pure, wisdom will appear. This wisdom is attained by the lesser-vehicle saints such as śrāvakas and pratyekabuddhas. With this wisdom, they are far more outstanding than ordinary people. If they attain an impartial mind (i.e., having no discrimination), their state will be raised to that of bodhisattvas. Bodhisattvas' mind is impartial, while the lesser-vehicle saints' mind is pure. Both of them are considered to have attained samadhi.

覺就是開悟，就是自見，讀書千遍，其義自見，自己明白了。這一明白了全都明白了，不是這一句明白、這一段明白，全部書明白了。其他的沒有學過的，只要一看就明白，一聽就明白，沒看、沒聽不知道，一看一聽全知道。

Enlightenment is what the ancients said, 'By reading a book for a thousand times, one is bound to attain spontaneous enlightenment' --- you will understand everything by yourself (without being taught by a teacher). Once you are enlightened, you will comprehend the entire sutra instead of comprehending just this phrase or this paragraph. For other sutras that you have never learned before, you will understand everything just by reading and listening to them. You will not know if you have not read and heard of them. However, once you see or hear it, you will know everything.

### **佛教的智慧教學的理念與方法是什麼 – 第 54 集**

#### **What is the wisdom, as well as teaching principle and method of Buddhism?**

佛教的智慧，佛教教學的理念、教學的方法跟世間完全不一樣。佛教傳到中國，這些智慧、理念、方法，儒家得到了，它採納了，道也採納了。所以佛講戒定慧，因戒得定，因定開慧，開慧就是自見。

The wisdom as well as teaching principle and method of Buddhism are totally different from that of the world. When Buddhism was spread to China, these wisdom, principle and method had been adopted by Confucianism and Taoism. The Buddha taught the Threefold Learning of precepts, meditative concentration and wisdom, whereby one will attain meditative concentration followed by wisdom (i.e., spontaneous enlightenment) by observing the precepts.

儒跟道都了解、都明瞭、都接受，這是佛家把儒跟道大幅度向上提升。佛門裡面大師級的這些人，看儒、看道跟看佛經沒有兩樣。所以中國的儒釋道是一家，表面上有分，實際上沒分，他們全貫通了。

Since both Confucianism and Taoism could understand and accept this teaching principle, Buddhism had greatly helped them improve their teachings. The great Buddhist masters perceived the classics of Confucianism and Taoism as no different from that of Buddhism. That's why in China, Confucianism, Buddhism and Taoism are one family. They may appear to be different teachings but in actuality, they are undivided because they are fully connected.

我們凡夫就這四個字，垢重障深，我們如何消除業障？剛才講了，一門深入就能夠消業障，就能夠得清淨。不可以想經的意思，一想經的意思就是染污，就是分別，所以不許想。讀經的目的是什麼？讀經目的是求清淨平等覺。這是真幹，這是會，宗門所說「會麼」，這就是會。會什麼？

We ordinary beings are clouded by serious impurities and deep obstacles. How can we eliminate our karmic obstacles? As aforementioned, we can eliminate karmic obstacles and attain purity of mind by delving deeply into one subject. We must never figure out the meanings in the sutra because doing so is a defilement and discrimination. What is the purpose of reciting the sutras? The purpose is to seek purity, impartiality and enlightenment. This is truly practising and knowing how to cultivate. As the great Zen masters said, "Do you know?" Know what?

不分別不執著這就會，不起心不動念。否則，心粗智劣，智劣是沒智慧，粗心大意，這個遇到佛法入不進去，聽講經教學聽個皮毛。惠能大師一聽開悟，我們聽了聽不出來，為什麼？他心清淨，他沒有妄想、他沒有雜念，道理就在此地。

If you neither have discrimination nor attachment and thoughts, then you know how to cultivate. Otherwise, you are careless and have no wisdom. You would not reap the real benefits of Buddhism even if you have encountered it because your learning of the Dharma lectures is superficial. While Great Master Hui Neng became enlightened upon hearing *the Diamond Sutra*, we gained nothing from hearing it. What is the reason? Because the Great Master's mind was pure without wandering and distracting thoughts. The truth lies here.

### **佛法的知識是世間法不是佛法 – 第 55 集**

#### **Buddhist knowledge is a mundane teaching and not Buddhism.**

《華嚴經》上告訴我們，「生佛平等」，眾生跟佛是平等的。不一樣的地方，佛菩薩遠離塵垢，沒有障礙，我們這個凡夫身心的染污一年比一年嚴重，一天比一天嚴重。學佛著了學佛的相，在佛法裡面還起分別、還起執著，這錯了，這學什麼？學佛學知識。學佛法的知識是世間法不是佛法，因為知識不能了生死、不能出三界。

*The Avatamsaka Sutra* tells us that sentient beings and buddhas are equal. The difference is buddhas and bodhisattvas had rid themselves of impurities and obstacles, while the physical and mental defilements of us ordinary beings are getting increasingly serious every year and

every day. When we learn Buddhism, we are attached to the appearance of learning Buddhism and still give rise to discrimination and attachments which are wrong! What are we actually learning? We are learning Buddhist knowledge, which is a mundane teaching and not Buddhism. We can neither end reincarnation nor transcend the Three Realms of Samsara by acquiring such knowledge.

佛法的知識是善的，將來學得很好，來生三善道，出不了六道輪迴，這不能不知道的。如果遇到淨土法門，僥倖的話，你信願持名往生淨土了，往生淨土超越輪迴、超越十法界，生極樂世界凡聖同居土。

Since Buddhist knowledge is wholesome, if we learn it well in the future, we will be reborn in the Three Good Realms in the next lifetime but we cannot transcend the Six Realms of reincarnation. We must know this! If you are lucky enough to have encountered Pure Land Buddhism and you practise Buddha Mindfulness with belief and vow, and are reborn in the Land where Sages and Ordinary beings Dwell Together in the Land of Ultimate Bliss, you have then transcended transmigration as well as the Ten Dharma Realms.

可是極樂世界特殊，為什麼？這個世界跟一切諸佛世界不一樣，一切諸佛世界是緣起的，《華嚴經》上的緣起的，因緣生法，有生有滅；極樂世界是性起的，是自性流出來的，自性不生不滅，自性不垢不淨。所以，極樂世界四土三輩九品全是性起，它不是緣起，這就非常非常難得。

But the Land of Ultimate Bliss is special. What is the reason? According to *the Avatamsaka Sutra*, all Buddha Lands arose from causes and conditions, so the phenomena there are subject to arising and ceasing. The Land of Ultimate Bliss is different from all Buddha Lands because it is expressed from the true nature; the true nature neither arises nor ceases, and is neither impure nor pure. That's why all the Four Lands, the Three Levels and the Nine Grades of the Land of Ultimate Bliss arose from the true nature and not from conditions. This is extremely rare!

**我們怎麼會遇到淨土法門 – 第 56 集**  
**How did we encounter Pure Land Buddhism?**

所以我們大家一定要記住，這個機會太難得，「百千萬劫難遭遇」。彭際清居士告訴我們，無量劫來稀有難逢的一日，我們遇到了。這個意思就是，你怎麼遇到淨土法門，你怎麼會遇到《無量壽經》，無量劫稀有難逢，你怎麼會遇到？

That's why we all must remember that this opportunity is too rare. As the opening phrase of the sutra states, "It is difficult to encounter the Pure Land Dharma in a billion kalpas." Upasaka Peng Ji-qing told us that this opportunity is extremely rare and difficult to be encountered in innumerable kalpas, yet we have encountered it today. In other words, how did you encounter Pure Land Buddhism and *the Infinite Life Sutra* when this opportunity is so rare and difficult to come by in innumerable kalpas?

這個遇到不是偶然，大乘經上佛說，能遇到的，都是過去生中生世世供養無量諸佛如來，有這麼大的善根。這一生遇到，得無量諸佛的加持，所以你能信、你能願、你能老實稱念。

Well, you definitely did not encounter it by chance. The Buddha told us in the Mahayana sutras that whoever able to encounter it had made offerings to infinite buddhas throughout their former lifetimes. They have such great virtuous roots. That's why when you encounter it in this life, you are able to sincerely chant Amitabha Buddha's name with belief and vow owing to the support received from infinite buddhas.

就像海賢老和尚，不認識字，他的善根福德因緣具足了，遇到這個就成功了。二十歲出家，師父就教他一句阿彌陀佛，一直念下去，這個人的成功就是老實、聽話、真幹。Just like Great Master Hai Xian who was illiterate but his virtuous roots, good fortune and causal condition for rebirth in the Pure Land were sufficient. Hence, he had successfully attained rebirth in the Pure Land after encountering the Pure Land Dharma. When he was ordained as a monk at the age of twenty, his tonsuring master only taught him to chant Amitabha Buddha's name incessantly. His honesty, obedience and truly practising had earned him success.

到一百一十二歲，九十二年當中，一句佛號沒有中斷。除這一句佛號之外，他沒有妄想，他沒有雜念，他的心是清淨心、是平等心。清淨、平等還得了嗎？清淨是阿羅漢、辟支佛，平等是諸大菩薩。他來給我們做榜樣，我們要會看，要能看得出。



He never ceased chanting Amitabha Buddha's name throughout 92 years until he was 112 years old. Other than this Amitabha Buddha's name, he never gave rise to wandering and distracting thoughts. That's why his mind was pure and impartial. How great it is to have a mind of purity and impartiality! A pure mind is attained by arhats and pratyekabuddhas, while an impartial mind is attained by the great bodhisattvas. Great Master Hai Xian had set an excellent example for us. We must be able to understand what he demonstrated.

### **清淨心現前佛就現前 – 第 57 集**

#### **When purity of mind appears, Amitabha Buddha will appear.**

《大勢至圓通章》裡面有這兩句話，「淨念相繼，自得心開」。這個地方沒有完全引用，原文是，「憶佛念佛」，憶是心裡頭念，念是口裡念，憶佛念佛，「現前當來，必定見佛」，現前是現在，清淨心現前，佛就現前，你就會見到。自得心開，智慧開起來，信心堅定了。

There are two phrases in the *Commentaries on the Suramgama Sutra: the Chapter on Perfect Penetration Through Mindfulness of Amitabha Buddha*, “By engaging in incessant pure thoughts, your wisdom will appear.” The original text is, “By chanting Amitabha Buddha's name mentally and orally, one will certainly see Amitabha Buddha now and in the future.” When purity of mind appears, Amitabha Buddha will appear and you will see Amitabha Buddha. Once your wisdom appears, your confidence will be unshakable.

大勢至菩薩在最後講念佛的方法，說得非常簡單、非常扼要「都攝六根，淨念相繼」八個字。都攝六根教我們放下，眼從色塵裡頭收回來，耳從聲塵裡面收回來，六根不要向外緣，向外緣生煩惱，統統收回來，不緣外，緣內。

In the last phrase, Mahāsthāmaprāpta Bodhisattva talked about the method of chanting Amitabha Buddha's name. The Bodhisattva put it very simply and briefly in one sentence, “Subdue your six faculties and engage in incessant pure thoughts.” ‘Subduing the six faculties’ is teaching us to let go. It means that we must keep our six-sense organs (e.g., the eyes and ears) away from the six impurities (e.g., form and sound) and do not let them reach for the external objects of the senses, or else we would give rise to afflictions. Our six faculties should instead revert to the object within ourselves.

內是什麼？內是阿彌陀佛，起心動念想阿彌陀佛，眼看阿彌陀佛，耳聽阿彌陀佛，鼻聞香，供佛的香阿彌陀佛，六根都用在阿彌陀佛上。淨念相繼，淨是清淨心，念是一個念頭一個念頭相繼不斷。這些時候我常常提到賢老和尚九十二年佛號不斷，這叫淨念相繼。

What is the object within us? It is Amitabha Buddha. We should think of Amitabha Buddha in every of our thoughts. Our eyes should look at Amitabha Buddha's image, our ears should hear Amitabha Buddha's name, and our nose should smell the scent of incense we offer to Amitabha Buddha. In short, our six-sense organs should be used on nothing but Amitabha Buddha. This is engaging in incessant pure thoughts. All this while, I often mentioned about Great Master Hai Xian who never ceased chanting Amitabha Buddha's name for 92 years. This is called 'engaging in incessant pure thoughts.'

他沒有欲望，沒有名利，名聞利養統統沒有，非常單純，萬緣放下。願意吃苦，願意持戒，每天的日子歡歡喜喜，非常充實，一天也沒白過，做出榜樣給大家看。所以他的果自然是自得心開，自然是感應彌陀現身，佛給他的加持，佛給他的信願。

He did not have desires, and neither did he pursue fame nor profits. His life was very simple as he had completely let go of all worldly matters. He was willing to endure hardships and observe the precepts. He had set a good example for everyone to see by leading a very happy and fulfilling life every day without letting a day pass by in vain. That's why the result is his wisdom was naturally uncovered and Amitabha Buddha naturally appeared to give him support to strengthen his belief and vow.

現前當來必定見佛。「即凡夫心，開佛知見」，我們沒有證得聖果，小乘須陀洹也沒證得，這就是凡夫。確實開佛知見，念佛就是佛知見，你真正相信，真正肯念。

He had proven to us that by chanting Amitabha Buddha's name mentally and orally, one will certainly see Amitabha Buddha now and in the future. As the annotation states, "The mind of ordinary beings can enter the Buddha's insight." We are ordinary beings because we have not attained the realisation of sainthood (i.e., the first realisation in Theravada Buddhism – a stream-enterer (srotāpanna)). However, you can really enter the Buddha's insight as long as you truly believe and are willing to chant Amitabha Buddha's name because being mindful of Amitabha Buddha is the Buddha's insight.

## 一心專注叫至心 – 第 58 集

### Single-minded concentration is called 'utmost sincerity.'

「至於根器淺者，但能至心信樂，願生彼國，乃至十念，臨命終時，蒙佛攝受，便生極樂。」這是告訴我們，根機淺的，像我們現前這種程度，但能至心信樂，我們要認真去想想，我有沒有做到這四個字？

As stated in the annotation, “As for people with inferior capacity, if they can believe in the Pure Land method with utmost sincerity and enjoy practising it, they will surely be received by Amitabha Buddha and be born in his Pure Land if they are mindful of Amitabha Buddha’s name in one to ten successive thoughts during the final moment of their life.” It tells us that for people with inferior capacity like us, the key to success is believing with utmost sincerity and enjoying practising Buddha Mindfulness --- we have to think seriously: have I met these criteria?

至心是真心，也就是專心，一心專注叫至心。真正相信，樂是喜歡，喜歡淨土宗這個法門，喜歡《無量壽經》，喜歡阿彌陀佛，喜歡這一句名號，這信具足了，你有真信，沒有懷疑。接著願生彼國，我真正想在這一生生到極樂世界，我到極樂世界學成功了我再來。這個願好，這個念頭好。再來是什麼？

Utmost sincerity is the true mind, which is also single-minded concentration. If you enjoy practising the Pure Land method, and enjoy reciting *the Infinite Life Sutra* and Amitabha Buddha’s name, then you have true belief without doubt. Next, vowing to be reborn in the Land of Ultimate Bliss means I really want to be reborn in that Land in this life and after I have accomplished in my cultivation, I will return to this world. This vow and thought are good. What is my identity when I return to this world?

叫再來人，菩薩，不是凡夫。再來不是為自己，是為度眾生的，是為幫助眾生，成就眾生。大乘教裡頭，佛氏門中，不捨一人，一個人想學，一個人肯學，也不會把他放棄，也要成就他。大乘菩薩願，希望我們能有這個願心。

I am an incarnation of a bodhisattva and not an ordinary being. I return to this world not for my personal interest but for the sake of helping sentient beings succeed in their cultivation. In Mahayana Buddhism, we will not forsake even one person who wants to learn and is willing to learn. We must also help him succeed in cultivation. It is hoped that we could have this vow made by the Mahayana bodhisattvas.

念佛功夫，真正有信、有願，就取得往生極樂世界的條件。往生極樂世界的品位，完全是自己念佛功夫的淺深，不是多少；換句話說，功夫深的人放下多，功夫淺的人也有放下，放下少。

By having true belief and vow, we have met the conditions for rebirth in the Pure Land. The grade of rebirth depends entirely on the depth of our effort of practising Buddha Mindfulness, and not on the number of our recitation. In other words, people with deep effort of practice have let go a great deal while those with shallow effort of practice have let go a little.

要真放下，對這個世間沒有絲毫貪戀，真放得下，這功夫深。所以乃至十念，臨命終時，蒙佛攝受，便生極樂，決定得生，真的是萬修萬人去。

We must really let go by not having the slightest greedy attachment to this world. This effort of practice is deep. If we are mindful of Amitabha Buddha's name in one to ten successive thoughts during the final moment of our life, we will surely be received by Amitabha Buddha and be born in his Pure Land. As Great Master Yung Ming said, "Out of ten thousand people practising Buddha Mindfulness, ten thousand will achieve rebirth in the Pure Land."

### **佛心所念就是幫助眾生成佛 – 第 59 集**

#### **What all buddhas have in mind is helping sentient beings become buddhas.**

「花開見佛，悟入無生，奇妙疾捷，莫過於是。一切眾生由此得度，十方如來乃稱本懷。」

The annotation states, "When the lotus flower opens, one will see Amitabha Buddha and attain the endurance based on the non-arising of phenomena. With regard to achieving Buddhahood, no method surpasses the Buddha-name chanting (to be reborn in the Pure Land) in terms of marvellousness and swiftness. All sentient beings will thus attain liberation. This is the original intention of the Tathāgatas of the ten directions."

末後兩句說得好，到極樂世界，蓮花化生，花開見佛，悟無生法忍，這就是阿惟越致菩薩。凡聖同居土下下品往生，花開見佛也是悟無生法忍，怎麼悟的？

This phrase is well said: 'when one reaches the Land of Ultimate Bliss, one will be born through transformation within a lotus and when the lotus flower opens, one will see Amitabha Buddha

and attain the endurance based on the non-arising of phenomena.’ This is the state of an *avaivartika* bodhisattva. Even if you are born in the lower level of the basic grade in the Land where Sages and Ordinary beings Dwell Together, you will also see Amitabha Buddha and attain this endurance when the lotus flower opens. How do you attain it?

阿彌陀佛四十八願加持你悟得的。這個法門是他力法門，全靠阿彌陀佛，對阿彌陀佛念念有感恩的心，不是阿彌陀佛我們出不了六道輪迴，不是阿彌陀佛我們生不了淨土，我們生到淨土也不可能證得阿惟越致菩薩。

It is owing to the support of Amitabha Buddha’s Forty-eight Vows. This is an other-power approach whereby the practitioners rely entirely on Amitabha Buddha. That’s why we are always grateful to Amitabha Buddha because without him, we would not be able to escape from the Six Realms of reincarnation and be reborn in the Pure Land. Even if we can be reborn in the Pure Land, it is also impossible that we can become an *avaivartika* bodhisattva.

全靠阿彌陀佛，大慈大悲，大願大德，幫助我們成就。奇妙，這個方法八萬四千法門裡沒有，無量法門裡頭也沒有，奇妙。疾捷是快速，一生圓滿成就。莫過於是，談奇妙、談快速沒有超過念佛往生淨土的，沒有超過。一切眾生由此得度。

We depend entirely on Amitabha Buddha’s great compassion and great mercy, as well as his great vows and great virtues to help us succeed in our cultivation. This method is marvellous because there is no other such method among the 84,000 or infinite Dharma methods. Its achievement is fast because one can perfectly attain Buddhahood within one lifetime. As the annotation states, “With regard to achieving Buddhahood, no method surpasses the Buddha-name chanting (to be reborn in the Pure Land) in terms of marvellousness and swiftness. All sentient beings will thus attain liberation.”

男女老少、賢愚不肖，上中下三根，遇到這個法門統統得度，平等得度。十方如來稱本懷，本懷，他心裡所念的，佛心所念就是幫助眾生成佛，沒有一尊佛不如是說。

Everyone who encounters this Dharma method will equally attain liberation regardless of their gender, age, intelligence and capacity. “This is the original intention of the Tathāgatas of the ten directions.” What all buddhas have in mind is helping sentient beings become buddhas. None of the buddhas does not have such thought.

## 如來最真實純一之法是什麼 – 第 60 集

### What is the truest and most authentic teaching of the Tathāgatas?

「本經所宣，乃如來真實純一之法，無有權曲，故名正說」。這個跟註解裡頭完全相同，告訴我們本經佛說的是什麼。是諸佛如來最真實、最純一之法，不是方便說，不是委曲說，所以叫正說。彌顯這個法門之可貴，這個法門之難得，都是提醒我們這個法門太難得了，遇到的時候要珍惜，千萬不要當面錯過，那就叫真錯了。

“The teaching expounded in this sutra is the truest and most authentic one of the Tathāgatas. It is not a provisional teaching, so it is termed ‘primary teaching.’” This is exactly the same as what the annotation states, telling us what the Buddha taught in this sutra. This is the truest and most authentic teaching of the Tathāgatas. The Buddha did not impart it as a provisional (temporary) teaching, so it is called ‘primary teaching.’ It shows how valuable and rare this method is. It reminds us that this method is too rare, so we must cherish it when we encounter it. Do not ever miss the opportunity to achieve Buddhahood because missing it is a real mistake.

怎麼落實？這一句佛號常常放在心上，一切時、一切處，口裡不念沒有關係，心裡頭默念，沒人知道。海賢老和尚就是這種念法，他每天早晚念個幾聲，幾分鐘大聲念，慢慢就小聲念，慢慢就心上念，口上不念。這個法太妙。

How should we practise Buddha-name chanting? We should be mindful of Amitabha Buddha at all times and in all places. It does not matter if we do not recite it orally because we can recite it silently in the heart so that nobody is aware that we are reciting. This was how Great Master Hai Xian recited Amitabha Buddha’s name. Every morning and night, he would recite Amitabha Buddha’s name aloud for a few minutes, and then gradually changed to soft recitation followed by silent recitation in the heart. This method is too marvellous!

## 知識爆炸的時代我們如何修行 – 第 61 集

### How do we practise in this era of knowledge explosion?

所以障礙我們要遠離，對於世出世間一切法，盡量的不執著，盡量不要分別。為什麼？分別執著是嚴重的障礙。不執著，清淨心現前了；不分別，平等心現前了。清淨心是阿羅漢、辟支佛他們證得的，小聖；平等心是菩薩證得的。修什麼？就是在日常生活當中修正我們錯誤的觀念、言行。

That's why we must stay away from obstacles by trying not to discriminate and be attached to everything in this world and beyond. What is the reason? Because attachment and discrimination are serious obstacles. Once we let go of attachment, our mind will be pure, and once we stop discriminating, our mind will be impartial. Purity of mind is attained by arhats and pratyekabuddhas (i.e., the lesser-vehicle saints) while an impartial mind is attained by bodhisattvas. What do we cultivate? We rectify our erroneous thoughts, speech and behaviour in daily life.

觀念最重要，觀念正確，言行自然就正，不會有偏邪。經論確確實實幫助我們修正行為的標準，我們起心動念跟佛講的相不相應？相應的，正知正見，你的三業身口意是正行；如果與經教相違背，那是邪知邪見，言行就錯誤了，一定要以經教為標準。

Thought is the most important because if our thoughts are proper, our speech and behaviour will naturally be proper and not deviated. Sutras and treatises are indeed the standard that help us to rectify our behaviour. For instance, we can compare if our thoughts correspond with what the Buddha taught. If they correspond, then our three karmas of actions, speech and thoughts are proper because our understandings and views are proper. If our thoughts are contrary to the sutra teachings, then our speech and behaviour are erroneous because our understandings and views are deviated. That's why we must use the sutra teachings as standard.

這個經上，經律論統統具足，依照這部經修行夠了。在現在這個時代知識爆炸，錯誤的觀念、行為比比皆是，正知正見的人愈來愈少了。我們初學，沒有能力辨別是非邪正，怎麼辦？有《無量壽經》就行了，《無量壽經》就是標準。

This sutra is complete with sutras, precepts and treatises, so it is enough to cultivate according to this sutra teachings. In this era of knowledge explosion, erroneous thoughts and behaviour are extremely common because there are fewer and fewer people with correct understandings and views. For beginners like us who do not have the ability to discern rights from wrongs and between proper and deviated, what should we do? We just have to count on *the Infinite Life Sutra* because its teachings are the standard.

### **見到佛心就定了 – 第 62 集**

**Our mind will be settled after we see Amitabha Buddha.**

萬緣放下，一心專念阿彌陀佛，求生極樂世界，是我們眼前第一樁大事。自己給自己  
要限定時間，多久？我相信一年足夠了，這一年當中有一個願求，就是求見阿彌陀佛。  
The first great matter before us is to completely let go of all worldly matters to single-mindedly  
concentrate on chanting Amitabha Buddha's name and seek rebirth in the Land of Ultimate  
Bliss. How long is the time limit we should set for ourselves to accomplish this? I believe one  
year is enough. In this one year, our only wish is to see Amitabha Buddha.

大勢至菩薩說得很好，「憶佛念佛，現前當來，必定見佛」。見到佛，心就定了，沒  
有見到佛，心不定，見到佛，心就定了。見到佛，要真不想在這個世界住了，還有壽  
命，可以要求佛我壽命不要了，我提前走。

Mahāsthāmaprāpta Bodhisattva said it very well, “By chanting Amitabha Buddha's name  
mentally and orally, one will certainly see Amitabha Buddha now and in the future.” Our mind  
will be settled after we see Amitabha Buddha. Otherwise, our mind will be unsettled. When we  
see Amitabha Buddha and if we really do not want to live in this world, we can tell Amitabha  
Buddha that we do not want our remaining lifespan and request him to let us leave for the Pure  
Land early.

佛很慈悲，這樣的人很多，非常非常多，都是見佛捨壽，提前往生，我們能做得到。  
留在世間，那就像海賢老和尚，佛叫他留的，留下來幹什麼？表法，做榜樣給念佛人  
看。不是這樁事情，沒有其他的理由住世，沒這個理由。

Amitabha Buddha will grant our request because he is very compassionate. There were many  
such people who gave up their lifespan to go to the Pure Land in advance when they met  
Amitabha Buddha, so we can do that too. Those who stayed in the world are like Great Master  
Hai Xian. It was Amitabha Buddha who asked him to stay. Why was he asked to stay? He was  
entrusted to set an example for the Pure Land practitioners to see. If not because of this mission,  
there is no other reason for him to stay.

**環保應該從哪裡做起 – 第 63 集**  
**Where should environmental protection begin from?**



在我的記憶當中，這個世界上開始提倡環保這個時間不長。我初學佛的時候，甚至於我第一次到香港來講經，一九七七年，還沒有聽說過環保，這個名詞有，不普遍，知道的人不多。

In my memory, it was not long ago since the world began to advocate environmental protection. When I first started learning Buddhism, or even when I first came to Hong Kong to give the Dharma lectures in 1977, I had not heard of environmental protection. Even though this term had existed, it was not common because not many people were aware of it.

提出這個名詞就說明這地球染污嚴重了，大家要著重環境保護。曾經有人問過我，好像是在香港，因為那時候我每年到香港來講經一個月。

The raising of this term indicates that the earth is seriously polluted and everyone must focus on environmental protection. Someone (in Hong Kong if I'm not wrong) once asked me about the effectiveness of environmental protection because at that time, I would go to Hong Kong to give the Dharma lectures for one month every year.

第一次來講經講了四個月，時間最長，以後其他國家地區邀請的很多，就改成一年來住一個月。曾經接受過香港這邊的電視台訪問，我記得好像提出這個問題，問我環保能不能收到效果？

The first time I came here (Hong Kong) to give the Dharma lectures was for a duration of four months (which was the longest period). Later, due to the many invitations from other countries and regions, my lectures in Hong Kong had to be rescheduled to one month a year. I was once interviewed by a TV station in Hong Kong and I remember they posed this question to me, "Can environmental protection be effective?"

當時我的回答說：很難收到效果。他問我為什麼？我說：環保要從心地開始，沒有講到心地的環保（就是心理的染污），單講外面環境的染污是很難收到效果的。

My reply at that time was, "It is very difficult to achieve results." They asked me why and I said, "Environmental protection must begin from the mind." It is very difficult to achieve results if we only talk about the external environmental pollution while neglecting the mental environmental protection (i.e., mental defilement).

佛在大乘經上常常告訴我們，外面的物質環境隨著我們念頭在變化，一切法從心想生，境隨心轉，相隨心轉，人的相貌會變，地球外表這個面貌也會變，完全看人心。所以環保應該怎麼做起？從心理上做起。你看，心染污了，業障重了，在外面下功夫是收不到效果的，要從內心下手才有辦法。

The Buddha often told us in the Mahayana sutras that the physical environment outside (including our appearance) changes with our thoughts and all phenomena arise from the mind. That's why people's appearance will change, so will the face of the earth. It all depends on people's mind. Therefore, how should we protect the environment? We should begin from the mind. You see, when our mind is defiled (i.e., when we are burdened with heavy karmic obstacles), it is futile to put effort into altering the external environment. The only way is to start from the mind.

### **往生極樂需不需要人助念 – 第 64 集**

#### **Do we need others to assist us to be born in the Land of Ultimate Bliss?**

底下文說，在這個狀況之下，「唯賴此方便法門，但憑信願持名，便能功超累劫，往生極樂，徑登不退」。最近我們看到一些流通，來佛寺三位學佛的人，海慶法師、海賢法師的媽媽跟他，這三個人完全依一句阿彌陀佛。

In this situation, the following annotation states, “Only by relying on this expedient method of chanting Amitabha Buddha's name with belief and vow can one's accrued merits surpass many kalpas of practice, thereby enabling one to be born in the Land of Ultimate Bliss and attain non-retrogression.” Recently we saw some circulations about three Buddhists from the *Lai Fo Si* temple, namely, Great Master Hai Qing, Great Master Hai Xian and his mother. Three of them relied entirely on this single phrase of ‘Amitufo.’

他們沒有文化，不認識字，就會念一句阿彌陀佛。海賢這一句佛號念了九十二年，什麼樣的效果？年歲一百一十二歲，體力跟年輕人一樣。這個讓人感到羨慕，感到不可思議！一百一十二歲的人，自己照顧自己，不需要別人照顧，什麼事情都自己幹，煮飯、挑水、洗衣服，還縫縫補補。

They had no schooling and were illiterate. All they knew was how to chant ‘Amitufo.’ Great Master Hai Xian had been chanting Amitabha Buddha's name for 92 years. What kind of result did he achieve? At the ripe old age of 112, his physical strength was identical to that of young

people. It made people feel envious and inconceivable! A 112-year-old monk who took care of himself without needing someone to take care of him. He did everything by himself, including cooking, fetching water, washing as well as mending and altering his own clothes.

他是個出家人，但是一生沒有離開農耕。他在荒山開闢耕地一百多畝，廟裡住眾只有四個人，當然這麼大面積的收穫四個人吃不完，吃不完的布施給鄰居，居住地方的這些貧苦的農民他都能照顧到。

Despite being a monk, he never stopped farming all his life. He opened up more than 100 acres of arable land in a barren mountain. Since there were only four people living in the temple, they definitely could not finish consuming the harvest from such a large area of land. He gave the extra produce to his neighbours, so he was able to take care of the poor farmers in the place where he lived.

鄉下小廟沒有人去拜佛，沒有香火，沒有供養收入，全靠自己農耕，種糧食、種蔬菜、種水果，九十二年沒有休息，老當益壯。這一句佛號念得感應不可思議，三個人走都是自在走的，歡歡喜喜，我走了，真走了。

As no one went to their rural, small temple to pay respect to the Buddha and to offer incenses, they had no offerings or income from the devotees. That's why he had to depend entirely on his own farming for food, vegetables and fruits. He was old but strong because he had never taken a rest throughout 92 years. Three of them received inconceivable response from their chanting of Amitabha Buddha's name as they left for the Pure Land freely and happily.

朋友，有些人告訴他，老和尚，你知道什麼時候走，告訴我們，我們幫助你助念。他拒絕，他不需要人助念，他說助念靠不住，我自己走靠得住。都是預知時至，歡歡喜喜、快快樂樂的走了。這就是但憑「信願持名」，就這四個字，他們三個人都是這四個字。

Some of Great Master Hai Xian's friends asked the Great Master to let them know once he knew the day of his leaving so that they could assist him to chant Amitabha Buddha's name to be born in the Pure Land. He refused and said that he did not need others' assistance because it was unreliable. He assured them that he could go to the Pure Land by himself. True enough, he foreknew the day of his rebirth in the Pure Land and left happily. Three of them had been chanting Amitabha Buddha's name with belief and vow and were reborn in the Pure Land.

## 我們真正看見的往生實例 – - 第 65 集

### The first case of rebirth in the Pure Land that we actually saw with our own eyes.

但憑信願持名，我們聽說的，我們看見的，有，是真的，不是光聽說的，我在美國看到二個。在舊金山有一位老太太，念佛人，在家裡也是做家事。兒子在美國念書，畢業之後在美國工作，結婚了，兒子、媳婦都上班，生了小孩，兒子就把他媽媽接到美國照顧小孩，幫助家事，家裡面完全是媽媽在做。

We have not just heard of but had seen with our own eyes two cases of rebirth in the Pure Land in the US. In both cases, the practitioners only chanted Amitabha Buddha's name with belief and vow and were reborn in the Pure Land. The first one was an old lady in San Francisco. She was a Pure Land practitioner who also did housework at home. His son studied in the US and worked there after graduation. After he got married and his son was born, he brought his mother to the States to take care of her grandson and to help out with their housework (all the housework were done by his mother) because both he and his wife had to go to work.

小孩大概有四歲，上幼稚園了，所以白天老太太一個人在家裡，好念佛，沒人干擾。隔壁鄰居是外國人，說話不通，正是好用功的時候。應該也是念了三年，預知時至。她往生的時候是在半夜，沒人知道，大家都睡覺了。

Her grandson was sent to a kindergarten when he was about four years old, so this lady was able to concentrate on her Buddha-name chanting in the daytime because there was no one at home to disturb her. She could not communicate with her neighbours either as they were foreigners, so it was just the perfect time for her to focus on her cultivation. After chanting Amitabha Buddha's name for about three years, she was able to foreknow the day of her rebirth in the Pure Land. Nobody knew about it because she went to the Pure Land at midnight when everyone was sleeping.

第二天早晨沒有人燒飯，老太太沒起來，推開房門一看，老太太穿得很整齊，還穿了海青，拿了念珠坐在床上，盤腿坐在床上，叫她不答應，仔細一看，走了。留了有遺囑，放在旁邊，還把兒子、媳婦、孫子的孝服她都做好了。

The following morning, the old lady did not wake up to prepare breakfast, so her family members opened her door to check on her. They saw her sitting cross-legged on her bed,

holding a rosary in her hand. She was very neatly dressed in her *Hai qing* (full-sleeved gown worn during prayer). When she did not respond to their call, they took a closer look at her and found that she had passed on. She left a will by her side and had also made mourning clothes for her son, daughter-in-law and grandson.

從這些地方看，至少三個月以前她就知道，要不然她怎麼會把這個都做好？做的時候一定是兒子媳婦都上班、小孩上學，沒人知道，沒有人看見她做。這個時候統統擺在床上，一份一份擺床上。她的一個好朋友老同參甘太太，常常聽我講經，來把這個事情告訴我，她的老同參往生了，這個老太太。這是真正往生，不是助念。

From these preparations, we can deduce that she had foreknown the day of her rebirth in the Pure Land at least three months ago. Otherwise, how could she have done these preparations well? She must have done that while her son, daughter-in-law and grandson had gone to work and school. That's why no one knew and saw what she did. She only put everything on the bed on the day she left for the Pure Land. One of her good old friends, Mrs. Gan who often listened to my Dharma lectures came to tell me about her old friend's rebirth in the Pure Land. This is true rebirth in the Pure Land without getting others' assistance to chant Amitabha Buddha's name for her.

### **我們真正看見的往生實例 二 – 第 66 集**

#### **The second case of rebirth in the Pure Land that we actually saw with our own eyes.**

在東海岸馬里蘭州我也遇到一個，周廣大先生，我們中國人。他在那邊開個麵包店，得的癌症，醫院宣布不能治療了，讓他家人帶回去，告訴他家人，他存活不會超過一個月。家裡人很著急，一家都沒有宗教信仰，人到這個時候，醫院不接受，這就找宗教，希望有奇蹟出現。

I also encountered one successful case of rebirth in the Pure Land in the east coast of the States (in the state of Maryland). It was Mr. Zhou Guang Da, a Chinese national who opened a bakery there. He was diagnosed with terminal cancer and the hospital let his family members bring him home for he would not survive more than a month. At this time, the whole family who had no religious belief, hurriedly went in search of a religion, hoping there would be a miracle.

我們在那個地方成立一個佛教會，才一年多，我們的佛教會是一九八四年成立的，他們要我去做會長。周廣大的家人就找到我們，我們派了四個同學，念佛的，到他家去看看。打電話告訴我，確實不行了，沒有辦法，只有勸他念佛求生淨土。

We happened to have established a Buddhist society in that place for just over a year (our Buddhist society was set up in 1984 and they wanted me to be the president of the society). Mr. Zhou's family found us, so we sent four Pure Land practitioners to his house to pay him a visit. They then called and told me that there was really no hope for Mr. Zhou to recover. The only solution was to urge him to chant Amitabha Buddha's name and seek rebirth in the Pure Land.

這個人有善根，立刻就接受，他就囑咐他的家人，不要再求醫，不要再去找藥，大家念佛送他往生。他就接受了。所以我們去的這四個同學分班，每一班四個人，他的家親眷屬，念了三天三夜，他走了。

This person had virtuous roots as he immediately accepted our exhortation and requested his family members to stop looking for physicians and medicines but to recite Amitabha Buddha's name to send him to the Pure Land. Hence, these four practitioners and Mr. Zhou's family members were grouped into a few sessions, with four people in each session taking turns to chant Amitabha Buddha's name for him. After chanting for three consecutive days and nights, he was successfully reborn in the Pure Land.

走得非常好，全身柔軟，火化的時候還有舍利。這是一個不信佛的人，臨命終時，但是他有善根，勸他他相信，叫他發願他真發願，很難得！

He had a very good passing because his whole body was still soft, and they even found relics from his body cremation. Mr. Zhou was not a Buddhist but he had virtuous roots because he was able to believe and really vowed to be reborn in the Pure Land on the verge of death when we urged him to do so. Such an occurrence is very rare!

家人合作，不排斥，統統依教奉行，有這樣好的效果。華府佛教會成立第一樁做的大事，送一個人往生，送一個沒有宗教信仰的人往生，做成功了。這是他有福報，有這個緣分。

His family members did not object and were able to comply with our instructions. That's why we could achieve such a good result. This was the first great task (of sending a person without a religious belief to be reborn in the Pure Land) accomplished by the Buddhist Society of

Washington since its inception. Mr. Zhou really had the fortune and causal condition to be reborn in Amitabha Buddha's Pure Land.

### **念佛三年站著往生的輝煌成就 – 第 67 集**

#### **The glorious achievement of a monk who went to the Pure Land in a standing position after reciting Amitabha Buddha's name for three years.**

在香港講經，一九七七年，我第一次來，倓老法師已經過世，我們講經的地方是九龍中華佛教圖書館，這個道場是倓虛老法師建立的。我跟老法師沒見過面，老法師在世打佛七講開示有兩個錄音帶，有同修送來給我。

The first time I came to Hong Kong to give the Dharma lectures was in 1977. At that time, Great Master Tan Xu had already passed on. Our Dharma lectures were held in the Chinese Buddhist Library in Kowloon which was established by the Great Master. I never met the Great Master but a practitioner gave me two audiotapes of his lectures given during a 7-day Buddha Mindfulness Retreat while he was alive.

他是北方人，我聽他的鄉音聽不太懂，我一遍一遍聽，聽到三十多遍大概我可以懂得八成，聽出八成。他講兩個故事，一個參禪的和尚，一個念佛的和尚，都是諦閑老和尚的弟子。

I could not really understand his northern Chinese accent. I had to listen to his lectures repeatedly and after listening for over thirty times, I could grasp eighty percent of his talk. He told the practitioners the stories of a Zen monk and a Pure Land monk who were both disciples of Great Master Di Xian.

念佛這個徒弟非常有成就，念佛三年，因為他不認識字，四十多歲才出家，寺廟裡沒法子住，送到鄉村，農村找一個小廟，廢棄的，沒有人要的，沒有人住的，讓他住，就教他一句南無阿彌陀佛。念累了休息，休息好了接著再念，不分晝夜，什麼時候累了什麼時候休息，休息好了趕緊接著念。

The disciple who practised Buddha-name chanting had a remarkable achievement after he chanted Amitabha Buddha's name for three years. As he was only ordained as a monk at the age of over forty years and was illiterate, there was no way for him to live in the temple. Hence, he was sent to a small, abandoned temple in the countryside to live. Great Master Di Xian only

taught him to chant one single phrase of 'Namo Amitufofo', asking him to take a rest whenever he felt tired and continue his recitation as soon as he had rested. That's why he chanted Amitabha Buddha's name without regard to day and night.

這個徒弟老實、聽話、真幹。他在往生前一天，三年他沒有離開這個廟，沒有出門，這一天出門去看看他的朋友，晚上回來了。有一個老太太照顧他，他跟老太太說，明天妳不必替我燒飯了。老太太心裡想，師父三年沒出過門，今天出門看朋友，可能明天朋友請他吃飯，中午飯不要燒了。到中午，老太太再去看看，看師父是不是出去了。This disciple was honest, obedient and truly practising. He never left the temple in three years but on the day before he left for the Pure Land, he went out to visit his friends and only returned to the temple at night. He told the old lady who had been taking care of him not to cook his lunch the next day. The lady was thinking that the friends whom he visited that day might be giving him a lunch treat the next day because he had never gone out in three years. But the lady still went to the temple the next afternoon to check and see if he had really gone out.

廟裡頭沒有人，喊了沒有人答應，到處看，看到師父站在房間裡，面朝西方，手上拿著念珠，喊他不答應，仔細一看，死了。她也嚇呆了，從來沒有看到人站著死的，鄉下還有一些學佛的同學，都是諦閑老和尚的徒弟，在家皈依三寶的徒弟，把他們叫來，大家來看。

When her call did not receive any response, she looked around the temple and saw him standing in his room, facing west and holding a rosary in his hand. When he did not respond to her call, she took a closer look at him and found that he had passed on. She stood there, aghast, for she had never seen anyone dying in a standing position. She asked some of the lay Buddhists in the village who were also Great Master Di Xian's disciples (who had taken refuge in the Triple Gems) to come and take a look.

大家商量，趕快給老和尚送信。那個時候沒有交通工具，走路，從這個小廟走到觀宗寺，一天的時間。老和尚匆匆趕到這邊來，來往三天，他站了三天。你看，死了，還站三天。

After everyone discussed how to handle the matter, they quickly went to inform the Great Master. There was no transportation at that time, so they had to walk one whole day from the small temple to Guan Zong Temple. Upon hearing the news, Great Master Di Xian hurried



over to the small temple to take care of his disciple's funeral. Since the round trip took about three days, he had stood there for three days. You see, he could still stand for three days even though he had passed on.

老和尚來給他處理後事，對他非常讚歎：「你沒有白出家，你的成就，弘宗演教的法師比不上你，名山寶刹的方丈住持福報大也比不上你。」對他讚歎，用他來勸勉我們念佛的同修，要跟他們學習。

The Great Master was full of praise for him, saying, "Your ordination as a monk was not in vain. The achievement of those venerables who had been promoting and teaching Zen Buddhism as well as the sutra-study cannot be compared to yours. The great fortune of the abbots of the prestigious temples on the famous mountains are also incomparable to yours." The Great Master acclaimed him and used his example to encourage our Pure Land practitioners to emulate him.

### **能說不能行 不是真智慧 – 第 68 集**

#### **Being able to preach but unable to practise is not true wisdom.**

另外一個往生的的是哈爾濱極樂寺，極樂寺剛剛蓋好，倓虛法師建的。倓虛是諦閑老法師的學生，他是北方人，出家之後老和尚叫他回到家鄉去弘法，他的緣在北方。所以在北方建了十幾個道場，都是倓老建的。

Another successful case of rebirth in the Pure Land was a monk who volunteered his help in the newly built Temple of Ultimate Bliss in Harbin. Great Master Tan Xu who built this temple, was a student of Great Master Di Xian. Since he was a northerner, Great Master Di Xian asked him to return to his hometown to propagate Buddhism after he was ordained as a monk because his Dharma affinity was there. That's why he had built over a dozen cultivation centres in the north.

極樂寺建好之後，首先辦一個法會傳戒，希望這個道場能興旺起來，第一次傳戒。傳戒有許多義工，在家出家來護法的。來了一個出家人，修無法師，是個老實念佛人，不認識字。

After the Temple of Ultimate Bliss was built, a Dharma assembly was held to transmit the precepts for the first time so that this cultivation centre would prosper. There were many lay

practitioners, monks and nuns who volunteered to help out during the precept transmission. One of them was Venerable Xiu Wu who was an honest Pure Land practitioner. He was illiterate.

沒出家之前他是個泥水匠，出家之後在道場幹粗活，別人不願意做的統統他做，不怕辛苦，來到道場做義工。定西法師，當家師，就問他，你能做什麼？他願意照顧病人，傳戒五十三天，這裡有傷風感冒的，他來照顧。

He used to be a mason before he became a monk. After becoming a monk, he did hard labour in the cultivation centres. He was not afraid of hardships as he did everything that other people were unwilling to do. He came to the Temple of Ultimate Bliss to become a volunteer. Venerable Ding Xi who was the abbot of the temple asked him what he could do. He said that he was willing to take care of the sick (those suffering from a cold) because the precept transmission lasted for 53 days.

道場需要這樣的人，就留下來了。過了不久，他找倓老、找定西，跟他兩個人說他要走了。倓虛老法師有修養，來者不拒，去者不留，沒說話。定西，這當家師，就把他責備一頓，戒期只有五十三天，你這一點耐心都沒有嗎？怎麼來了沒幾天就要走？

They needed such people, so he was asked to stay. Soon after, he went to tell Great Master Tan Xu and Venerable Ding Xi that he wanted to leave. The Great Master who was morally cultivated, did not say anything; he would not stop anyone from coming, neither would he forbid anyone from leaving. Venerable Ding Xi who was the abbot reproached him, saying, “The precept transmission only lasts for 53 days. Don’t you have a bit of patience? Why are you leaving in just a few days?”

這他才說，他說稟告老和尚，我不是到別的地方去，我往生西方極樂世界。這個事可大了，他往生極樂世界，就問他什麼時候？不出十天，十天之內。這老和尚明白了。要求給他準備兩百斤劈柴，準備火化，幫助他。這個定西法師答應了。到第二天他又來了，說：老和尚，我今天就要走了。

He then said, “I’d like to inform you that I’m not going anywhere. I’ll be reborn in the Western Pure Land.” Knowing that reborn in the Pure Land is a great matter, they asked him when he would be leaving. He said, “Within ten days.” He requested them to prepare two hundred

catties of firewood for his body cremation. Venerable Ding Xi agreed to his request. He went to see them again on the second day and said, “Great Master, I’m leaving today.”

趕緊給他搭一個小棚，劈柴替他準備好，真往生了。他要求，希望派幾個人念佛送他往生，當然大家都歡喜。送往生的人跟他說，過去真正預知時至念佛往生都要留幾首詩、留幾首偈子，給送往生的人做紀念，他說修無師，你要給我們作幾首詩或者作偈子。

They quickly built a small shed and got firewood ready for him. He was really bound for the Pure Land. He also requested and hoped to have several people chant Amitabha Buddha’s name to send him off. Of course, everyone was more than happy to do so. Those who were sending him off to the Pure Land said to him, “In the past, people who really foreknew the day of their rebirth in the Pure Land must leave a few poems or verses for those who sent them off as a remembrance. Venerable Xiu Wu, you have to compose some poems or verses for us too.”

修無說：我是個老粗，沒有念過書，不認識字，出家以後都是在做苦行、苦工，我也不會作詩也不會作偈，你們既然問了，我有一句話送給你們，「能說不能行，不是真智慧」。大家聽了，覺得這兩句話很好、踏實，念佛送他走。念了沒多久，他走了，真走了。

Venerable Xiu Wu said, “I’m an uncultured and illiterate man who never attended school. I’ve been doing hard labour since I became a monk. I neither know how to compose a poem nor write a verse. Since you’ve made this request, I have a phrase for you all: being able to preach but unable to practise is not true wisdom!” After everyone listened to his phrase, they felt it was very good and practical. So, they chanted Amitabha Buddha’s name and sent him off to the Pure Land. Not long after their chanting, he was really reborn in the Pure Land.

### **自在往生的人他們的祕訣是什麼 – 第 69 集**

#### **What are the secrets of those who went to the Pure Land at will?**

這些念佛往生自自在在走的好像都是不認識字，他們具備的條件我們細心去觀察，就是老實、聽話、真幹，這就是這些念佛成就的人、自在往生的人他們的祕訣。當然，具備這個條件最重要一個關口是徹底放下，對這個世界沒有絲毫留戀，這才行。

It seems that those who practised Buddha Mindfulness and went to the Pure Land at will were illiterate. If we observe carefully, the conditions that they possessed are honesty, obedience and truly practising. These are the secrets of those who practised Buddha Mindfulness and went to the Pure Land at will. Of course, the most important requirement to meet these conditions is to completely let go (i.e., without the slightest psychological attachment to this world). Only then can one attain rebirth in the Pure Land.

如果有絲毫留戀，還有牽掛，就去不了，如果是壽命到了，還是繼續搞六道輪迴。我們今天在這個光碟上看到，來佛小廟，農村看不起眼的小廟，三位大德念佛自在往生。第一個留了全身舍利，供養在這個小廟裡頭。

If one still has the slightest attachment and concern, one will fail to be reborn there. It means that if one's life is due to end, one will still continue to transmigrate within the Six Realms. We saw in the VCD today three great practitioners at *Lai Fo Si* (a small temple in the countryside which people looked down upon) who practised Buddha-name chanting and went to the Pure Land at will. The first person left behind a whole relic-body which is currently being enshrined in this small temple.

第二位，賢公老和尚的母親，八十六歲走的，八年之後，老和尚想給她改葬，挖開墓穴，屍體沒有了，不見了，棺材裡頭只留幾根釘子，釘棺材的釘子。老和尚往生到現在一年了，他是二〇一三年一月往生的，老和尚將來是不是留舍利還是全身舍利，現在沒有開缸不知道。

The second person was Great Master Hai Xian's mother who went to the Pure Land when she was 86 years old. Eight years after her passing, the Great Master wanted to rebury her. After her grave was dug up, her body was nowhere to be found but only a few rusted nails were left in the coffin. It has been a year now since Great Master Hai Xian left for the Pure Land (he was reborn in the Pure Land in January 2013). We do not know if he would also leave behind relics or a whole relic-body in the future because we have yet to open his vat (i.e., coffin).

實在是了不起！就憑信願持名四個字，不可思議的成就，真正是末法時期念佛人的榜樣，往生到極樂世界去作佛去了，這一生真的沒有白來，圓滿功德。

Three of them are truly great! They had incredible achievements just by relying on chanting Amitabha Buddha's name with belief and vow. They are truly the role models of Pure Land

practitioners in the Dharma Ending Age. They really did not come to this world in vain because they had gone to the Pure Land to become buddhas and had thus accomplished perfect merits.

### **我們如何擺脫生老病死 – 第 70 集** **How do we escape birth, old age, sickness and death?**

「若無如是微妙法門」，凡夫怎麼能出離六道輪迴？「生死業海」就是六道輪迴，「彼岸」是西方極樂世界。到達極樂世界，你親自接受阿彌陀佛的教誨，在阿彌陀佛會下，我們相信不需要很長的時間，你就證得無上菩提，這個緣太殊勝！

“If such a marvellous method is not available”, how can ordinary beings transcend the Six Realms of reincarnation? ‘The ocean of karma’ is the Six Realms, while ‘the other shore’ is the Land of Ultimate Bliss. When you reach the Land of Ultimate Bliss, you will personally receive Amitabha Buddha’s teachings. Under the guidance of Amitabha Buddha, we believe you won’t take long to attain Supreme Enlightenment. This opportunity is too remarkable!

我們在六道不知道過了多少劫，時間太長，生生世世，天堂去過，地獄也待過，天堂跟地獄時間都很長，哪一道我們都去過，沒法子脫離，遇到這個法門機會就來了。

「故大悲慈父，兩土導師」，大悲慈父是我們感恩，指的本師釋迦牟尼佛，也包括極樂世界阿彌陀佛，兩個都是大悲慈父，兩土導師。「憫念我等」，他們慈悲，憐憫我們在六道裡面太苦了。

We have been revolving in the Six Realms lives after lives for untold kalpas (an incredibly long time); we had been to heaven, and had been to hell too. The period in both realms is extremely long. There is no way for us to be liberated until we encountered this Dharma method. “Hence, the great compassionate fathers who are teachers of the two lands” --- ‘the great compassionate fathers’ refer to our original teacher, Sakyamuni Buddha as well as Amitabha Buddha of the Land of Ultimate Bliss, both of whom we are immensely grateful to. “They commiserate with us” --- they pity us for the enormous sufferings we are enduring in the Six Realms.

「開此淨土法門，妙顯苦樂二土，激揚沉迷眾生」，這完全是彌陀的恩德，開闢信願持名念佛求生淨土這個法門，非常巧妙顯示兩處苦樂不同，極樂世界樂，娑婆世界苦。佛給我們說八苦、三苦，這是把我們所感受的總結為兩大類。

“They introduced this Pure Land method and skilfully showed the difference between the two lands in regard to suffering and happiness to inspire sentient beings who are deluded.” This is entirely Amitabha Buddha’s kindness for he had opened up the method of chanting Amitabha Buddha’s name with belief and vow to be reborn in the Pure Land. They had skilfully shown the difference between the two lands, whereby the Land of Ultimate Bliss is a place of happiness, while the Saha World is a place of suffering. The Buddha told us about the Eight Sufferings and the three kinds of suffering, thereby summarizing our feelings into two major categories.

八苦專講人間，我們現在在人道有生老病死，每個人不能避免的，生老病死之外有求不得、有愛別離、有怨憎會、有五陰熾盛，生生世世不能擺脫，這些苦極樂世界完全沒有。

The Eight Sufferings specially talk about the sufferings in the human realm. We are now in the human realm, whereby we are subject to birth, old age, sickness and death, and no one can avoid them. Besides, we have to endure the pain of not receiving what we seek, the suffering of being separated from our loved ones and meeting with people we hate, as well as the suffering from the instability of the five skandhas<sup>17</sup>. We cannot escape these sufferings for innumerable lives. However, such sufferings are completely absent in the Land of Ultimate Bliss.

### **知道苦樂就會下定決心我要往生極樂世界 – 第 71 集**

**If you know suffering and happiness, you will be resolute to go to the Land of Ultimate Bliss.**

所以要知道苦樂，你就會下定決心，我要往生極樂世界。極樂世界的妙是真妙，跟我們這個世界完全不一樣。我們這個世界人身體是物質，所以必須要有飲食、要有養分。極樂世界身體不是物質，是法性變的，法性不需要飲食，你說省多少事情。

That’s why if you know suffering and happiness, you will be resolute to go to the Land of Ultimate Bliss. The marvellousness of the Land of Ultimate Bliss is real marvellousness. It is

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<sup>17</sup> Also translated as ‘components’ or ‘aggregates.’ They represent the body and mind. The five skandhas are form, feeling, conception, impulse and consciousness. For example, form is the physical body, and consciousness is the faculty of awareness. The best-known reference to the five skandhas is found in *the Heart Sutra*. By realizing that the skandhas are intrinsically empty, Bodhisattva Avalokitesvara escaped all sufferings. Note the difference between intellectual understanding of this principle and truly internalizing it. Only by internalizing the truth of emptiness and through assiduous cultivation can suffering be transcended.

entirely different from our world. In our world, the human body is a substance, so it must be sustained by food and nutrients. The physical body in the Land of Ultimate Bliss is not a substance because it is transformed from the true nature which need not be sustained by food. There is so much work saved!

法性清淨，永遠沒有染污，換句話說，在西方極樂世界不需要洗澡、不需要洗臉，為什麼？永遠乾淨，一塵不染，你說這個多自在，省多少事情。極樂世界居住的環境叫法性土，我們居住的叫法相不是法性，相有生有滅，性不生不滅。

The true nature is pure and never polluted. In other words, you do not need to bathe and wash your face in the Land of Ultimate Bliss. Why is that so? Because its environment is always clean without the slightest pollution. There is so much freedom and so much work saved! The living environment in the Land of Ultimate Bliss is called ‘the land of the true nature’, while our living environment is called ‘the land of phenomenal characteristics’ and not of the true nature. Phenomenal characteristics are subject to arising and ceasing, while the true nature neither arises nor ceases.

所以到極樂世界的身體，人，人是無量壽，沒有生老病死，到那個世界花開見佛，現的身跟阿彌陀佛的身相完全一樣。

That’s why people who are born in the Land of Ultimate Bliss have infinite life and are not subject to birth, old age, sickness and death. When we reach the Land of Ultimate Bliss, we will see Amitabha Buddha when the lotus flower opens, and our manifested body will be exactly the same as Amitabha Buddha’s.

這個經裡頭介紹得非常清楚，我們看了真歡喜。這個身體累贅，它那邊身體微妙香潔，具足六種神通，自性本具的智慧德相統統顯示出來。

This is very clearly introduced in this sutra and we feel really happy when we read this. Our current body is a nuisance, but the body of the people in the Land of Ultimate Bliss is fine, fragrant and clean. They are complete with six kinds of spiritual power (supernatural abilities), and the wisdom, virtuous abilities and fine appearance innate to the true nature are all revealed.

### **我們要反省每天多少個念頭為社會 為眾生 – 第 72 集**

**We must reflect on how many of our thoughts everyday are for society and sentient beings.**

下面是比喻說，「此」是我們這個世界，「大火聚」，這個世界日子難過，這個火是講的煩惱。「彼清涼池」，極樂世界清涼池，多自在，多舒適。「寶蓮在前」，我們向前去，蓮花來接引我們。「刀山在後」，如果我們不到極樂世界，那就是地獄、三途，刀山劍樹是地獄。我們往哪裡去？

The following are metaphors --- 'here' refers to our world; 'a place where big fires gather together' illustrates the hardships of life in this world ('fire' refers to afflictions); 'the other world is a place of cool pool' illustrates the carefree and comfortable living environment in the Land of Ultimate Bliss; 'with jewelled lotuses in front' means we will be received by a lotus if we move forward; 'with blade mountains behind' means we will fall into the hells (represented by blade mountains and sword trees) or Three Evil Realms if we do not go to the Land of Ultimate Bliss. Where would we be heading to?

一定要好好想想，我活在這個世間這麼多年，造的是什麼業？是善業，是惡業？起心動念、言語造作為眾生的就是善業，為自己的就是惡業。我們每天多少個念頭為社會、為眾生，又多少個念頭為自己？六道輪迴是業力牽著你走，所以自己認真去反省，大概來生在哪一道就清清楚楚。

Having lived in this world for so many years, we must think carefully what kind of karmas we had committed. Are they good or bad karmas? If my thoughts, speech and actions are for the sake of sentient beings, it is a wholesome karma. If they are for my own interest, then it is an unwholesome karma. How many of our thoughts everyday are for society and sentient beings, and how many of them are for ourselves? In the Six Realms of reincarnation, you are led by the force of your own karmas. That's why if you seriously reflect on it yourself, it will be clear which realm you would end up in your next lifetime.

### **最殊勝的願是什麼 – 第 73 集** **What is the most exceptional vow?**

「於是自然生起勝願」，勝是殊勝，殊勝的願是什麼？求生極樂世界，這個願太殊勝了。底下講的，「厭離娑婆，求生極樂」。這一部《無量壽經》，加上黃念祖老居士的集註，就能起這個作用。說我們這個世間苦，在這部經上有很大分量的一大段經文，



從三十二品到三十七品，專說，附帶說的，全經自始至終講得不少，專門講的是有六品經，太重要了。

“One will thus naturally bring forth an exceptional vow” --- what is this exceptional vow? It is seeking rebirth in the Land of Ultimate Bliss. This vow is too exceptional! The next phrase states, “Renouncing the Saha World and seeking rebirth in the Pure Land.” This *Infinite Life Sutra* plus Upasaka Huang’s annotation can play this role. The sufferings in this world have been specifically and incidentally described in a major part of the sutra texts. There are six chapters (i.e., chapter 32 to 37) focusing on this topic because it is too important.

「既生信願，更持名號，便得度脫」，你的學習就成功了。既然真信，相信了，真想去，去的方法就是一句名號，經上講得清清楚楚。我們看到許許多多自在往生的，預知時至的，確實他一生就是一句佛號，除這一句佛號他什麼都沒有。

“Since one has developed belief and vow, and is chanting Amitabha Buddha’s name, one is certain to attain liberation.” It means that your practice is bound to succeed. Since you truly believe and really want to go to the Pure Land, the method to be reborn there is reciting Amitabha Buddha’s name. This has been clearly stated in the sutra. We have seen many Pure Land practitioners who foreknew the day of their rebirth in the Pure Land and left at will. They had indeed been mindful of nothing but this Amitabha Buddha’s name all their life.

所以我們自己要覺悟，不能不放下萬緣，一心專念阿彌陀佛。如果不這樣幹法，恐怕我們到臨命終時依然在搞六道輪迴，這一生白修了。你們不怕我怕，你們不在乎我很在乎，也許你們還年輕，還有時間，我這個年齡沒有時間了。

That’s why we ourselves must be awakened. We must let go of all worldly matters to single-mindedly concentrate on chanting Amitabha Buddha’s name. Otherwise, I’m afraid we would still be transmigrating within the Six Realms after this life ends, thus making our cultivation in this life futile. Well, maybe you are not afraid but I am; you may not care but I care very much about it. Perhaps you are still young and still have time to waste, but not me, at my age.

### **如何同時聽一切佛說法 – 第 74 集**

**How can we listen to all buddhas teaching the Dharma simultaneously?**

「生彼國已」，生到極樂世界。「見佛聞法」，不但見阿彌陀佛，同時見十方一切諸佛如來，不但聽阿彌陀佛說法，同時聽一切佛說法。「得無上悟」，無上悟就是我們常說的，大徹大悟，明心見性，智慧、神通、道力跟佛一樣。

“After being born in the Land of Ultimate Bliss, one will see all buddhas and get to listen to their Dharma lectures” --- not only will we see Amitabha Buddha, but we will simultaneously see all buddhas of the ten directions; not only can we listen to Amitabha Buddha giving the Dharma lectures, but we can also simultaneously listen to all buddhas teaching the Dharma. “One will attain Supreme Enlightenment” --- Supreme Enlightenment is what we often say, seeing into the mind and true nature, whereby one’s wisdom and power of supernatural abilities are the same as that of the Buddha.

跟哪一尊佛？就是跟阿彌陀佛，阿彌陀佛的弟子當然跟阿彌陀佛相同。「由有念而入無念」，在沒有往生之前有念，往生到極樂世界就證得無念。「因往生而契無生」，沒有往生之前有生死、有輪迴，往生到極樂世界，生死輪迴了了、沒有了，那個世界不生不滅。

Same as which buddha? Of course, same as Amitabha Buddha because we are his students. “From presence-of-thought, one attains absence-of-thought” --- before we are reborn in the Pure Land, we have thoughts, but once we are born there, we attain absence-of-thought. “Owing to being born in the Pure Land, one attains no-rebirth (nirvana)” --- prior to being born in the Pure Land, we are subject to reincarnation. Once we are born in the Pure Land, we have ended reincarnation because that Land neither arises nor ceases.

「頓悟此心，本來平等」，這就是本經的經題，清淨平等覺。清淨平等覺是誰？就是阿彌陀佛，阿彌陀佛有一個別號叫清淨平等覺。所以說此心即是阿彌陀佛，阿彌陀佛就是此心。

“This mind which attains sudden enlightenment is originally impartial” --- this is exactly the title of this sutra i.e., purity, impartiality and enlightenment. ‘Purity, impartiality and enlightenment’ refers to who? It refers to Amitabha Buddha who has an epithet called ‘purity, impartiality and enlightenment.’ That’s why it is said: ‘this mind is Amitabha Buddha, and Amitabha Buddha is this mind.’

## 我們學佛首先要認識釋迦牟尼佛 – 第 75 集

### We must first know Sakyamuni Buddha if we want to learn Buddhism.

老師勸我出家，要我學釋迦牟尼佛，讓我看一本書，《釋迦譜》、《釋迦方志》兩種，可以說這是從佛經上節錄下來的釋迦牟尼佛的傳記。老師告訴我，你要學佛，首先要認識釋迦牟尼佛，你要不認識他，你會走錯路，現在人講你會走彎路。我聽了這個話非常有道理，學佛對佛一定要認識。

My teacher, Great Master Zhangjia advised me to become a monk and wanted me to emulate Sakyamuni Buddha. He recommended me to read these two books i.e., *Genealogy of Sakyamuni* and *Reports on the Spread of Buddhism in the Regions*. It can be said that these biographies of Sakyamuni Buddha were excerpted from the Buddhist sutras. My teacher told me that if I want to learn Buddhism, I must first know Sakyamuni Buddha, or else I would be taking a wrong path (or a tortuous path as people today say) in cultivation. I felt what he said is very reasonable. We must know the Buddha well if we want to learn Buddhism.

讀了之後才發現，釋迦牟尼佛不是宗教，現在把它稱作宗教，這就是誤會，這就是魔障。佛教傳到中國也不是宗教，它跟中國的儒非常相似，是一個學派，是一種教育，我們今天稱儒為孔孟教育，佛是釋迦牟尼佛的教育。所以我對於佛教的稱呼，我稱佛陀教育，我不認為它是宗教。

After reading these books, I realized that Buddhism (Sakyamuni Buddha's teachings) is not a religion. It is a mistake and demonic obstacle to call it a religion now. When Buddhism was spread to China, it was not regarded as a religion either. Since it is very similar to the Chinese Confucianism, they belong to the same school of thought and both are a kind of education. Today, Confucianism is called 'the teachings of Confucius and Mencius', while Buddhism is Sakyamuni Buddha's teachings. That's why I call it 'the Buddha's teachings' because I do not think it is a religion.

宗教裡面第一個條件，一定要有一個造物主，創造宇宙的神，佛教裡沒有。佛教裡面最高的稱為佛陀，佛陀什麼意思？覺悟的人，跟中國聖人聖的意思很接近。中國這個聖，就是明白宇宙真實的道理跟事相，這稱為聖，聖人。他不是神，他也不是仙人，換句話說，他對於宇宙人生真相徹底明瞭的人稱為佛陀。從字面上翻成中國意思，覺者，就是覺悟的人。它怎麼會變成宗教？

The first condition in a religion is there must be a creator (i.e., a god that creates the universe), but there is no such thing in Buddhism. In Buddhism, the highest state is called ‘buddha.’ What does ‘buddha’ mean? It means an enlightened person, which is very close to the meaning of saints in China. Saints are people who understand the true principles and facts of the universe. They are neither gods nor celestial beings. In other words, people who thoroughly understand the reality of human life and the universe are called ‘buddhas.’ When literally translated into Chinese, ‘buddha’ denotes an enlightened person. How can Buddhism become a religion then?

### **不作聖心名善境界 若作聖解即受群邪 – 第 76 集**

**“If we do not become attached to favourable phenomena, then it is a wholesome state; if we become attached to them, then we have been harmed.”**

魔，現在魔太多了，到處都是，非常明顯的感觸到。怎麼辦？《楞嚴經》教我們，「不作聖心，名善境界；若作聖解，即受群邪。」跟他們接觸，也不必得罪他，他說什麼，聽了就算了，別放在心上就對了，你要把他所講的東西放在心上，你就錯了，你就受群邪。

There are too many *maras* (demons) now. We can obviously feel their presence everywhere. What should we do? *The Suramgama Sutra* teaches us, “If we do not become attached to favourable phenomena, then it is a wholesome state; if we become attached to them, then we have been harmed.” When we come into contact with demons, we need not offend them. We just do not imprint whatever they said on our mind, and we are on the right track. If we imprint them on our mind, then we have been harmed.

「可見行人稍有執著，便失正見，即入魔途，求升反降，甚至墮入泥犁。」佛所教導我們的放在心上，佛之外所有的聽到都不要放在心上，功夫真正到家。

“Evidently, practitioners with even the slightest attachment have lost their proper views and have entered the demonic path in an instant. They might be seeking improvement, but have even degenerated into the realms of hell (“niraya”) instead.” We should only retain in our mind what the Buddha taught us and not anything else that we hear. Then our effort of practice will really be effective.

海賢老和尚示範給我們看，心裡只有一句阿彌陀佛，除阿彌陀佛之外全放下，都不放在心上。包括什麼？《無量壽經》也不放在心上。我們要學它，用它來做工具，幫助

我們認識更清楚、更明白，可不能放在心上，放在心上錯了，只許可一句阿彌陀佛放在心上。老和尚給我們做的示範，給我們做出大徹大悟的榜樣。

Great Master Hai Xian had demonstrated to us letting go of everything except this Amitabha Buddha's name. What does this 'everything' include? It includes even *the Infinite Life Sutra*. We must learn this sutra and use it as a tool to help us understand Amitabha Buddha and the Land of Ultimate Bliss better, but we must not retain it in our mind. We are only allowed to retain this single phrase of 'Amitufo'. The Great Master had set the example of attaining Supreme Enlightenment for us to see.

### **心浮氣躁的心念佛能不能往生 - 第 77 集**

#### **Can we attain rebirth in the Pure Land if we chant Amitabha Buddha's name with an impetuous mind?**

現在修行人心浮氣躁，心浮氣躁的心念佛都不能往生，只是跟阿彌陀佛結一個法緣，來生後世遇到緣再修。什麼時候能往生？時間很長很長。

Practitioners today tend to be impetuous. People who chant Amitabha Buddha's name with an impetuous mind will not attain rebirth in the Pure Land. They have only fostered a Dharma-affinity with Amitabha Buddha and will have to continue with their cultivation in the next lifetimes when they encounter the opportunity to do so. When can they be reborn in the Pure Land? They can be reborn there after an incredibly long time.

所以這個法，古大德告訴我們，無量劫來稀有難逢，不是那麼容易遇到的。我們這一生得人身、聞佛法，遇到淨土法門，特別是遇到夏蓮居老居士會集本的經本，又遇到黃念祖老居士為之集註，這個因緣無比的稀有難逢，我們遇到了。

That's why the ancient great masters told us that this Pure Land Dharma is extremely rare and difficult to be encountered in innumerable kalpas. It is not so easy to encounter it. It is an extremely rare and difficult causal condition for us to be born as a human, to be able to listen to the Dharma and encounter Pure Land Buddhism, especially encountering this sutra compiled by Upasaka Xia as well as Upasaka Huang's annotation on this sutra, yet we have encountered them.

遇到了，只要用真誠心、清淨心、恭敬心來接受，依教奉行。諸佛菩薩、祖師大德在這部經上所說的，每句話、每個字都真實不虛，我們要尊重、要敬仰、要深信不疑，

依教奉行。把經上講的道理變成我們自己的思想，經上講的方法變成我們的生活、行為，以這個功德求生淨土，這一生當中決定得生。

That's why we must respect and have absolute belief (without any doubt) in this sutra and annotation, and practise according to the teachings with a sincere, pure and respectful mind because every sentence and word mentioned in this sutra by all buddhas and bodhisattvas as well as the past eminent patriarchs and great masters are true without the slightest falsity. By dedicating the merits accrued from making the principle and method in this sutra become our thoughts and behaviour respectively, we are bound to be reborn in the Pure Land in this life.

### **念佛人會不會遇到魔障 – 第 78 集**

#### **Will Pure Land practitioners encounter demonic obstacles (Mara-hindrance)?**

念佛人會不會遇到魔障？會。念佛人對付魔障有一種方法，魔不能干擾，這個方法就是阿彌陀佛。我們真正發心念阿彌陀佛，聲聲佛號都得到阿彌陀佛的加持。我們要相信這是真的，這不是假的，二十五位菩薩加持念佛人，頭兩位菩薩，第一個觀世音，第二個大勢至。觀音、勢至帶頭，率領二十五位大菩薩日夜護持，不令魔障現前。

Will Pure Land practitioners encounter demonic obstacles? Yes, they will. There is one way to deal with this obstacle whereby demons cannot interfere. This method is chanting Amitabha Buddha's name. If we really vow to chant Amitabha Buddha's name, every of our recitations will receive Amitabha Buddha's support. We must believe that this is true and not false. Pure Land practitioners are supported by twenty-five great bodhisattvas, with Avalokitêsvara Bodhisattva and Mahâsthâmaprâpta Bodhisattva leading these bodhisattvas to protect and support them against demonic obstacles day and night.

問題我們真幹，只要我們自己有信、願、持名，就能得到感應。我們真信、真願，這個世間萬緣放下。如果對這個世間還有一點貪戀，還有一樁事情放不下，這就是「正見稍失」。

The problem is we must truly practise. As long as we chant Amitabha Buddha's name with belief and vow, we can receive a response from them. If we really believe and vow to be reborn in the Pure Land, we would have completely let go of all worldly matters. If we still have a little greedy attachment to this world, with even one more thing we cannot let go of, this is 'having lost our proper view.'

信願持名是我們的標準正念，永遠放下妄想、分別、執著，如果有這東西存在，即入魔途，你就脫離不了魔掌。魔控制你，你想往上升，實際上魔在干擾，讓你墮落，你自己還不知道。

Chanting Amitabha Buddha's name with belief and vow is our standard proper view. That's why you must let go of wandering thoughts, discrimination and attachments completely. If these things are present, it means that you have entered the demonic path in an instant and will never be able to escape the control of demons. With the demons taking control of you (in fact, they are interfering with you), they cause you to degenerate even though you wish to improve yourself, yet you are still unaware of it.

### **身心健康 幸福快樂我們能不能做到 – 第 79 集**

#### **Are good physical and mental health as well as happiness achievable?**

每個人都希望自己身心健康，幸福快樂，能不能做到？能，只要心地善良。中國老祖先教導我們的，實際上就是十二個字，五倫、五常、四維、八德這四科，歸納起來總結就十二個字，「孝悌忠信、禮義廉恥、仁愛和平」，這就是中國傳統文化。

Everyone wishes to have good physical and mental health as well as happiness, but are these achievable? Yes, they are, as long as we are kind-hearted. Our Chinese ancestors taught us to practise these four subjects, namely, the Five Ethical Relationships<sup>8</sup>, the Five Constants<sup>9</sup>, the Four Anchors<sup>10</sup> and the Eight Virtues<sup>11</sup> which can be summarized into twelve key practices i.e., filial piety, fraternal love, loyalty, trustworthiness, courtesy, righteousness, integrity, honour, benevolence, love, harmony and peace. This is traditional Chinese culture.

沒人講了，大家認為中國古代的東西都落伍了，跟不上時代，這個東西都不要了。社會出了問題，地球上產生災變，災變絕對不是自然現象，是我們不善念頭之所感召。自然都是美好的，隨順自然的規律就是道。

Regrettably, nobody talks about them now because they think that things in ancient China are outdated and cannot keep up with the era. So, they refuse to learn them. There are emerging problems in society and catastrophes on earth. Catastrophe is definitely not a natural phenomenon, but is brought about by our unwholesome thoughts. Nature is always good and beautiful. To follow the laws of nature is *Dao*.



一年四季這是自然的，春生、夏長、秋收、冬藏，這是古人隨順自然。現在科技發明了，美其名為進步，人有力量用科學技術改變自然，美其名為人定勝天。天就是自然的，你能夠勝過它？真的勝過它了嗎？氣候變成異常，這是人為的，不是自然現象。

Having four seasons in a year is a natural phenomenon. The ancient people followed nature by sowing seeds in the spring, letting them grow in the summer, reaping them in the autumn and storing their harvest in the winter. With the invention of technology now (euphemistically called 'progress'), men have the power to change nature using science and technology. Euphemistically, men can beat nature. Can you and have you really beat nature? The climate becoming abnormal is man-made and not a natural phenomenon.

### **天地萬物是有機的 – 第 80 集** **Everything on earth is organic.**

水災、旱災，古大德講得好，特別是佛經上，非常明顯，貪心感得的是水災，這個地方的人沒有貪心，這個地方人就不受水災。瞋恚感火災，地球溫度上升，火山爆發，瞋恚來的；愚痴感得的是風災；傲慢感得的是地震；懷疑感得是山崩地陷，山會倒下來，地會突然陷下去。

The ancient great masters, especially the Buddhist sutras put it aptly and very obviously that flood occurs because of greed. Hence, if the people in this place have no greed, they will not be affected by flood. Anger (resentment) brings about fire, earth temperature rise and volcanic eruptions. Ignorance brings about windstorm disaster, while arrogance gives rise to earthquakes. Doubt causes landslides such as mountain collapse and sudden earth sinkage.

山崩地陷古時候有，很少，現在很多。特別是地陷下去，這個現象古時候有，很少，現在很普遍，到處都有，不是自然災害。我們起心動念不但水知道，我們起心動念桌椅板凳知道。不僅水知道，桌椅板凳知道、牆壁知道、天花板知道、地板知道，沒有一樣不知道。你能瞞過誰？只是瞞自己，欺騙自己。天地萬物是有機的，活的，不是死的，山河大地統統知道。

Landslides (especially earth sinkage) were rare in ancient times, but such a phenomenon is very common today. It is not a natural disaster. Every of our thoughts is not only known by water, but is also known by the tables, chairs and benches. Not only that, even the walls, ceilings,



floors and everything know our thoughts. Who can you hide your thoughts from? You are just lying to yourself. Everything on earth is organic; they are living and not dead. Even the mountains, rivers and earth all know our thoughts.

**信心堅定不移就產生不思議的效果 - 第 81 集**  
**Unwavering confidence will produce inconceivable results.**

佛在大乘經上常說，這一句阿彌陀佛是「阿伽陀藥」，這個意思就是告訴我們，念阿彌陀佛什麼病都能治。觀世音菩薩能治的，難道阿彌陀佛不能治嗎？阿彌陀佛既然能治，為什麼釋迦牟尼佛在本經教我們，遇到急難恐怖，一心專念觀世音菩薩，菩薩會幫助我們化解，為什麼？

The Buddha often told us in the Mahayana sutras that this single phrase of ‘Amitufo’ is a panacea. It means to tell us that any diseases can be cured by chanting Amitabha Buddha’s name. If those diseases can be cured by Avalokitêśvara Bodhisattva, can’t Amitabha Buddha cure them? Since Amitabha Buddha can cure them, why did Sakyamuni Buddha teach us in this sutra to single-mindedly concentrate on chanting the name of Avalokitêśvara Bodhisattva when we encounter times of emergency, hardship or fear, and Avalokitêśvara Bodhisattva will help us resolve them?

因為中國這個地區，信觀世音菩薩的人多，他有這個習慣。世尊恆順眾生，隨喜功德，你就老實念觀音菩薩，不必改。於是我們就知道，你常念阿彌陀佛，就不必改念觀音，一直阿彌陀佛念下去，決定有靈驗，會產生效果。總在信心堅定不移，就產生不思議的效果。

That is because there are many people in China who believe in Avalokitêśvara Bodhisattva and they have made it a habit to chant the Bodhisattva’s name. The Buddha always accord with sentient beings and rejoice in the merits of others. Since you have all along been chanting the name of Avalokitêśvara Bodhisattva, you should sincerely chant the Bodhisattva’s name and need not change your habit. We thus know that if you have been chanting Amitabha Buddha’s name, you do not have to change to chanting Avalokitêśvara Bodhisattva’s name either. You just have to continue chanting Amitabha Buddha’s name because unwavering confidence will produce inconceivable results.

## 決定我們能不能往生的關鍵在哪裡 - 第 82 集

### What is the key that determines whether we can be reborn in the Pure Land?

念佛法門全憑他力，同於密法，密宗也是的，完全要憑佛菩薩、護法神的加持，是他力門，都是講清淨心的。法門無量無邊，但是走到最後，到達目的地只有三門。譬如我們香港佛陀教育協會，在這個地球上從四面八方來門路很多，但是到達協會，你能進門，進來只有三個門。

Both Pure Land Buddhism and Esoteric Buddhism must rely entirely on the support of buddhas, bodhisattvas and the Dharma-protecting-deities. They belong to the other-power approach which cultivate purity of mind. Out of the innumerable Dharma methods, only three paths enable one to reach one's destination in the end. For instance, there are many ways to come to the Hong Kong Buddhist Education Foundation from all directions on this earth, but you can only reach and enter this place through three doors.

這三個門覺、正、淨，大徹大悟、明心見性走覺門，上上根人；絕大多數中下根人，走的是正門，覺正淨，正門。依照經教修行，漸漸向上提升，放下穢土，生到淨土，走正門，教下的。密跟淨土它走的是淨門，清淨心。

These three doors are enlightenment, propriety and purity. Practitioners of the highest capacity who have the ability to attain Supreme Enlightenment (i.e., seeing into the mind and true nature) can succeed by taking the 'enlightenment' door. The vast majority of modest- and low-capacity practitioners can succeed by taking the 'propriety' door. They cultivate according to the sutra teachings, gradually elevate their level of practice and are reborn in the Pure Land after they let go of the defiled land. Esoteric and Pure Land practitioners who cultivate purity of mind, take the 'purity' door.

我們這個經題上清淨、平等，就能進來，心淨則佛土淨。前面兩門是自力成就的，淨門是他力加持的，不一樣，完全靠佛力加持。但是自己要用清淨心，所以心淨則佛土淨，心要不清淨，佛加不上。

As the sutra title implies, one can succeed by cultivating a pure and impartial mind because when the mind is pure, the Buddha Lands will be pure. People who take the former two doors (i.e., the doors of enlightenment and propriety) succeed through the self-power approach, while those who take the door of purity are supported by the other-power (they rely entirely on the

support of the buddhas' power). However, we ourselves must have a pure mind before buddhas can support us. As the sutras state, "When one's mind is pure, the Buddha Lands will be pure."

臨命終時十念、一念往生，也是清淨心起的作用；他最後那一念心不清淨，他有夾雜、他有妄想，他就進不來。所以念佛人多，往生的人不多，原因是什麼？心不清淨。決定你能不能往生關鍵在此地，所以放下就太重要了。

In fact, people who had been reborn in the Pure Land by being mindful of Amitabha Buddha's name in one to ten successive thoughts during their final moment of life also attributed their success to the pure mind. If their last thought had not been pure (i.e., they had distracting and wandering thoughts), they would not have succeeded in attaining rebirth in the Pure Land. That's why out of many Pure Land practitioners, not many of them attained rebirth in the Pure Land. What is the reason? Because their mind was not pure. This is the key that determines whether you can be reborn in the Pure Land. That's why letting go is so crucial.

### **念佛必須心要清淨要專一才得佛力加持 - 第 83 集**

**You must chant Amitabha Buddha's name with a pure and focused mind before you can be supported by the power of buddhas.**

念佛必須一切放下，往生到極樂世界，一樣都帶不去。淨宗叫帶業往生，是帶舊業，不能帶新業，舊業是過去的。昨天造作的也是舊業，我今天不造，我今天清淨，今天能往生；昨天還造了，昨天不能往生。

In practising Buddha Mindfulness, one must let go of everything because one cannot take anything along to the Land of Ultimate Bliss. Pure Land Buddhism is a method that allows the practitioners to take their residual karmas along to the Pure Land. However, one can only take the old karmas (which were committed in the past) to the Pure Land, and not the recently committed ones. Karmas which were committed yesterday are also considered old karmas. If I do not commit karmas today, my mind is pure and I can be reborn in the Pure Land today. If I had committed karmas yesterday, I would not be able to attain rebirth in the Pure Land yesterday.

這個說明，為什麼有人往生，有人不能往生。這個法門到最後，放下就是，徹底放下，不能徹底就不行。真正發心念佛，佛力加持，你那個心要清淨，你那個心要專一，決定不能夾雜，才有感應。

This explains why some people can be reborn in the Pure Land while some cannot. At the end of the day, this Dharma method requires one to let go. If you cannot let go completely, you will fail to be reborn in the Pure Land. If you really resolve to chant Amitabha Buddha's name, you will be supported by the power of buddhas. However, your mind must be pure and focused without the slightest distractions before you can receive a response from buddhas.

像《十往生經》裡頭所說的，若有眾生，念阿彌陀佛，願往生者，阿彌陀佛就派遣二十五位菩薩擁護修行人，一切時、一切處，不令惡鬼惡神得其便也。你的冤親債主找不到你，因為你有護法神保佑。

Like what is said in *the Buddha Speaks the Sutra on the Ten Attainments of Rebirth in the Pure Land*, "If there are sentient beings chanting Amitabha Buddha's name and vowing to be reborn in his Pure Land, Amitabha Buddha will send twenty-five bodhisattvas to support and protect them at all times and in all places so that evil spirits and evil gods would not have the chance to harm them." Your karmic creditors cannot locate you because you are protected by the Dharma-protecting-deities.

### **每天念佛十四萬聲是怎麼念的 - 第 84 集**

#### **How to achieve one-hundred-forty thousand recitations of Amitabha Buddha's name every day?**

「但念佛法門，同於密法，是他力門，屬於果教」。這一句阿彌陀佛是果，法藏比丘證得無上菩提，是佛的果號，我們用果作因。所以「行人發心念佛」，我們用追頂念佛的方法，一句接著一句。

"Only Pure Land Buddhism is a method of other-power like Esoteric Buddhism. It is a resulting teaching from Bhikṣu Dharmakara<sup>18</sup>'s realisation of Buddhahood." This single phrase of 'Amitufo' is a resulting name from Bhikṣu Dharmakara's realisation of Supreme Enlightenment. We are now using the Bhikṣu's realisation as our causal practice. "Practitioners who resolve to practise Buddha Mindfulness...". Let's use the method of chanting Amitabha Buddha's name unceasingly without interruptions.

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<sup>18</sup> The name of Amitabha Buddha in a previous incarnation before his enlightenment. According to *the Infinite Life Sutra*, in an earlier age at the time when Buddha Lokeshvararaja 世自在王佛 was living in the world, there was a king who upon hearing the Buddhist teachings, arose the mind of enlightenment, abandoned his throne and became a monk. This was Bhikṣu Dharmakara who was later called 'Dharmakara Bodhisattva'. He continued to practise meditation for five kalpas after which he made the 48 vows and became the Buddha of Infinite Life, Amitabha.

黃念祖老居士往生之前半年，就是六個月，他告訴我，他一切放下了，一心專念阿彌陀佛，每天念佛十四萬聲。十四萬聲是怎麼念的？阿彌陀佛、阿彌陀佛、阿彌陀佛、阿彌陀佛，一個接著一個。

Six months prior to Upasaka Huang's rebirth in the Pure Land, he told me that he had completely let go and had been single-mindedly concentrating on chanting Amitabha Buddha's name; he chanted one-hundred-forty thousand Amitabha Buddha's name every day. How did he achieve that? He achieved that by chanting 'Amitufofo, Amitufofo, Amitufofo, Amitufofo.....' unceasingly without interruptions.

我做過實驗，十分鐘念一千聲，二十分鐘可以念兩千多聲，一個小時念六千聲佛號，十個小時六萬聲佛號，二十個小時十二萬聲佛號。如果再加得快一點，二十個小時夠了，二十個小時可以念到十四萬聲。老人休息的時間四個小時，二十四小時，四個小時睡眠夠了，其他時間都在念佛，拼命念佛。

I have experimented chanting one thousand Amitabha Buddha's name in ten minutes, two thousand names in twenty minutes, six thousand names in one hour, sixty thousand names in ten hours and one-hundred-twenty thousand names in twenty hours. If we increase the speed of chanting slightly, we can recite one-hundred-forty thousand Amitabha Buddha's name in twenty hours. For Upasaka Huang, four-hour sleep a day was enough. He used the remaining time to chant Amitabha Buddha's name unceasingly.

需要這個樣子嗎？做給我們看的。二十個小時念十四萬聲，不能有妄想夾在裡頭，妄想進不去，沒有雜念、沒有妄想，半年往生。他也是在表法，表法給我們看的，真正要往生要這個幹法。

Did he need to engage in such an intensive practice? No, he need not do so; he was demonstrating this for us to see. By reciting one-hundred-forty thousand Amitabha Buddha's name in twenty hours, there was no way for wandering and distracting thoughts to interfere. That's why he was born in the Pure Land in six months. He was setting the example for us to see. We must emulate him if we really want to be reborn in the Pure Land.

### **最後往生的時候念十聲佛號是怎麼念的 - 第 85 集**

**For people who were reborn in the upper level of the advanced grade by being mindful of Amitabha Buddha's name in ten successive thoughts during the final moment of their life, how did they chant Amitabha Buddha's name?**

藕益大師說得最好，能不能往生，決定在信、願之有無，真有信、真有願，往生的條件就具足了；品位高下，生到極樂世界什麼品位，這是念佛功夫的淺深。所以往生極樂世界，一定要信願持名。念佛的功夫深，深在什麼地方？

Great Master Ou Yi put it most aptly, "Whether or not one will achieve rebirth in the Pure Land depends entirely on the presence or absence of one's belief and vow." If one really has belief and vow, one has met the condition for rebirth in the Pure Land. "The grade of rebirth (in the Pure Land) depends on one's effort of practising Buddha Mindfulness." That's why one must chant Amitabha Buddha's name with belief and vow to be reborn in the Land of Ultimate Bliss. What does 'a deep effort of practising Buddha Mindfulness' refers to?

他沒有說念佛多少，念佛多少沒說，一念、十念，如果功夫深，都能到上上品往生。一生沒念過佛，最後往生的時候念十聲，他上上品往生，這怎麼念的？深心，什麼叫深？

The Great Master did not say the number of Buddha-name recitation. Hence, if one's effort of practice is deep, one can still be reborn in the upper level of the advanced grade even if one only recites Amitabha Buddha's name one to ten times during the final moment of one's life. For people who never practised Buddha Mindfulness all their life, but were reborn in the upper level of the advanced grade by being mindful of Amitabha Buddha's name in ten successive thoughts during their final moment of life, how did they chant Amitabha Buddha's name? They chanted Amitabha Buddha's name with a deep mind. What is called 'deep mind'?

清淨心深，平等心更深，覺最深。用清淨平等覺念，上上品；用平等心念，上輩，上中品、上下品；用清淨心念，生方便有餘土，中輩往生，中上品、中中品、中下品。功夫成片往生，這是我們一般人都做得到的。

A pure mind is deep, while an impartial mind is deeper, and an enlightened mind is the deepest. By chanting Amitabha Buddha's name with a pure, impartial and enlightened mind, one will be reborn in the upper level of the advanced grade. People who chant Amitabha Buddha's name with an impartial mind will be reborn in the middle and lower level of the advanced grade, while those who chant with a pure mind will be reborn in the upper, middle and lower level of

the intermediate grade in the Land of Skilful Means with Remainder. Most of us can achieve Constant Mindfulness of Amitabha Buddha and be reborn in the Pure Land.

### **善的標準是什麼-第 86 集** **What is the standard for virtue?**

《彌陀經》裡頭的一段話，「若有善男子、善女人，聞是經受持者，及聞諸佛名者，是諸善男子、善女人，皆為一切諸佛之所護念」。這個裡頭要特別注意的就是善字，怎樣才是善男子、善女人，這個善的標準是什麼？

One of the phrases in *the Amitabha Sutra* states, “If there are virtuous men and women who hear this sutra, accept and uphold it, and also hear the names of all buddhas, these virtuous men and women will be mindfully supported and protected by all buddhas.” We must pay special attention to the word ‘virtuous’ here. How can one be qualified as ‘a virtuous man or woman’? What is the standard for virtue?

就是淨業三福的第一福，「孝養父母，奉事師長，慈心不殺，修十善業」，這個人就是善男子、善女人。我自己是以為自己善，這個不行，這用自己的標準，得要用佛的標準。

It is the first of the Three Conditions of pure karmas, i.e., be filial to and supportive of one’s parents, serve one’s teachers and elders, compassionately abstain from killing, and practise the Ten Virtuous Acts. Such a person is a virtuous man and woman. It is wrong to consider ourselves virtuous because we are using our own standard. We must use the Buddha’s standard.

佛的絕對標準就是十善業道，十善業道不容易做到。為什麼我們不容易，而古人很容易？古人的基礎深厚、穩固，所以十善業很容易做到，受了三皈、五戒，他真做到了，真正是佛弟子。

The Buddha’s absolute standard is the Ten Virtuous Acts, which are not easy to practise. Why do we find these acts difficult to practise but the ancient people had no problem putting them into practice? Because the ancients had a deep-seated and firm foundation, so they were able to practise them very easily. They were indeed true students of the Buddha because they had taken and really observed the Three Refuges and the Five Precepts.



我們現在受三皈、五戒、菩薩戒，都是有名無實，不是真的，為什麼？沒做到。天台大師的話，名字位中，有名無實。所以首先要把善字拿到。

People today taking the Three Refuges, the Five Precepts and the Bodhisattva-precept are just formality (nominal) without true practice (substance). Why is that so? Because they failed to practise them. Great Master Zhiyi (the founder of the *Tiantai* school) described it as nominal without substance. That's why one must first be qualified for the word, 'virtuous.'

### **如何得到一切諸佛的保佑 - 第 87 集** **How can you receive protection from all buddhas?**

我們展開經卷，翻開來，常常看到善男子善女人，佛下面才給他講話，給誰講的？給善男子善女人講的。聞是經受持者，這個經是《阿彌陀經》，《阿彌陀經》是《無量壽經》的小本，《無量壽經》是《阿彌陀經》的大本，所以它可以通用的。

When we open a sutra, we often see the phrase 'virtuous men and women' before the Buddha discoursed on the Dharma to them. Who did the Buddha give the discourse to? The Buddha gave the discourse to all virtuous men and women. "Those who hear this sutra, accept and uphold it" --- 'this sutra' refers to *the Amitabha Sutra* which is a shorter version of *the Infinite Life Sutra*. *The Infinite Life Sutra* is a longer version of *the Amitabha Sutra*, so both sutras can be mutually used.

聽到這部經，受是接受，持是保持，真幹，能夠把這部經裡面所講的道理變成自己的思想，經典裡面所說的方法變成我們自己的生活行為，全部落實，這叫受持。及聞諸佛名者，諸佛名就是阿彌陀佛，阿彌陀佛是諸佛名。

If after listening to this sutra, we are able to implement all the teachings by making the principles and methods taught in the sutra become our thoughts and life behaviour, this is called 'accepting and upholding this sutra.' "Hearing the names of all buddhas" --- 'the names of all buddhas' refer to Amitabha Buddha's name and vice versa.

阿彌陀佛是梵語，翻成中文的意思，阿翻作無，彌陀翻作量，佛翻作覺，這個名號用中國意思來說是無量覺。哪一尊佛不是無量覺？所以它是一切諸佛的名號，總名號、通名號。我們念這一句阿彌陀佛，就是一切諸佛全念到了，一尊佛都沒有漏掉，一切諸佛都會保佑你。



Amitabha Buddha is a Sanskrit word. When translated into Chinese, 阿 (Ā) means ‘none’, 彌陀 (Mítuó) denotes ‘finite’ while 佛 (Fo) means ‘enlightenment’. In Chinese, this name (阿彌陀佛) connotes infinite enlightenment. Which buddha is not replete with infinite enlightenment? So, Amitabha Buddha is the shared name of all buddhas. By reciting this single phrase of ‘Amitufo’, all buddhas will protect you.

為什麼？你全念到了。所以，是諸善男子善女人，皆為一切諸佛之所護念，阿彌陀佛護念你，十方三世一切諸佛都護念你。

What is the reason? Because you have recited all buddhas’ names without missing any of them. That’s why it is stated in the sutra, “These virtuous men and women will be mindfully supported and protected by all buddhas.” Amitabha Buddha as well as all buddhas of the ten directions and in the three periods of time will mindfully protect you.

### **自己有信心佛照顧我 - 第 88 集**

**You have confidence that all buddhas are looking after you.**

「是故念佛人有四十里光明燭身，魔不能犯」，真正念佛人。我們就能想到，像來佛寺這個小廟，有這麼三位真正念佛人，來佛寺的周邊四十里有佛光注照。這個地區不會有災難，不會有惡鬼惡神，不敢進去。《十往生經》裡頭說，二十五位菩薩長住在這個地方保佑，是真的不是假的。

“That’s why Pure Land practitioners have lights emitting within a forty-mile radius from their body, so demons cannot disturb them.” We can infer that there are buddhas’ lights illuminating within a forty-mile radius from *Lai Fo Si* owing to the presence of three practitioners who truly practised Buddha-name chanting in this small temple. This area is free from disasters as well as evil spirits and evil gods who dare not enter this region. According to *the Buddha Speaks the Sutra on the Ten Attainments of Rebirth in the Pure Land*, there are twenty-five bodhisattvas living here permanently to protect this area. This is true and not false.

這個世界上有很多地方都有真正念佛人，菩薩能照顧得來嗎？能，菩薩能分無量無邊身，他的分身管用，不是不管用。要知道我們念佛的人，憶佛念佛，現前當來必定見

佛，特別是現前，現前所見的佛全是佛的化身。這些諸佛、這些大菩薩都是法身大士，都有能力分無量無邊身，我們無法想像。

There are practitioners who truly practise Buddha-name chanting in many places in this world. Can the bodhisattvas take care of them all? Yes, they can, because these bodhisattvas can manifest in innumerable forms and their transformation bodies really work. We Pure Land practitioners must know that by chanting Amitabha Buddha's name mentally and orally, we will certainly see Amitabha Buddha now and in the future, especially now. All the Amitabha Buddha that we see now are his transformation bodies. These buddhas and great bodhisattvas are Dharma-body Bodhisattvas [i.e., the higher-level bodhisattvas] who have the ability to transform into innumerable bodies beyond our imagination.

我念佛，二十五位菩薩我看到了，你念佛，二十五位菩薩你也看到了，誰念佛誰都看到，他們這些人神通廣大。千萬不要疑惑，疑惑，我們就上當了。為什麼？信心不堅固，魔來擾亂。心不清淨，心有懷疑，把魔招來了，佛菩薩不能現前。為什麼念佛人會有魔障，冤親債主很多？

Now that I am chanting Amitabha Buddha's name, I can see the twenty-five bodhisattvas, so will you if you do so. Whoever chants Amitabha Buddha's name would see these bodhisattvas who have extensive spiritual power (supernatural abilities). Never be doubtful about this or else we would be deceived. Why is that so? Because if our belief is not strong, demons would come to disturb us. If our mind is not pure (i.e., we have doubts), we would be inviting demons to come, causing buddhas and bodhisattvas to be unable to appear. Why do Pure Land practitioners have demonic obstacles and many karmic creditors?

主要就是信心不足，常常懷疑。怎麼治這個病？經教能治這個病。還有懷疑的人，多聽經、多讀經，這個經念上一千遍、念上一萬遍，我常講，註解看三十遍，經讀上一萬遍，你的疑惑就沒有了。為什麼？明白了，真搞清楚，功夫就得力，自己有信心，決定得生。沒有生之前，自己有信心，佛照顧我。

Mainly because their confidence is lacking (i.e., they often harbour doubts). How to cure this doubt? The sutra teachings can cure it. People who still have doubts should listen to the Dharma lectures and recite the sutras more. By reciting this sutra a thousand or ten thousand times, and as I often mentioned, reading this annotation thirty times, all your doubts will be dispelled. What is the reason? Because by understanding and figuring out the reasoning, your effort of

practice would be effective. You have confidence in yourself that you will surely be reborn in the Pure Land. Prior to being born in the Pure Land, you have confidence that all buddhas are looking after you.

### 懂得攝心這個方法就能成無上道 - 第 89 集

**If you know how to focus your mind, then this method can enable you to attain Supreme Enlightenment.**

「又《楞嚴經大勢至菩薩念佛圓通章》云：今於此界，攝念佛人，歸於淨土。故《淨修捷要》云：大勢至菩薩，現居此界，作大利樂。於念佛眾生，攝取不捨。令離三途，得無上力。」

“*Commentaries on the Suramgama Sutra: the Chapter on Perfect Penetration Through Mindfulness of Amitabha Buddha* states, ‘Mahāsthāmaprāpta Bodhisattva is presently living in this world to lead Pure Land practitioners back to the Land of Ultimate Bliss.’ It is thus stated in the *Essential Practice of the Pure Land School*, ‘Mahāsthāmaprāpta Bodhisattva is currently living in this world to bestow great benefit and happiness on sentient beings who practise Buddha Mindfulness by enabling them to be liberated from the Three Evil Realms and obtain the buddhas’ supreme strength.’”

《楞嚴經》上二十五圓通是世尊為我們舉了一個例子，也算是作證轉，說明明心見性、見性成佛方法太多了，沒有限制的，任何一個法門都能成無上道。所以《金剛經》上給我們說「法門平等，無有高下」，真的，無論什麼法門都能成無上道。關鍵在人，各人根性不相同，能不能攝心，懂得攝心這個方法，無論用哪個方法都行。

The ‘twenty-five kinds of perfect understanding of the truth’<sup>19</sup> in *the Suramgama Sutra* is an example (which can also be regarded as an attestation) given by the Buddha to illustrate that there are limitless methods to see into one’s mind and true nature (i.e., achieving Buddhahood). Any method can enable one to attain Supreme Enlightenment. That’s why *the Diamond Sutra* tells us that all methods are equal; no method is superior or inferior to the other. Indeed, one can attain Supreme Enlightenment no matter what method one practises. The key lies in people

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<sup>19</sup> Refer to the six objects of the senses 六塵, the six faculties 六根, the six consciousnesses 六識, and the seven elements 七大; the Buddha’s disciples are said to have each acquired a special knowledge of one of these twenty-five and to have been recognized as its authority, e.g., Avalokitesvara 觀音 of the ear, Dignaga of sound, etc.

because everyone has different inborn nature (innate character). If you know how to focus your mind, then any method can be used to attain Supreme Enlightenment.

### **有清淨平等覺就開悟了 - 第 90 集**

**Great Master Hui Neng became enlightened after he achieved purity, impartiality and enlightenment.**

六祖惠能大師用的方法是破柴舂米，得三昧，大徹大悟。大乘經教裡頭佛常講，「離一切相，即一切法」，說得好，問題你能不能離相。經教裡頭為我們說過多次，不是一次、兩次，放下執著就證阿羅漢果，無論用什麼方法，只要你能把執著放下；放下分別，你就證菩薩；放下起心動念，你就成佛了。

The Sixth Patriarch, Great Master Hui Neng used the method of splitting wood and pounding rice to attain samadhi and Supreme Enlightenment. The Buddha often told us in the Mahayana sutras, “Being unattached to all forms without abandoning anything.” This is well said but the problem is, can you renounce all forms (i.e., practise non-abidance)? It has been mentioned numerous times (not just once or twice) in the sutra teachings that one attains the realisation of arhatship if one let go of attachments. As long as you can let go of attachments, you will realise arhatship no matter what method you use. By letting go of discrimination and thoughts, you will attain Bodhisattvahood and Buddhahood respectively.

由此可知，惠能大師在黃梅八個月，破柴舂米，他修到不起心不動念、不分別不執著，沒有別的，清淨平等覺現前，就是清淨心、平等心。我們在《壇經》裡面細心去觀察，統統能看到他的清淨平等覺，有清淨平等覺就開悟了。

We can thus deduce that Great Master Hui Neng had cultivated to the level of not giving rise to thoughts, discrimination and attachments by splitting wood and pounding rice during his 8-month stay in Huang Mei. His mind was pure, impartial and enlightened as a result. We can see his purity, impartiality and enlightenment if we observe him carefully in *the Platform Sutra*. With this achievement, he became enlightened.

### **阿彌陀佛的加持是平等的 - 第 91 集**

**Amitabha Buddha gives equal support to everyone.**

「又《阿彌陀經》云：若有善男子、善女人，聞是經受持者」，聽到《阿彌陀經》，《無量壽經》叫《大阿彌陀經》，將《阿彌陀經》細說，這就是《無量壽經》。善根深厚的人看到《阿彌陀經》他就相信，他就嚮往，他真信真願，求生極樂世界。中下根雖然聽了這個經、讀了這個經，求生的願發不出來，那怎麼辦？

It is stated in *the Amitabha Sutra*, “If there are virtuous men and women who hear this sutra, accept and uphold it” --- ‘hearing this sutra’ refers to *the Amitabha Sutra* or *the Infinite Life Sutra* which is an elaboration of *the Amitabha Sutra*. Those with profound virtuous roots would develop true belief and really vow to be reborn in the Land of Ultimate Bliss when they encounter *the Amitabha Sutra*. However, people with modest and low capacities may have listened to and read this sutra (*the Amitabha Sutra*) but they cannot bring forth the vow to be reborn in that Land. What should they do?

《無量壽經》。《無量壽經》說得詳細，講得清楚、講得明白，聽了之後自自然然就會發心。「及聞諸佛名者」，這前面跟諸位報告過，諸佛名就是阿彌陀佛，阿彌陀佛就是諸佛名。「是諸善男子、善女人，皆為一切諸佛之所護念」，這個利益無量無邊。「又念佛之人有四十里光明燭身，魔不能犯」。

They should read *the Infinite Life Sutra* because this sutra illustrates the Land of Ultimate Bliss, as well as the principle and method of cultivation in detail. By having a clear understanding, one would naturally vow to be reborn in that Land after listening to this sutra. “And also hear the names of all buddhas” --- we have mentioned earlier that all buddhas’ names are Amitabha Buddha and vice versa. “These virtuous men and women will be mindfully supported and protected by all buddhas” --- this benefit is infinite and boundless. “That’s why Pure Land practitioners have lights emitting within a forty-mile radius from their body, so demons cannot disturb them.”

這是阿彌陀佛本願威神的加持，佛的加持是平等的，問題就是我們願不願意接受，真信真願就接受了。如果我們接受了，但是還有疑惑，在這種情形之下，如果你業障習氣很重，魔還是能侵犯你；你能夠勇猛精進，心無雜念，魔就不能侵犯你。魔從妄想生的，從雜念生的，所以念佛人沒有雜念、沒有妄想，魔就不能侵犯你了。

This is the awe-inspiring majestic support of Amitabha Buddha’s original vows. Amitabha Buddha gives equal support to everyone. The problem is, are we willing to accept Amitabha

Buddha's support? If we have true belief and true vow, it means we have accepted his support. What if we have accepted his support but are still doubtful? In this situation, if you have very serious karmic obstacles and habituated tendencies, demons can still find a way to disturb you. If you could practise diligently and intrepidly without distracting thoughts, then demons would have no way to disturb you. Since demons arise from wandering and distracting thoughts, they would not be able to disturb Pure Land practitioners who have no such thoughts.

### **從自性上看 自他是一不是二 - 第 92 集**

**From the perspective of the true nature, the true nature and other-power are one and not two.**

「由上可見念佛之人」，有阿彌陀佛派遣的二十五位菩薩，於一切時、一切處，「擁護加持」，真正發願，雖然還沒有去，彌陀就照顧了。「又有大勢至菩薩等，威德攝受，復為一切諸佛之所護念。故得遠離魔難，安穩修持。仗他力故，化險為夷，稱為易行道」。

“It can be seen that Pure Land practitioners” have twenty-five bodhisattvas sent by Amitabha Buddha to “support and protect” them at all times and in all places. Amitabha Buddha has been looking after those who truly vow to be born in the Pure Land even before they are reborn there. “They will also receive the majestic power of Mahāsthāmaprāpta Bodhisattva and other bodhisattvas, as well as the mindful protection of all buddhas, so they are able to stay away from the destructive demons and cultivate with peace of mind. They can turn danger into safety owing to the other-power. This is called the ‘easy-to-cultivate method.’”

這幾句話說得好，真正是易行道。或者有人「以談他力為著相」，學教的人、學禪的人認為這是著相。念老告訴我們，「應知他力，亦是自心」。這個解釋是真的，為什麼？阿彌陀佛從哪來的？是我們自性變現出來的，離開自性，沒有一法可得。

These phrases are well said because Pure Land Buddhism is indeed an easy-to-cultivate method. Perhaps some Exoteric and Zen practitioners “think that talking about ‘other-power’ is an attachment to the phenomenal appearances.” But Upasaka Huang told us, “One should know that other-power is also one’s own mind.” This explanation is true. Why is that so? Where does Amitabha Buddha come from? Amitabha Buddha is manifested by our own true nature. Anything that departs from the true nature is unobtainable.

所以淨宗講自性彌陀，唯心淨土，阿彌陀佛是自性變的，極樂世界也是自性變的。自他是一不是二，「自他宛然」。從事上看，好像自他是對立的，從自性上看，自他是一不是二。

That's why it is mentioned in Pure Land Buddhism that Amitabha Buddha is the true nature, and Pure Land originates from the true nature. Amitabha Buddha is a manifestation of the true nature, so is the Land of Ultimate Bliss. That's why the true nature and other-power are one and not two. The next phrase states, "The true nature and other-power are identical." From the phenomenal aspect, it seems like the true nature and other-power are opposite to each other, but from the perspective of the true nature, they are one and not two.

### **淨宗法門完全在明瞭阿彌陀佛就是自己 - 第 93 集**

**Pure Land Buddhism is completely based on understanding that Amitabha Buddha is oneself.**

「因他力而顯自心」，我們凡夫沒見性，彌陀是我們自心變現的，彌陀四十八願的加持，顯出自心的能量。「從有念以入無念，正是本法深妙處」，本法是持名念佛的方法。

"The true nature becomes apparent owing to the other-power" --- we ordinary beings have not seen into our mind and true nature, but since Amitabha Buddha is manifested by our true nature, the capabilities innate to our true nature will be revealed owing to the support of Amitabha Buddha's Forty-eight Vows (i.e., the condition). "From presence-of-thought, one attains absence-of-thought. This is exactly the profoundness and marvellousness of this Dharma" --- 'this Dharma' refers to the Buddha Mindfulness method.

有念，著相了。但是從有念念到無念，把起心動念念掉了，佛號清清楚楚、了了分明，沒有起心，沒有動念，這是什麼？這叫理持，得理一心不亂。理一心不亂跟禪宗大徹大悟、明心見性是同等的階級，是一不是二。

Having thoughts means one is attached to the phenomenal appearances, but these thoughts would be substituted by Amitabha Buddha's name when one enunciates each name clearly and distinctly, thereby attaining absence-of-thought. What is this? This is called 'attainment of One Mind Undisturbed at the noumenal level' which is the same as seeing into the mind and true nature (i.e., Supreme Enlightenment) in Zen Buddhism. Both attainments are one and not two.

宗門叫明心見性，淨土叫理一心不亂，教下叫大開圓解，名詞不一樣，境界完全相同。所以真正明白、覺悟、通達了，哪一法不是佛法，法法皆是，無念是佛法，有念也是佛法，有念無念是一，入不二法門。

In Zen Buddhism, it is called ‘seeing into the mind and true nature’, in Pure Land Buddhism, it is called ‘One Mind Undisturbed at the noumenal level’ while the sutra-study schools call it ‘great awakening with complete understanding.’ The terms may be different but the states attained are exactly the same. That’s why if you really understand and are enlightened to this truth, you will know that every method is Buddhism. Absence-of-thought is Buddhism, so is presence-of-thought. Both presence-of-thought and absence-of-thought are one and not two. This is what we say, entering the state of nonduality.

「是故《彌陀要解》云：此之法門，全在了他即自」。了是明瞭，淨宗這個法門，完全在明瞭阿彌陀佛就是自己，是自己自性變的，我們這個身也是自性變的，再看看遍法界虛空界萬事萬物統統都是這個自性變的。世尊在《華嚴經》上告訴我們，「十方三世佛，共同一法身；一心一智慧，力無畏亦然」。這什麼意思？

“It is thus stated in the *Commentary of the Amitabha Sutra*, ‘This Dharma is completely based on understanding that other-power is our own mind.’” Pure Land Buddhism is completely based on understanding that Amitabha Buddha is oneself; Amitabha Buddha is manifested by our own true nature, so is this body of ours. In fact, everything throughout the empty space of the Dharma realms is manifested by this true nature. In *the Avatamsaka Sutra*, the Buddha told us, “All buddhas of the ten directions and in the three periods of time share the same Dharma body. They possess the same mind, wisdom, abilities and fearlessness.” What does this mean?

整個宇宙遍法界跟我什麼關係？一體。這是佛法講的倫理，中國倫理講五種關係，這佛法高明，五種是一體。「若諱言他佛，則是他見未忘」，你還有分別。「若偏重自佛」，這是執著，「卻成我見顛倒」。那要怎麼樣？放下。這全是假的，假名。連老子都說，「名可名，非常名；道可道，非常道」，這中國人說的。

What is the relationship between the whole universe throughout the Dharma Realms and us? We are one entity. Buddhism is wise in saying that the five kinds of relationship taught in the Chinese ethics are one entity. The commentary further states, “If one denies ‘other buddha’, then one’s views are yet to be severed.” It means that you still have discrimination. “If one lays particular stress on oneself is buddha”, it turns out to be an attachment that “becomes a distorted



self-view.” What should you do? You should let go of your discrimination and attachments because all these are nominal terms. Even Lao Tzu said, “Names that can be given are not real names; *Dao* that can be expressed is not real *Dao*”<sup>20</sup>.”

### 什麼是無生法忍 - 第 94 集

#### What is ‘endurance based on the non-arising of phenomena’?

「暗合道妙，巧入無生」。「無念與無生，遠非凡夫之所能」，凡夫怎麼會沒有念頭，沒有念頭就成佛了。下面說，「圓教八地菩薩，離一切心意識分別，始名真得無生法忍」。

“This Buddha-name chanting method is a marvellous path to Buddhahood as it expediently enables one to attain nirvana (i.e., not subject to birth and death or arising and ceasing).” “Absence-of-thought and nirvana are far beyond ordinary beings’ ability to achieve.” How can ordinary beings have no thought? If they had no thought, they would have attained Buddhahood. The next phrase states, “Bodhisattvas of the Perfect Teaching who had attained the eighth stage of the Ten Grounds had renounced discrimination stemming from all kinds of consciousnesses. They are said to have really attained the endurance based on the non-arising of phenomena.”

無生什麼人證得？八地菩薩。這八地是圓教，華嚴、法華是圓教。離一切心意識分別，心，第六意識，不用了，意是末那識第七識，意識的分別、末那的執著、阿賴耶的落謝種子，這三個都不用了，這是什麼境界？

Nirvana is attained by who? It is attained by bodhisattvas of the Perfect Teaching who had attained the eighth stage of the Ten Grounds (the *Hua-yen* (Avatamsaka) and *Tiantai* (Lotus) schools are Perfect Teaching). ‘Renouncing discrimination stemming from all kinds of consciousnesses’ means that these bodhisattvas no longer use discrimination and attachment stemming from the sixth and seventh consciousness (*manas*) respectively, as well as from the karmic seeds of the *alaya* (*alayavijnana*). What state is this?

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<sup>20</sup> This sentence is usually translated as —*Dao* that can be spoken of is not an eternal *Dao*, emphasizing that *Dao* is inexpressible. Such an interpretation deprives Lao Tzu of the possibility of explaining *Dao* from the outset, as well as weakens the reliability of the truth of *Dao* that Lao Tzu described.

無生法忍。忍是承認、是同意、是認可。認可什麼事？遍法界虛空界一切法不生不滅，一切法本來不生，哪裡會有滅？我們現在看一切法都是有生有滅，八地菩薩看一切法不生不滅，不是我們的境界，我們聽不懂這個話。

It is the state of endurance based on the non-arising of phenomena. Endurance connotes acknowledging, agreeing and approving. What do they approve? They approve that all phenomena throughout the empty space of the Dharma realms neither arise nor cease. Since these phenomena originally do not arise, how can they cease? While we now see all phenomena have arising and ceasing, bodhisattvas of the eighth ground see all phenomena neither arise nor cease. We can never understand this because it is not our own state.

真的不生不滅，我們到現在搞了六十多年了，才有這麼一點點概念，不生不滅的概念。有多少人搞了一輩子，一切法不生不滅這個概念沒有辦法，他想不通。為什麼？不能想，一想就壞了。不能想也不懂，對的，你沒有入這個境界。你沒有到八地菩薩這個功夫，這八地是禪定，不是小定，大定！

All phenomena really do not arise and cease. I only have a little idea of neither arising nor ceasing after figuring it out for over sixty years now. How many people still cannot figure this out despite having thought about it their entire life! What is the reason? Because it is completely wrong to think about it. You should not think about it even if you cannot understand because you have yet to enter this state. In other words, you have not achieved the great meditative concentration (not the inferior concentration) attained by bodhisattvas of the eighth ground.

### **佛經上最小的物質稱被科學家找到了 - 第 95 集**

#### **Scientists had found the smallest matter mentioned in the Buddhist sutras.**

看到一切法不生不滅，那我們怎麼會有這麼一個概念？我們是看科學報告，科學家發現的。近代有一些科學家專門在研究物質，物質是什麼。物質，用的方法跟佛所說的完全相同，就是把物質分開，看看到底是什麼。佛經上把最小的物質稱為塵，微塵，這最小的物質。微塵還可以分，佛經上講的七分之一，這麼分法。

How did we have this idea of neither arising nor ceasing? We saw the scientists' findings in their reports. There are some modern scientists who specialize in the study of matter to find out what it is. They used exactly the same method mentioned by the Buddha, which is dividing the

matter to see what it is. The Buddhist sutras call the smallest matter 'dust.' According to the sutras, dust can still be divided into one-seventh part.

從什麼樣的微塵開始？從牛毛塵。牛毛比較粗，尖端上，這個牛毛尖端上有一粒微塵，好像是黏在那裡，它有吸力，它不會掉下來，有一粒塵。把這個塵分成七分，七分之一，羊毛塵，羊毛細了。羊毛塵再分為七分，七分之一叫兔毛塵，兔毛更細了。兔毛塵分成七分之一叫水塵，那是我們肉眼看不到了。

What kind of dust should we start to divide? We should start from the dust on cow's hair which is thicker. There is a dust which seems to be stuck on the tip of this cow's hair. It will not drop because it has suction power. When this dust is divided into one-seventh part, it becomes the wool dust. Wool is very fine. Wool dust is further divided into seven parts, and the one-seventh part is called 'rabbit-fur dust.' Rabbit's fur is even finer. When its dust is divided into one-seventh part, it is called 'water dust' which we can no longer see with our naked eyes.

放在水裡頭，水有空隙，這現在我們都知道，在顯微鏡下觀察，水有空隙，這粒微塵在水裡面空隙裡走來走去沒障礙。水塵再把它分成七分，七分之一叫金塵。金是金屬，金銀銅鐵，這個密度比較大，比水大，還是有空隙，這一粒塵很輕易通過，沒障礙，這麼小的一個物質現象。金塵再把它分成七分之一，佛經上叫微塵。

When we put this dust in the water and observe it under the microscope, we will see this fine dust moving around unhinderedly in the gaps of the water. Water dust is further divided into seven parts, and this one-seventh part is called 'metal dust.' Metal is denser than water. Since there are still gaps in the metal, this dust can pass through the gaps very easily without obstructions. It is such a small physical phenomenon! When this metal dust is divided into one-seventh part, the Buddhist sutras call it 'micro dust.'

這個東西還能分，再把它分成七分，七分之一叫色聚極微，大概就是現在所講的基本粒子。它還能分，再分成七分之一叫極微之微。這再不能分了，再分怎麼？沒有了，物質現象不見了，就空了。所以它也叫鄰虛塵，它跟虛空是隔壁，再一分就是虛空了，這個東西被科學家找到了。

This dust can still be divided into seven parts and this one-seventh part is called 'micro-material' (it is probably the elementary particle scientists are talking about now). When this micro-

material is divided into one-seventh part, it is called 'ultra-micro-material (neutrino)' which cannot be divided anymore. What will happen if we divide it? If we further divide it, the physical phenomena will disappear. That's why it is also called 'neighbour-to-space dust' because it is next door to the void. It is the empty space once it is divided. Scientists had found this smallest matter.

**科學家的結論物質是從念頭產生的幻相 - 第 96 集**  
**Scientists concluded that matter is an illusion arising from thoughts.**

最近這八十年發現原子，八十年前發現原子，那個時候認為原子是物質最小的單位，不能再分了。隨著科學儀器的進步，居然把原子打破了，打破看看是什麼，看到原子核、看到電子、看到中子，原來原子是這些東西組合的，不是單純的。把這些東西各個再打破，原子核打破，電子打破，中子打破，發現粒子，很多種不同的粒子，科學稱為基本粒子。這個粒子依舊還能分，分出來發現，科學叫夸克，有幾十種之多。

Atom was thought to be the smallest unit of matter (which cannot be further divided) when it was discovered eighty years ago. With the advancement of scientific instruments, it turns out that atoms are composed of nucleus, electrons and neutrons when they were broken unexpectedly. They are not purely one single element. When each of these elements was broken, they found many different kinds of particles (called 'elementary particles' in science). These particles can still be divided. When they were further divided, dozens of quarks were found.

這個東西再分，發現了微中子，就是佛經上講的極微之微，為什麼？它再一分沒有了，空了。空了發現什麼個現象？念頭波動的现象。這個發現是非常了不起的成就，所以科學家得的結論，世界上根本就沒有物質這個東西，物質是假的不是真的。物質是什麼？物質是從念頭產生的幻相。就跟佛家講的「相由心生」、「色由心生」，佛法講的色、講的相就是物質現象。

When these quarks were divided again, they found neutrino (called 'ultra-micro-material' in Buddhism). Why is it called such? Because they found nothing after neutrino was further divided. What phenomenon did they find? They found the phenomenon of fluctuating thoughts. This discovery is a very remarkable achievement. That's why scientists had come to the conclusion that there is no such thing as matter in the world. Matter is illusory and not real. What is matter? It is an illusion arising from thoughts. Just like the Buddhists say, "All

phenomena arise from the mind.” The phenomena mentioned in Buddhism refer to the physical phenomena.

最小的物質現象是物質的基礎，它從哪裡來的？從念頭來的。所以佛經上有，「相由心生」、「境隨心轉」，境是物質環境，是隨著人念頭在轉。佛經上這些話，幾千年來沒有人講得清楚，沒有人講得明白，縱然講清楚、講明白，沒人相信。今天的科學家，用最新的儀器觀察證明了，真的，不是假的。

The smallest physical phenomenon is the basis of matter. Where does matter come from? It comes from people's thoughts. That's why there are such sayings in the Buddhist sutras i.e., all phenomena arise from the mind and the environment changes according to the mind. 'Environment' refers to the physical environment which changes according to people's thoughts. No one had made clear these Buddhist sayings for thousands of years. Even if someone did, nobody would believe it. Today's scientists had proven it by using the latest equipment to observe matter. This is true and not false.

### **佛在禪定當中看到了宇宙人生的真相 - 第 97 集**

**The Buddha saw the reality of human life and the universe in samadhi (meditative concentration).**

所以科學家很感慨的說，近代四百年科學的發展，產生嚴重的錯誤，這個錯誤就是二分法。科學家把這個宇宙之間的現象分成二分，物理跟心理，這二分法是錯誤的。從現在的發現知道心理跟物理不能分割，它是一不是二，分開來產生許許多多錯誤的概念，做錯了很多事情。

That's why scientists lamented that the development of science in the recent four hundred years had resulted in the serious mistake of dichotomy whereby the phenomena in this universe have been divided into two parts, namely, physical and mental. From the recent findings, we know that physical and mental phenomena are one and indivisible. Dividing them into two has led to many erroneous concepts, thereby a lot of things have been wrongly done.

所以科學帶給我們不是圓滿的幸福，負面的作用比正面更大，這就是二分法錯誤所形成的。科學家現在佩服佛法了，他們最近才發現，釋迦牟尼佛三千年前就講清楚了，到現在才證明佛講的是真的。佛怎麼知道的？佛不需要科學儀器，是從禪定當中看到

的，看到了事實真相，這不是假的。經上講八地以上，大乘經上常說，八地以上的菩薩都看清楚、都看明白了宇宙人生的真相。

That's why science does not bring us perfect happiness. Due to the erroneous concept of dichotomy, it brings us greater negative effects than positive ones. Scientists now admire Buddhism because they only discovered and proved recently what Sakyamuni Buddha said three thousand years ago is true. How did the Buddha know this reality? The Buddha did not need scientific instruments because he saw this reality in samadhi (i.e., meditative concentration). It is often mentioned in the Mahayana sutras that bodhisattvas above the eighth ground stage of bodhisattva practice have clearly seen and understood the reality of human life and the universe.

### **心臟不跳是不是真的死了 - 第 98 集**

#### **Are we really dead when our heart stops beating?**

佛法的功夫是禪定，佛將禪定分為五十二個階級，由淺到深，五十二個階級，五十二位菩薩，一個比一個深。最淺的是初信位的菩薩，通過十信、十住、十行、十迴向、十地，五十個位次。

The effort of practice in Buddhism is meditative concentration. The Buddha divided meditative concentration into fifty-two stages (from shallow to deep concentration) with each stage being deeper than the other. Among the fifty-two stages of Bodhisattvahood, bodhisattvas who attained the initial stage of the Ten Faiths (初信) have the shallowest concentration. Their concentration deepens as they ascend the fifty stages, namely, the Ten Faiths (十信), the Ten Abodes (十住), the Ten Practices (十行), the Ten Dedications of Merit (十迴向) and the Ten Grounds (十地).

十地裡面的八地，十地裡頭第八地、第九地、第十地，往上面去等覺、妙覺，妙覺就是圓滿的佛，五十二個位次到頂了。佛告訴我們，不是他一個人看見，八地以上的人都看見了，這不是假的。這個能力不是他一個人專有的，佛告訴我們，我們每個人都有，這個能力失掉了。

Bodhisattvas who have attained the eighth, ninth and tenth stage of the Ten Grounds will move up to the stages of virtual enlightenment and marvellous enlightenment. Marvellous

enlightenment which is at the top of the fifty-two stages is perfect Buddhahood. The Buddha told us that he is not the only person who saw the reality, but bodhisattvas above the eighth ground saw it too. This is not false. This ability is not exclusive to him alone. He told us that every one of us has this ability but lost it.

為什麼失掉了？你的念頭太多了，你的念頭太雜了，一天到晚，很多的妄想、很多的雜念把你的能力失掉了。只要把妄想分別執著放下，自性本定。你看惠能大師第四句講的，「何期自性，本無動搖」，說明真心是不動的。

Why is it lost? Because you have too many wandering and distracting thoughts all day long, causing your ability to be lost. As long as you let go of wandering thoughts, discrimination and attachments, the original samadhi of your true nature will be revealed. You see, the fourth verse proclaimed by Great Master Hui Neng was, “Who would have thought that the true nature is originally unmoved!” It tells us that the true mind is unmoved.

我們現在心在動，心臟在跳，不跳就死了。是不是真的死了？不是，不跳就成佛了。不跳是什麼？回歸自性本定，真成佛了，成佛這個肉身不要了。這個肉身是生滅身，阿賴耶變的，阿賴耶的相分，我們起心動念是阿賴耶的見分，全是假的。

Our mind is now working and our heart is beating. If our heart stops beating, we are dead. Are we really dead? No, we become a buddha when our heart stops beating. What does this imply? It implies that we have returned to the original samadhi of the true nature and have really achieved Buddhahood, so we give up this physical body. This flesh-body which is subject to arising and ceasing is manifested by the *alaya*. It is the objective part (that which is seen) of the *alaya*, while our thoughts are the subjective part (that which sees). Both are illusory.

### **科學的發現還沒有脫離假相 - 第 99 集** **Scientific discoveries are not yet free from illusoriness.**

成佛這個肉身不要了。這個肉身是生滅身，阿賴耶變的，阿賴耶的相分，我們起心動念是阿賴耶的見分，全是假的。科學發現一直到今天，還沒有脫離這個假相，真的他沒見到，他不過是看到阿賴耶的三細相，物質他搞清楚了，心理現象他還沒搞清楚。

We give up this physical body when we achieve Buddhahood. This flesh-body which is subject to arising and ceasing is manifested by the *alaya*. It is the objective part of the *alaya*, while our



thoughts are the subjective part. They are all illusory. To this day, scientific discoveries are not yet free from illusoriness because scientists have not seen the reality. They only saw the three subtle marks of the *alaya* and had only figured out the physical phenomena, but not the mental phenomena.

阿賴耶的三細相，第一個業相，第二個轉相，第三個境界相，境界相是物質，搞清楚了，念頭被發現了，但是念頭是什麼不知道。佛經上講得清楚，念頭是從業相變現出來的。業相，科學家講能量，也許就是講能量，還沒有搞清楚。

The three subtle marks of the *alaya* are the mark of karma, the mark of transformation (equivalent to the mark of the subjective perceiver 能見相 in *the Awakening of Faith*) and the mark of the objective world (i.e., the physical phenomena). They had figured out the physical phenomena and discovered thoughts, but they have no idea what thought is all about. It is clearly stated in the Buddhist sutras that thought is manifested by the mark of karma (which may be referred to as energy by scientists). Scientists are still unclear about the mark of karma.

大乘佛經裡頭有高等科學，最高的科學在大乘經裡頭。八地菩薩，你看，離一切心意識，心意識，阿賴耶的三細相，不用這個東西了，真心就現前，所以始名真得無生法忍，這不是假的，他真得到了。

There is advanced science in the Mahayana sutras. You see, bodhisattvas of the eighth ground stage of bodhisattva practice had their true mind appear after they renounced all kinds of consciousnesses (i.e., the three subtle marks of the *alaya*). That's why they are said to have really attained the endurance based on the non-arising of phenomena. This is not false; they had really attained this endurance.

### **什麼是大規矩 - 第 100 集** **What is the important rule?**

重要是開悟，重要是其義自見，這個重要。要想開悟，方法就是戒定慧三學。戒是規矩，你要守規矩，這個規矩你要相信。什麼規矩？大規矩，一門深入，長時薰修。你相不相信？讀書千遍，其義自見，要守這個規矩。

What is important in cultivation is to attain spontaneous enlightenment and the method to attain it is the Threefold Learning of precept, meditative concentration and wisdom. Precept is rule



which you have to obey and believe. What is this rule? It is the important rule of delving deeply into one subject and persevering with it for a long period of time. Do you believe it? You must obey the rule of reading a book for a thousand times to attain spontaneous enlightenment.

決定不能學太多，學太多你分心，你的力量不能集中。只可以學一樣，不能學很多樣，這一樣什麼？這一樣是精。我教人把《無量壽經》念三千遍是精，我又教人把黃念祖老居士的集註看三十遍，先看黃念祖老居士的註解看三十遍，為什麼？

You must never learn too many subjects or else you would not be able to focus your mind and energy. You can only learn one subject and not many subjects. What is learning one subject? It is being focused. I teach people to recite *the Infinite Life Sutra* three thousand times. This is being focused. I also teach people to read Upasaka Huang's annotation thirty times. You must first read this annotation thirty times. What is the reason?

你的信心堅定了，你真搞清楚、搞明白了，你有真信，有切願。有真信、有切願，不再有絲毫懷疑了，這個註解不要看，你去念經就行。專門念這個經就是修念佛三昧，一天念二十遍，我相信你念到半年，一遍大概半個小時，二十遍十個小時，這是什麼？Because if you really understand this Dharma method, you will have unwavering confidence (i.e., true belief) and earnest vow. When you have true belief (without the slightest doubt) and earnest vow, you can continue to recite the sutra and need not read this annotation anymore. Focusing on reciting this sutra is cultivating Buddha Mindfulness Samadhi. I believe you can recite the whole sutra in about thirty minutes after half a year. What are you cultivating when you recite the sutra twenty times (i.e., ten hours) a day?

這是修定，就是一門深入，長時薰修。剩下來時間念阿彌陀佛，佛號不中斷。三千遍念下去之後，不定什麼時候大徹大悟，經裡的意思全通了。

You are cultivating meditative concentration by delving deeply into one subject and persevering with it for a long period of time. You can spend the remaining time to chant Amitabha Buddha's name incessantly. After reciting the sutra three thousand times, you would one day attain Supreme Enlightenment and can thus comprehend all the meanings in the sutra.

那個時候來講這個經，就跟釋迦牟尼佛沒有兩樣，才真正把這個經講透，讓聽眾個個歡喜，個個發心念佛求生淨土。不這麼幹不行。

At that time, your lecturing on this sutra would be no different from Sakyamuni Buddha's. Only then can you really expound this sutra perfectly and enable every audience to feel the joy of practising Buddha Mindfulness and vow to be reborn in the Pure Land. If you do not cultivate in this way, you will not succeed in attaining enlightenment.

### 淨土宗不談無相不談離念 - 第 101 集

#### Pure Land Buddhism does not talk about formlessness and renouncing thoughts.

「可見此乃聖者之所難，安能期之於具縛凡夫」。縛是煩惱的代名詞，凡夫煩惱重，不可能做到無念無生。

“It can be clearly seen that absence-of-thought and nirvana (not subject to birth and death) are difficult to be accomplished by saints, let alone ordinary beings who are heavily afflicted.” In other words, it is impossible for heavily afflicted ordinary beings to attain absence-of-thought and nirvana.

「是以善導大師《四帖疏》曰：今此觀門等」，《觀經》這個註解，善導大師作的叫《四帖疏》，這個裡頭有十六觀，「指方而立相，住心而取境，總不明無相離念」。淨土宗不談無相，不談離念，而且什麼？

“So, Patriarch Shan Tao commented in *the Four Options*, ‘We now talk about *the Contemplation Sutra* here’ --- *the Contemplation Sutra* annotated by the Patriarch is called *the Four Options*, which comprises sixteen contemplations. “Setting the mind on the Western Pure Land and establishing an image; the mind abides in something and somewhere; formlessness and renouncing thoughts are generally not talked about.” Pure Land Buddhism does not talk about formlessness and renouncing thoughts. What does it talk about then?

指方，指定西方極樂世界，立相有極樂世界，有西方三聖，叫你把心住在佛號上，這叫住心取境。

It talks about ‘setting the mind on the Land of Ultimate Bliss as well as the existence of this Land and the three saints of the West (namely Amitabha Buddha, Avalokitêsvara Bodhisattva and Mahāsthāmaprāpta Bodhisattva)’ --- it tells you to let your mind abide in Amitabha Buddha's name. This is called ‘the mind abiding in something and somewhere.’

其他的是心裡面什麼都不能有，有就錯了。淨宗法門心裡准許有阿彌陀佛，阿彌陀佛之外的不能有，這就好辦多了，容易太多了。我們把心裡頭念頭雜念統統清除掉，只把阿彌陀佛放進來，二六時中就守住這一句阿彌陀佛。

Other than this, you cannot keep anything in your mind. Keeping other things in the mind is wrong. Pure Land Buddhism allows you to have Amitabha Buddha in your mind but not anything else. This is so much easier to accomplish. We clear out all the distracting thoughts in our mind and only retain this Amitabha Buddha's name all day long.

### **空中建房屋誰能做得到 - 第 102 集** **Who can build a house in the sky?**

這是「如來懸知」，預先知道，「末代罪濁凡夫」，造的罪業多，染污嚴重，濁是染污，「立相住心尚不能得」，立相住心隨順眾生，你都做不到，你都不肯幹，「何況離相而求事者」。

“The Tathāgatas had foreknown that if ordinary beings in the Dharma Ending Age who had committed many karmic misdeeds and are seriously defiled cannot set their mind on the Land of Ultimate Bliss and Amitabha Buddha, how can they possibly renounce forms (i.e., not abide in forms) to seek enlightenment?”

八萬四千法門都要離相，阿羅漢要斷見思煩惱，念佛求生西方極樂世界，可以不要斷見思煩惱，容易太多，真正是易行道。

All the 84,000 Dharma methods require the practitioners to renounce forms. Chanting Amitabha Buddha's name to seek rebirth in the Land of Ultimate is much easier to accomplish because one need not sever the afflictions of view and thought to be born in that Land, as opposed to arhats who have to sever these afflictions before they can attain this realisation. That's why the Pure Land method is really easy to cultivate.

「似無術通人，居空立舍」，這是用一個比喻，辦不到的，你沒有神通，你怎麼能夠在空中建築？空中建一個房屋，誰能做得到？小乘阿那含以上。

“This is similar to someone without skills and spiritual power (supernatural abilities) who wants to build a house in the sky.” This is a metaphor to illustrate how can someone without

spiritual power build a house in the sky! Who can do that? Theravadins who had attained the realisation of a non-returner (anāgāmin) and above can do that.

阿那含有神足通，像《西遊記》裡孫悟空一樣，孫悟空不能跟他比，孫悟空只有七十二變，阿那含可不止，世間五通他都具足，只有漏盡通他沒有，證得漏盡通就成阿羅漢了，四果羅漢。

An anāgāmin has teleportation power like Sun Wukong (the Monkey King) in the Chinese novel, *Journey to the West*. However, Sun Wukong's magic power cannot be compared with that of an anāgāmin because the former only had seventy-two transformations while the latter has more than that. An anāgāmin, who only lacks the power of complete extinction of afflictions, is replete with the other five supranormal powers in the world. When they acquire the power of complete extinction of afflictions, they will attain the realisation of arhatship.

### **念佛念得純熟能入金剛經的境界 - 第 103 集**

**One can enter the state of the *Diamond Sutra* when one's recitation of Amitabha Buddha's name is well-accomplished.**

「此方便門，指方立相，攝心專注，即此妄心，持佛名號，念一佛名，換除百千萬億妄想雜念，念得純熟，乃忘能所，心無所住，佛號分明，便契無住生心之妙諦」。

The annotation states, “This expedient method is about setting the mind on the Western Pure Land and establishing an image. By concentrating the deluded mind on chanting Amitabha Buddha's name, every recitation can replace hundreds of trillions of wandering and distracting thoughts. When one's recitation is well-accomplished, one would not become attached to the mind that recites and to the Amitabha Buddha's name that is being recited. One's mind does not abide in anywhere while every Amitabha Buddha's name is clearly and distinctly recited. This is consonant with the marvellous truth of ‘developing correct mindfulness while the mind does not abide in anywhere.’”

無住生心，《金剛經》上的，六祖惠能大師在這一句下開悟的。五祖聽六祖的報告，聽完之後衣鉢就傳給他了，他就是第六代祖。這個難，這不是容易事情。

This phrase is stated in *the Diamond Sutra*. The Sixth Patriarch, Great Master Hui Neng attained enlightenment after listening to this phrase. After the Fifth Patriarch listened to Master

Hui Neng's report, he transmitted the robe and bowl of the Zen lineage to him, thus making him the Sixth Patriarch. This sudden enlightenment is not easy to accomplish.

可是念佛念得純熟，到能所這個念頭沒有了，這個時候心無所住，佛號清清楚楚，心在哪裡？遍法界虛空界，入《金剛經》的境界了。

However, when one's recitation of Amitabha Buddha's name is well-accomplished, one would not become attached to the mind that recites and to the Amitabha Buddha's name that is being recited. At this time, one's mind does not abide in anywhere while every Amitabha Buddha's name is clearly and distinctly recited. Where is one's mind? One's mind exists throughout the empty space of the Dharma realms because it has entered the state of *the Diamond Sutra*.

### **念頭是宇宙的主宰 - 第 104 集** **Thoughts are the master of the universe.**

「蓋以眾生妄心」，眾生妄心是我們現前的樣子，「念念相續」，前念滅後念生，「如急流水，從未暫息」。我們每天念頭多少自己不知道，佛告訴我們，這個也不能不知道，不知道就迷惑，知道是覺悟，這個覺悟幫助我們放下情執，所以有好處。彌勒菩薩告訴我們，我們講一念，一念多長的時間，彌勒菩薩說，一彈指有多少個念頭？有三十二億百千念，這一彈指。一百個千是十萬，三十二億乘十萬，三百二十兆，這一彈指。

The deluded mind of sentient beings is incessant with one thought arises after another ceases, just like the rapids that never respite. We have no idea how many thoughts we have every day. The Buddha told us that we must not be unaware of this, because we are deluded if we do not know how many thoughts we have, and are enlightened if we know. The advantage of being enlightened is it helps us to let go of our psychological attachment. How long is the duration of one thought? How many thoughts are there in one finger-snap? Maitreya Bodhisattva told us that there are 320 trillion (3.2 billion times 100,000 is 320 trillion) thoughts in one finger-snap.

現在我們科學是用秒做單位，一秒鐘能彈多少次？有人說可以彈七次，我彈不到，我彈不到七次，我大概最快能彈到五次。就算乘五，一千六百兆。一秒鐘有一千六百兆

次的生滅，就在你眼前，你怎麼會知道？你無法發現，它太快了。這個現象現代量子力學家發現了，現在量子的儀器可以能捕捉到一千兆分之一秒，它能捕捉到。

Science now uses second as the unit of time. How many times can we snap in one second? Someone told me that he can snap up to seven times but the fastest I can snap is about five times. Assuming that we multiply by five, there are 1600 trillion thoughts arising and ceasing before your eyes in one second. How would you know this? Its arising and ceasing happens too fast that you can never know them! This phenomenon had been discovered by the modern quantum physicists because the current quantum instruments can capture 1000-trillionth of a second.

彌勒菩薩這個說法，大概是一千六百兆分之一秒，比現在科學還多一點，這整個宇宙在這個頻率下出現的，如果這個念頭一斷，宇宙就沒有了。宇宙不是大爆炸發生的，是從我們念頭變現出來的，念頭是宇宙的主宰。如果我們承認這句話，肯定這句話，相信佛說的是真的，我們的身體自己就能照顧了。為什麼？用最好的念頭，什麼病痛都沒有了。

The frequency estimated by Maitreya Bodhisattva is about 1600-trillionth of a second which is slightly higher than the frequency detectable by the current scientific instruments. Since the entire universe appears at this frequency, it would disappear if these thoughts were cut off. The universe did not come into existence because of a massive explosion (the big bang); it was manifested from our thoughts. That's why thoughts are the master of the universe. If we confirm this saying and believe what the Buddha said is true, then we can take care of our own body. Why is that so? Because all illnesses and pains can be kept at bay as long as we harbour the best thoughts.

### **心一轉正所求必定都現前 - 第 105 集**

**Once your mind is right, whatever you seek will surely be granted.**

章嘉大師早年教給我，佛氏門中，有求必應，不是假的。你有求沒有感應，是你用心不善，那就求不到。如果心地清淨善良，沒有不感應的，求財得財，求聰明智慧得聰明智慧，求功名得功名，求富貴得富貴，沒有一樣求不到的。為什麼？境隨心轉，你把那個心一轉正，都現前了。

In the early years, Great Master Zhangjia taught me that in Buddhism, every sincere request will receive a response. This is not false. If you did not receive a response for your request, that is because your intention is unwholesome. If your heart is pure and kind, it is unlikely that you will not receive a response. If you seek wealth, you will obtain wealth; if you seek intelligence and wisdom, you will have them. You will also gain fame and riches if you seek them, so none of your requests will be ungranted. What is the reason? Because the environment changes according to the mind. Once your mind is right, whatever you seek will surely be granted.

人的心要善良，常常想念苦難眾生，住在世間幹什麼？為他們服務，為他們謀幸福，這樣的人佛菩薩加持你，鬼神也擁護你。你的心是真心、清淨心，你的願是真實願，是為利益眾生，為正法久住，自自然然得到佛力加持。

People should be kind-hearted and often think of the suffering beings. What is your purpose of living in the world? It is to serve people and seek happiness for them. Such people would be supported and protected by buddhas, bodhisattvas and the spirits. Your mind is the true mind and pure mind, and your vow is a true one. Everything you do is to benefit sentient beings and for the true Dharma to remain in perpetuity, so you will naturally be supported by the power of all buddhas.

### **我們的念頭是根本問題 - 第 106 集** **Our thoughts are the fundamental problem.**

我們的念頭，這是根本問題，就是妄想雜念太多，從沒暫息。「今若勉強按捺，粗念雖得稍息，細念從未暫止」。這個細念，我剛才講彌勒菩薩所說的細念，阿賴耶的細念。「行人倘若錯認，便云相應」，這大錯特錯。

Our thoughts are the fundamental problem because we have too many wandering and distracting thoughts that never respite. “If you control these thoughts by force now, even though the coarse ones are somewhat subdued, the fine thoughts never cease.” These fine thoughts are the fine thoughts of the *alaya* described by Maitreya Bodhisattva. “If practitioners misidentify this state (of merely subduing a little of the coarse thoughts) as corresponding to enlightenment,” then it is a great and terrible mistake!

我們妄念少了，有了幾分清淨，有了一點小智慧，如果說這就是相應，錯了，距離佛法的標準還非常非常的遠。可見得製造六道輪迴容易，讓六道輪迴停止可不容易，這就要靠阿彌陀佛了。

Even if we have lesser deluded thoughts and have attained a little purity of mind and inferior wisdom, it is wrong to say that this state corresponds to enlightenment because it is still very far from the standard of enlightenment in Buddhism. Evidently, it is easy to create the Six Realms of reincarnation, but not at all easy to stop it. We must rely on Amitabha Buddha to end transmigration within the Six Realms.

### **把心收在一處專想阿彌陀佛就對了 - 第 107 集**

**Focus our mind on chanting Amitabha Buddha's name and we are on the right track.**

「大悲慈父」，這是阿彌陀佛，興起無緣大慈，「垂茲」，垂慈，「奇妙方便法門」。這就是說阿彌陀佛大慈大悲，這個慈悲沒有起心動念，叫無緣之慈，完全從真心、從自性裡頭流露出來的，這就是信願持名往生淨土的法門。

“The great compassionate father” is Amitabha Buddha. “He developed unconditional compassion and introduced this marvellous and expedient method to us.” This is saying that Amitabha Buddha is extremely compassionate and merciful. It is called ‘unconditional compassion’ because this compassion is fully expressed from the true mind (i.e., the true nature) and has no thoughts in it. This method is chanting Amitabha Buddha’s name with belief and vow to be reborn in the Pure Land.

「指方立相」，指定西方，樹立形象，西方有極樂世界，極樂世界有阿彌陀佛，讓我們「攝心專注」，把心收一收，收在一處，專想阿彌陀佛，專念阿彌陀佛，一心希求極樂世界，這就對了。

“This method is about setting the mind on the Western Pure Land and establishing an image” --- there is the Land of Ultimate Bliss in the west and there is Amitabha Buddha in this Land. This method tells us to focus our mind on chanting Amitabha Buddha’s name and single-mindedly seek rebirth in the Land of Ultimate Bliss. We are then on the right track.

### **如何建造極樂世界 - 第 108 集**

**How to create the Land of Ultimate Bliss?**



就用這個妄心「持佛名號，念一佛名，換除百千萬億妄想雜念」。這把念佛的作用說出來了，為什麼要念佛，不念佛的時候，你有無量無數的妄想雜念。這個妄想雜念就是六道輪迴的因，有這麼多妄想雜念，你在製造六道輪迴。

“By concentrating the deluded mind on chanting Amitabha Buddha’s name, every recitation can replace hundreds of trillions of wandering and distracting thoughts” --- this explains the role of practising Buddha Mindfulness. Why must you chant Amitabha Buddha’s name? Because when you do not chant Amitabha Buddha’s name, you will have innumerable wandering and distracting thoughts. These thoughts are the cause of transmigration within the Six Realms. With so many wandering and distracting thoughts, you are creating the Six Realms of reincarnation.

所以六道輪迴它永遠存在，它不會消失，什麼原因？你天天在製造。現在叫你把念頭轉過來，專念阿彌陀佛，念阿彌陀佛是造極樂世界，妄想雜念是造六道輪迴，極樂世界是阿彌陀佛一心專注成就的。

That’s why the Six Realms always exist and will never disappear. What is the reason? Because you are creating them every day. You are now asked to turn your thoughts around to focus on chanting Amitabha Buddha’s name. This is creating the Land of Ultimate Bliss. Wandering and distracting thoughts create the Six Realms of reincarnation. The Land of Ultimate Bliss was accomplished through Amitabha Buddha’s single-minded concentration.

我們今天也一心專注，跟阿彌陀佛相應，就能往生極樂世界。這個道理要懂，你就肯念佛了，就真念佛了。本來不肯放下，搞清楚、搞明白了，我應該要放下。放下什麼？放下輪迴，不再搞輪迴了。

Today, if we also single-mindedly concentrate on chanting Amitabha Buddha’s name, we are corresponding with Amitabha Buddha and can be reborn in his Pure Land. If you understand this reasoning, you will be willing to chant Amitabha Buddha’s name. You may originally refuse to let go but after figuring out this truth, you know that you should let go. What are you letting go? You are letting go of reincarnation and will never reincarnate again.

### **心無所住就是真心現前 - 第 109 集**

**When the mind does not abide in anywhere, it is the true mind appearing.**

那念得純熟了，不起心不動念，能所就沒有了。還有能有所，起心動念了。不起心不動念、不分別不執著，「佛號分明」，這句佛號自自然然生起的，不是從意識裡生起的，意識生起是有分別執著。

When one's recitation is well-accomplished, one will not give rise to any thoughts. That's why one will neither become attached to the mind that recites (i.e., the subject) nor the Amitabha Buddha's name that is being recited (i.e., the object). If one still becomes attached to the subject and object, then one has given rise to thoughts. If one does not give rise to thoughts, discrimination and attachments, then every Amitabha Buddha's name that is clearly and distinctly recited arises naturally and not from the consciousnesses. If one's recitations arise from the consciousnesses, it means that one has discrimination and attachments.

這從哪裡生起？從自性生起的，從真心生起的，不起心不動念是真心。真心裡面生起這個佛號，就是「暗合道妙」，你沒有修禪定的功夫，禪定最上乘的功夫在你身上出現了，便契《金剛般若經》上所說的「無住生心之妙諦」，應無所住，而生其心。

Where does this Amitabha Buddha's name arise from when one has no thoughts, discrimination and attachments? It arises from the true nature and the true mind (not giving rise to thoughts is the true mind). Amitabha Buddha's name arising from the true mind is a marvellous path to Buddhahood because the highest level of meditative concentration (定功) has arisen in you, even though you do not have this effort of concentration. This is consistent with the marvellous truth of 'developing correct mindfulness while the mind does not abide in anywhere' stated in *the Diamond Sutra*.

這什麼意思？明白的告訴我們，惠能大師在這一言開悟的，大徹大悟，明心見性，我們念佛人可以到這個境界。什麼時候到？念得純熟，能所心沒有了，能所是分別執著。

What does this imply? It tells us clearly that we Pure Land practitioners can reach the state of Supreme Enlightenment (i.e., seeing into the mind and true nature) attained by Great Master Hui Neng after he listened to this phrase i.e., developing correct mindfulness while the mind does not abide in anywhere. When can we reach this state? We can reach this state when our recitation is well-accomplished (i.e., when we neither become attached to the mind that recites nor the Amitabha Buddha's name that is being recited because becoming attached to these things is a discrimination and attachment).

心無所住就是真心現前，佛號清清楚楚，這個佛號是從無住生心生出來的，暗合道妙，跟八萬四千法門成佛之道相應。

When the mind does not abide in anywhere, it is the true mind appearing. That's why every Amitabha Buddha's name that is clearly and distinctly recited arises from the true mind that does not abide in anywhere. This way of chanting is a marvellous path to Buddhahood because it corresponds with the 84,000 paths to Buddhahood.

人家歷盡千辛萬苦，用無量劫的時間才能證得八地；你在一生當中，沒有多久的時間，一句佛號念得純熟，萬緣放下，你跟那些大菩薩境界相同，惠能大師在《金剛經》這一句開悟，你也到這個境界了。這是真的，不是假的。

While others have to go through great hardships and take immeasurable kalpas to cultivate before they can attain the eighth ground stage of bodhisattva practice, you can attain the same state as these great bodhisattvas within one lifetime (i.e., without taking a long time) just by reciting Amitabha Buddha's name effectively and letting go of all worldly matters. You can also reach the state of enlightenment attained by Great Master Hui Neng after he listened to this phrase in *the Diamond Sutra*. This is true and not false.

### **持名念佛入有得空 - 第 110 集**

#### **Chanting Amitabha Buddha's name enables one to realize true emptiness by means of nominal existence.**

「持名念佛，入有得空」。我們下手是有心有念，也就是說有起心動念、有分別執著，心裡頭專想西方極樂世界，專想阿彌陀佛，想生到極樂世界，想親近阿彌陀佛，可是沒有想到這一句佛號念到純熟的時候，居然跟大乘經上佛說的境界完全相應了，得空了。

“Chanting Amitabha Buddha's name enables one to realize true emptiness by means of nominal existence.” We begin with having intentions and thoughts; that's to say, we have thoughts, discrimination and attachments, but our mind only thinks about the Land of Ultimate Bliss and Amitabha Buddha as we only want to be born in that Land and be close to Amitabha Buddha. However, we did not expect that the emptiness realized by us when our recitation of Amitabha Buddha's name is well-accomplished, actually corresponds exactly with the state described by the Buddha in the Mahayana sutras.

有是假有，空是真空，空是什麼？自性。自性非物質、非精神，也非自然，所以叫它做空。有是這一句佛號，信願持名是有，得空是見性，明心見性。

The existence is ‘nominal existence’, while the emptiness is ‘true emptiness.’ What is emptiness? It is the true nature which is neither a physical, mental nor natural phenomenon. That’s why it is called ‘emptiness’. This Amitabha Buddha’s name is ‘nominal existence’, so is reciting Amitabha Buddha’s name with belief and vow. Realizing emptiness is ‘seeing into the mind and true nature.’

所以「潛通佛智，暗合道妙」，沒有學經教，沒有學參禪，但是他得的境界，跟教下、跟禪宗最高的境界完全相同。

That’s why “this is a marvellous path to Buddhahood because it enables one to acquire the wisdom (cognition) of the Buddha” --- one attains exactly the same state as the highest state attained by practitioners of the sutra-study and Zen schools even though one did not study the Buddhist sutras and practise meditative concentration (Skt. *dhyana*).

### **佛沒有妄語 佛不欺騙眾生 - 第 111 集**

#### **The Buddha does not lie and does not deceive sentient beings.**

「巧入無念」，無念就成佛了，「即凡成聖。至哉妙用，不可思議」。

“The Buddha-name chanting method skilfully enables one to enter into absence-of-thought (i.e., achieving Buddhahood), so ordinary beings become saints immediately. Its function is marvellous and inconceivable!”

教下像賢首、清涼，大徹大悟，大開圓解；宗門像慧可、像惠能這些祖師大德，明心見性，見性成佛；淨宗的學人就這一句佛號。

Accomplished practitioners of the sutra-study schools such as National Master Xian Shou (i.e., the third patriarch of the Chinese *Huayan* school) and Great Master Qing Liang (i.e., the fourth patriarch of the Chinese *Huayan* school) attained great awakening with complete understanding (i.e., Supreme Enlightenment) by studying the Buddhist sutras, while the past eminent patriarchs of the Zen school such as Great Master Hui Ke and Great Master Hui Neng saw into their mind and true nature, thereby achieving Buddhahood by practising meditative

concentration. Pure Land practitioners on the other hand attain One Mind Undisturbed at the noumenal level by chanting this Amitabha Buddha's name.

這個地方講得很清楚，大家千萬不要忘記，一句佛號換除百千萬億妄想雜念，什麼都不想了，什麼都不念了，就念這一句佛號。把妄想念掉了，沒有了，把雜念念掉了，這叫念得純熟，這就是功夫的淺深。

This place makes it very clear. Please do not forget that every recitation of Amitabha Buddha's name can replace hundreds of trillions of wandering and distracting thoughts, so we should only chant this Amitabha Buddha's name and not think of anything else. When our wandering and distracting thoughts have been totally eradicated, this is called 'well-accomplished recitation.' This is the depth of one's effort of practising Buddha Mindfulness.

功夫到這種境界，往生西方淨土是上輩上生，生到極樂世界，就是圓教地上菩薩，太快了，地位太高了，所以很多人不敢相信。我們一定要知道，這是事實真相，佛沒有妄語，佛不欺騙眾生。

When our effort of practice reaches this depth, we will be reborn in the upper level of the advanced grade in the Land of Ultimate Bliss. After we are reborn in this Land, we become bodhisattvas of the Perfect Teaching who have attained the ground stages of bodhisattva practice. This achievement is too fast and the status attained is too high that many people cannot believe it. We must know that this is the truth. The Buddha never lied and never deceived sentient beings.

### **一念就是一個生滅 - 第 112 集** **One thought is one arising-cum-ceasing.**

科學家在八十年前發現原子，認為原子是基本的物質，不能再分，最小。殊不知這些年來科學不斷在進步，日新月異，新的儀器發明出來，有能力掌握一千兆分之一秒，能夠掌握到。這在過去作夢都不敢想的，這樣高度的儀器，才把佛經上講的極微色找出來。科學的名字叫中微子，或者叫微中子都可以，這才是物質最小的，不能分了，再分就沒有了。

When scientists discovered the atom eighty years ago, they thought it was the basic and smallest matter that cannot be divided further. Little did they know that with the continuous

advancement of science over the years, the newly invented instrument is capable of capturing a frequency of 1000-trillionth of a second. This is something people never dreamt of in the past. Only with such a high-technology instrument could scientists find the ultra-micro-material (its scientific name is neutrino) mentioned in the Buddhist sutras. This is the smallest substance because it cannot be divided anymore (nothing exists when it is divided).

佛叫它做鄰虛塵，鄰是鄰居，它跟虛空做了鄰居，就是它不能分，再分就沒有了，就是虛空。科學家還是把它分開了，一分真的沒有了，發現的是什麼？發現是念頭波動的現象。於是這個謎揭穿，物質是假的，是念頭產生的幻相，我們誤會把它當作物質，其實是假的。單獨這一個物質，我們是不能覺察到的，因為它太小，生滅的頻率太高。The Buddha called it ‘neighbour-to-space dust’ because it is next door to the void. That’s to say it cannot be divided anymore, but scientists still divided it and indeed nothing exists when it was divided. What did they discover? They discovered the phenomenon of fluctuating thoughts, thereby revealing the mystery that matter is an illusion created by thoughts. We have been mistaking it for matter when it is actually illusory. We cannot perceive this matter (neutrino) alone because it is too tiny and its frequency of arising and ceasing is too high.

要依照彌勒菩薩所說的，它存在的時間只是一千六百兆分之一秒。換句話說，一秒鐘它生滅多少次？前念滅後念生，一秒鐘生滅一千六百兆次，單位是兆。在這麼高的頻率之下，怎麼會知道？這叫什麼？這叫一念，一個生滅就是一念，一念就是一個生滅。According to Maitreya Bodhisattva, its duration of existence is only 1600-trillionth of a second. In other words, how many arisings and ceasing are there in a second? There are 1600 trillion incessant arisings and ceasing in a second (note that the number is in trillion). With such a high frequency, how can you be aware of it? What is this called? It is called ‘one thought’ which is one arising-cum-ceasing.

### **看到科學報告才肯定佛是了不起的科學家 - 第 113 集**

**Only after reading the scientific reports did we confirm that the Buddha was a great scientist.**

一個生滅就是一念，一念就是一個生滅。從一念來說，這是心理現象，生滅現象，這一念當中具足五蘊。我們以前對於佛經上講的五蘊都沒有搞清楚，都產生誤會，色受

想行識。《心經》念的人太多了，有許多人用它作早晚課，裡面「照見五蘊皆空」，誰照見？

One arising-cum-ceasing is one thought and vice versa. In regard to one thought, it is a mental phenomenon of arising and ceasing. The five skandhas<sup>21</sup> are complete in this one thought. In the past, we did not understand and had misunderstood the five skandhas mentioned in the Buddhist sutras. There are too many people reciting *the Heart Sutra* and many of them have been using it for their morning and night prayers. One of the phrases stated in the sutra is, “Perceiving the five skandhas are intrinsically empty.” Who had perceived this nature of emptiness?

現在科學家已經掌握到，但是還沒有能搞得究竟，沒有佛經上講得那麼清楚。他發現微中子，就是發現了色，發現了受想行識，他沒有講得這麼清楚，他只說是念頭波動產生的現象。

Scientists can now understand this truth, but they are still unable to comprehend it completely. Their explanation is still not as clear as that in the Buddhist sutras. They had discovered neutrino (i.e., form, feeling, conception, impulse and consciousness), but they did not explain it so clearly. They only said that it is a phenomenon created by the fluctuating thoughts.

這個念頭裡頭有受、有想、有行、有識，你看佛講得這麼清楚。基本物質裡頭，極微色它具足色受想行識，就是講一個微中子，它是活的，它不是死的，它有感受，它會想，它有行，行是相續不斷，前念滅後念生這叫行，就是相續不斷。

You see, the Buddha had said it so clearly that there are feeling, conception, impulse and consciousness in these thoughts. Every neutrino (the basic matter; ultra-micro-material in Buddhism) is complete with form, feeling, conception, impulse and consciousness. That's to say every neutrino is living (not dead) because it has feelings and thoughts. It also has impulse because of the incessant thoughts arising and ceasing one after another.

### **起心動念那個源頭是什麼 - 第 114 集** **What is the origin of thoughts?**

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<sup>21</sup> Also translated as ‘components’ or ‘aggregates.’ They represent the body and mind. The five skandhas are form, feeling, conception, impulse and consciousness.

物質的源起、源頭，精神的源頭，起心動念那個源頭是什麼，科學把它當作一個命題來研究。佛經上告訴我們的，一念不覺叫業相，這個業相就是阿賴耶的本體，從這個業相生出念頭，叫轉相，轉是轉變，業相是根本，轉變是枝葉，從轉變裡面產生色，物質現象。

What is the origin of matter, mind and thoughts? Science has been studying it as a proposition. The Buddhist sutras tell us that one unenlightened thought is called 'the mark of karma' (i.e., the basic substance of the *alaya*). Thoughts arising from this mark of karma are called 'the mark of transformation.' The mark of karma is the root, while the mark of transformation is the branches and leaves. The physical phenomena arise from this transformation.

所以第六意識能夠緣到阿賴耶，能夠緣到極微色，緣不到自性。對外，現在科學走兩個極端，一個宏觀宇宙，研究天文；第二個走反方向，微觀世界，就是極小的，極細小的，都有成就。特別是量子力學，就是研究微觀宇宙的，跟佛經上講的相同。

That's why the sixth consciousness can apprehend the *alaya* and ultra-micro-material (i.e., neutrino), but not the true nature. In terms of the external part, science is now heading towards two extremes, whereby one research is conducted into macrocosm (i.e., astronomy) and the other is conducted into microcosm (the opposite direction). Both sides of research had achieved success, especially the quantum mechanics because their finding from the microcosm study is the same as what the Buddhist sutras say.

微觀宇宙他們現在還沒有發現到，還有個大的問題，那就是大小不二。極其微細的微中子，佛經上講「芥子納須彌」，須彌山放在芥子裡面，芥子沒有放大，須彌山沒有縮小，那怎麼放下去的？

However, the microcosm researchers have not discovered this yet: the sizes of phenomena manifested are one and not two. The Buddhist sutra has this metaphor: putting Mt. Sumeru in a mustard seed. How can Mount Sumeru possibly be placed inside the mustard seed when the latter was not enlarged and the former did not shrink?

這有點像現在科學用的晶片，你看晶片，大概比小指甲還小，那裡面藏了很多信息，還有很多畫面，從電腦裡面就看到了，這就是芥子納須彌。佛講的比這個更神奇，極微之微，就是微中子裡面有宇宙，整個宇宙就在一粒微中子裡頭。



This is somewhat like the chip used in science today. You see, a chip is probably smaller than a small fingernail but a lot of information and many pictures are stored in it, and all these can be viewed from the computer. This is putting Mt. Sumeru in a mustard seed. What the Buddha said is more miraculous than this. According to the Buddha, the whole universe is contained in a neutrino (i.e., the smallest substance of matter).

它能不能現相？能現，惠能大師說的，「何期自性，能生萬法」，整個宇宙是它現的。它現它沒有放大，現出來的大小是一不是二，妙極了！

Can neutrino manifest phenomena? Yes, it can. As Great Master Hui Neng said, “Who would have thought that the true nature can produce myriads of phenomena!” The entire universe is manifested by neutrino without the latter being enlarged. The sizes of phenomena manifested are one and not two. This is awesome!

### **真心的能量是無限的 - 第 115 集** **The capability of the true mind is limitless.**

遍法界虛空界都是從心想生，都是自性變現的，心現識變。現相是心，心就是自性，自性現的；產生變化，把它變成六道、變成十法界，這是阿賴耶。阿賴耶能變，自性能現。換句話說，阿賴耶不能現，它能變，把自性現出來的境界扭曲了。自性現的是一真法界，在淨宗叫實報莊嚴土，實是真實，真實是不生不滅。

Everything throughout the empty space of the Dharma realms is manifested by the true mind (i.e., the true nature), but the *alaya* consciousness has changed them into the Six Realms and the Ten Dharma Realms. The *alaya* is capable of changing, while the true nature is capable of manifesting. In other words, the *alaya* is incapable of manifesting, but it can change and distort the realm manifested by the true nature. The true nature manifests the One True Dharma Realm, which is called ‘the Adorned Land of Real Reward’ in Pure Land Buddhism. ‘Real’ connotes neither arising nor ceasing.

阿賴耶進去了，把它變成生滅、變成十法界、變成六道輪迴。我們六道凡夫所用的心是妄心，就是阿賴耶。阿賴耶是從真心變出來的，真妄不二，真妄是一體，好像一體的兩面，有正面、有負面，它是一體，我們用正面的就是一真法界，用負面的就是十法界、就是六道輪迴。

However, with the use of the *alaya*, the One True Dharma Realm has been transformed into the Ten Dharma Realms and the Six Realms, which are subject to arising and ceasing. The mind used by ordinary beings of the Six Realms is the deluded mind (i.e., the *alaya*). Since the *alaya* is transformed from the true mind, both minds are nonduality. They are one entity, just like the positive and negative sides of an entity. If we use the true mind (i.e., the positive side), the One True Dharma Realm will be manifested. If we use the deluded mind (i.e., the negative side), then the Ten Dharma Realms and the Six Realms will be manifested.

這樁事情只有佛經講得透徹、講得微妙，我們現在能夠體會，但是不踏實，要踏實還得要用幾年功夫。如何能夠讓它踏實？不能用科學的方法，用科學的方法跟事實真相不相應，你永遠不知道，你能夠知道的就到此為止。這是八識的能量，它是有限的，有侷限的，要用真心，真心的能量是無限的。

Only the Buddhist sutras thoroughly and profoundly explain this matter. We can understand it now but not solidly. To gain a solid understanding, we still need to put effort into our practice for several more years. How can it be achieved? Well, you cannot use the scientific method because it does not correspond to the reality and you will never be able to know the truth. You can only know this much because the capability of the eight consciousnesses is limited. You must use the true mind because its capability is limitless.

### **般若什麼時候被發現 - 第 116 集** **When will prajñā be found?**

真心是什麼？我們前面學過，真心就是正念、就是無念。念有念無是妄心，念善念惡是妄心，念佛法念世法也是妄心，有念都是妄，無念就是真。無念也不是什麼念都沒有，什麼念都沒有，那邪正都全沒有了。

What is the true mind? We have learned before that the true mind is correct mindfulness or absence-of-thought. Whether we think of existence or non-existence, virtuousness or wickedness, Buddhism or mundane teachings, they are the deluded mind. Presence-of-thought is the deluded mind, while absence-of-thought is the true mind. Absence-of-thought does not mean having no thoughts at all<sup>22</sup> for then neither deviant nor proper thoughts exist.

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<sup>22</sup> Absence-of-thought (which is the true mind) means not giving rise to wandering thoughts while the mind continues to develop correct mindfulness. This can be exemplified by incessant mindfulness of Amitabha Buddha's name (correct mindfulness) without giving rise to other thoughts. By contrast, having no thoughts at all

無念裡頭有無量智慧、有無量德能、有無量相好，這是《法華經》上講的性具，也是《華嚴經》上佛說「一切眾生皆有如來智慧德相」，這是性具的，自性本有的。自性有圓滿智慧、圓滿德能，智慧德能決定不是從外頭求來的，外頭沒有。

There are infinite wisdom, virtuous abilities and fine appearance in absence-of-thought. These qualities are innate to the true nature, as *the Lotus Sutra* states. It is also what the Buddha said in *the Avatamsaka Sutra*, “All sentient beings are replete with the wisdom, virtuous abilities and fine appearance of the Tathāgatas.” The true nature has perfect wisdom and virtuous abilities, so wisdom and virtuous abilities are definitely not to be sought externally.

你看此地說的，「處處能緣，獨不能緣於般若」，般若是智慧，它緣不到，為什麼？它是妄心。智慧是真心起的作用，妄心緣不到真心，所以它緣不到般若。般若什麼時候被發現？明心見性就發現了。

You see, it is mentioned here that sentient beings’ mind (which is subject to arising and ceasing) is able to apprehend everywhere except prajñā. Prajñā is wisdom. Why is it beyond the perceptivity of the mind? Because this mind is a deluded one. Wisdom is the function arising from the true mind. Since the deluded mind cannot apprehend the true mind, it cannot perceive prajñā either. When will prajñā be found? It will be found when you see into your mind and true nature (i.e., attain Supreme Enlightenment).

### **我們為什麼學佛 - 第 117 集** **Why do we learn Buddhism?**

「十方三世佛，共同一法身」，《華嚴經》上說的。十方講空間，無窮大，沒有邊際，為什麼？是自性變的。自性沒有邊際，所以虛空法界沒有邊際。自性沒有染污，自性具足無量智慧德能。我們為什麼學佛？

It is stated in *the Avatamsaka Sutra*, “All buddhas of the ten directions and in the three periods of time share the same Dharma body.” ‘Ten directions’ refer to the gigantic and unbounded space. Why is it unbounded? Because it is manifested by the true nature. The true nature is

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(when one enters into the no-thought concentration) means one neither has wandering thoughts nor correct mindfulness. This is called ‘nescience’ and not a manifestation of the true mind.

unbounded, so the empty space of the Dharma realms is endless too. The true nature, which is undefiled, is replete with infinite wisdom and virtuous abilities. Why do we learn Buddhism?

想回歸自性，回歸自性證得大圓滿。回歸自性跟一切萬事萬物同一體，證得了一體，在這一體當中才叫徹底的覺悟，這個求學就畢業了，證得大圓滿。這個大圓滿，梵文稱之為大般涅槃，所以涅槃在中國也翻作圓寂，圓是圓滿，寂是寂滅。寂滅是什麼？

Because we want to return to our true nature (i.e., to attain great perfection and achieve one entity with all things). Only then can we be regarded as having attained Supreme Enlightenment and graduated from our Buddhist study. This great perfection is termed 'great nirvana' (supreme, perfect enlightenment) in Sanskrit. That's why nirvana is also transliterated as perfection and tranquil extinction (*yuán jì*) in Chinese. What is tranquil extinction?

像我們現在講的真空，它什麼都沒有。可是它什麼都沒有，它什麼都能現，妙就妙在這裡。真的，什麼都沒有，所以叫它做空。這個空不是無，不當作無講，它遇緣會現相，所以說真空不空，妙有非有。妙有是什麼？

Like the true emptiness we are talking about now, it has nothing at all but it can manifest anything. This is its marvellousness. It is called 'emptiness' because it really has nothing at all. However, this emptiness is not termed 'non-existence' because it will manifest phenomena when it encounters a condition. That's why it is said: true emptiness yet it is not empty, and marvellous existence because it does not exist. What is marvellous existence?

我們感覺得有，全是假的，確確實實不存在，是我們眼睛看錯了，我們沒有看到真相，看到妄相，許許多多妄相糾纏在一起，我們以為它是真的。其實它不是真的，根本就不存在，我們以為它存在，早就過去了。你想想看，一秒鐘一千六百兆個生滅，你能掌控一個生滅嗎？決定不可能的。我們的時針一秒一秒的過去，你一秒都掌握不到，何況一秒鐘裡頭有一千六百兆次的生滅。

We feel that everything exists, but they really do not exist and are illusory. It is our eyes that are wrong because we did not see the reality. All we see are the entanglement of many illusory phenomena, and we think they are real. They are actually not real because they have never existed at all. We thought that they exist, but they have long gone. Think about it: there are 1600 trillion arising-cum-ceasing in a second; can you take control of one arising-cum-ceasing?

Definitely impossible! Our hour hand is ticking by every second. You cannot grasp even a second, let alone there are 1600 trillion arising-cum-ceasing in a second.

一個生滅就是一個畫面，全宇宙的畫面。宇宙從哪裡來？不是大爆炸，十法界依正莊嚴從心想生，阿賴耶裡的種子那是因，心想是緣，想什麼現什麼，全是自作自受，與任何人都不相干。這是事實真相，只有佛在大乘經裡頭講得透徹、講得明白。

One arising-cum-ceasing is one picture of the universe. Where did the universe come from? It did not come into existence because of a massive explosion. The circumstantial and direct adornments of the Ten Dharma Realms arose from the mind, with the seeds in our *alaya* being the cause and our thoughts being the condition. Since everything is manifested by our own thoughts, they are all self-inflicted and have nothing to do with anyone. This is a reality that only the Buddha had thoroughly and clearly explained in the Mahayana sutras.

### **佛教對中國的貢獻是什麼 - 第 118 集** **What were the contributions of Buddhism to China?**

於是我們就曉得，法身、般若、解脫這是自性，只有別教地上菩薩他能緣到、他能掌控，這個人就是禪宗所說的大徹大悟、明心見性，他行。有沒有人緣到這個地方？有。在中國這兩千年的歷史，就是佛教傳到中國，公元六十七年，到二〇六七年才整整兩千年。這兩千年裡，佛教在中國有什麼成就？

We thus know that Dharma-body, Prajñā and Liberation are the true nature which can only be perceived and mastered by bodhisattvas of the Distinct Teaching who have attained the ground stages of bodhisattva practice. This person has attained Supreme Enlightenment or has seen into his mind and true nature (as what the Zen school said). Had anyone attained this stage? Yes. Buddhism was spread to China in 67 A.D, so it will be two thousand years in 2067. What were the achievements of Buddhism in China in these two thousand years?

我們看《五燈會元》、《景德傳燈錄》裡頭記載的，達到這個境界的，就是別教初地以上的，我們最保守的估計超過三千人，在中國禪宗裡頭的。

Based on the records of *the Combined Sources for the Five Lamps* and *Record of the Transmission of the Lamp Published in the Jingde Era*, our most conservative estimate of practitioners of the Zen school in China who had attained this stage (i.e., bodhisattvas of the

Distinct Teaching who have attained the ground stages of bodhisattva practice) was more than three thousand people.

還有教下，賢首、天台、三論、法相，其他宗派成就的不在少數。淨土就更多了，這是易行道，難行道都有這麼多人，易行道更多。

On top of this, practitioners of the sutra-study schools, the *Huayan* school (also known as the Xianshou school, based on the name of the third patriarch, Xianshou), the *Tiantai* school, the *Sanlun* and *Faxiang* school (East Asian Yogacara) as well as practitioners of other schools with great achievement were not in the minority. Practitioners of the difficult-to-cultivate methods with great achievement were already so many, let alone Pure Land Buddhism which is a relatively-easier-to-cultivate method.

從慧遠大師，這東晉時候，在廬山建第一個蓮社（念佛堂），一百多人在一起念佛共修，遠公大師率領，這是我們淨土宗第一代祖師。傳到現在，這一千七百年，往生到西方極樂世界，最保守的估計超過十萬人。佛教對中國的貢獻！

During the Eastern Jin dynasty, the first patriarch of the Pure Land school, Great Master Hui Yuan built the first Buddha-name chanting retreat centre (called ‘the Lotus Society’) in Lushan, where he led over a hundred people to practise Buddha Mindfulness together. To date, after 1700 years, the most conservative estimate of those who had been reborn in the Land of Ultimate Bliss is more than one hundred thousand people. These were the contributions of Buddhism to China!

往生到極樂世界等於成佛，比其他法門成就的，他們雖然明心見性，跟往生極樂世界不能比。往生極樂世界皆作阿惟越致菩薩，他們也是阿惟越致菩薩，淨宗得阿彌陀佛的加持，速度特別快，安穩，安穩就是你不招魔障，佛力加持，一切諸佛都加持你，一切護法神都照顧你，所以稱為易行道。

Being reborn in the Land of Ultimate Bliss is equivalent to becoming a buddha. Even though practitioners of other schools had seen into their mind and true nature, their achievement cannot be compared with those who were reborn in the Land of Ultimate Bliss, because the latter not only became an *avaivartika* bodhisattva, but they also have the support of Amitabha Buddha and all buddhas, as well as the care of all Dharma-protecting-deities, thus enabling them to

attain Buddhahood very quickly and steadily without drawing demonic obstacles. It is thus called an ‘easy-to-cultivate method’.

### **如何形容法性的德能 德相 - 第 119 集**

#### **How to describe the virtuous abilities and virtuous characteristics of the true nature?**

無住生心是同時的，無住就是生心，生心就是無住。生心是般若智慧放光普照，無住是心地清淨平等，一念不生，一念不生就放光普照。

For bodhisattvas of the Distinct Teaching who had attained the ground stages of bodhisattva practice, a mind not abiding in anywhere is concurrent with developing correct mindfulness. Developing correct mindfulness is the prajñā wisdom emitting light that illuminates throughout all places, while the mind not abiding in anywhere is the pure and impartial mind without a single thought arising. When there is no thought arising, light will be emitted and illuminated throughout all places.

「其餘地前諸賢，仍是打成兩截，一時生心，另一時無住」，無住不生心，生心不能無住，「可見凡夫絕分」，三乘菩薩都做不到，凡夫怎麼會做到？

“Sages below the ground stages of bodhisattva practice (i.e., bodhisattvas of the three vehicles) are still dividing them into two, whereby developing correct mindfulness is not simultaneous with a mind not abiding in anywhere.” It means that when their mind does not abide in anywhere, they do not develop correct mindfulness, and when they develop correct mindfulness, their mind abides in somewhere. “Evidently, developing correct mindfulness while the mind does not abide in anywhere is beyond the ability of ordinary beings to achieve.” How could ordinary beings achieve this when bodhisattvas of the three vehicles (i.e., śrāvakas, pratyekabuddhas and bodhisattvas) cannot accomplish it?

「今此淨土法門，教眾生持名念佛，令眾生即念離念，潛通佛智，暗合道妙，巧入無念，即凡成聖」。這個方法妙極了，即念就是一句阿彌陀佛，離念是把其他的妄想雜念放下。

“Pure Land Buddhism teaches sentient beings to practise Buddha-name chanting so that they can develop correct mindfulness while renouncing thoughts. This is a marvellous path to Buddhahood because it skilfully enables one to master the wisdom (cognition) of the Buddha



and attain absence-of-thought. Hence, ordinary beings become saints at once” --- developing correct mindfulness is chanting this Amitabha Buddha’s name, and renouncing thoughts is letting go of other wandering and distracting thoughts.

讓我們心裡只有一念，只有阿彌陀佛。除阿彌陀佛之外什麼念頭都沒有，叫離念，有這句阿彌陀佛是即念，即念離念，離念即念。潛通佛智，佛智是無所不知，潛通佛智就是潛通自性本具的般若智慧。

This method is marvellous because it enables our mind to have only one thought, which is Amitabha Buddha’s name. Having no other thoughts except Amitabha Buddha’s name is called ‘renouncing thoughts’, and having this Amitabha Buddha’s name is called ‘developing correct mindfulness.’ Hence, developing correct mindfulness is renouncing thoughts and vice versa. ‘Mastering the wisdom of the Buddha’ --- the Buddha’s wisdom is omniscient; mastering the wisdom of the Buddha means mastering the *prajñā* wisdom innate to the true nature.

暗合道妙，這個道是成佛之道，妙極了。巧入無念，就教你念一句阿彌陀佛，念久了自自然然無念而念，念而無念。你說他有念，他沒有念；你說他沒有念，他阿彌陀佛的名號相續不斷，一個接著一個。

This is a marvellous path to Buddhahood as it teaches you to chant this Amitabha Buddha’s name and skilfully enables you to achieve absence-of-thought<sup>22</sup> with correct mindfulness (i.e., being mindful of Amitabha Buddha without giving rise to other thoughts) naturally after chanting for a long time. That’s why it is wrong to say that he has thoughts, because he has no other thoughts except Amitabha Buddha’s name. It is wrong to say that he has no thoughts either, because he has been chanting Amitabha Buddha’s name incessantly without interruption.

即凡成聖，我們的身是六道凡夫身，成聖，西方極樂世界是法性身。我們現在這個身體是法相身，是阿賴耶的相分，就是物質現象。

‘Hence, ordinary beings become saints at once’ --- our present body is that of ordinary beings in the Six Realms. We will obtain an absolute Dharma body of the saints in the Land of Ultimate Bliss. Our current body is of phenomenal characteristics (i.e., a karmic retributive body subject to birth and death). It is the objective part of the *alaya*, which is a physical phenomenon.



極樂世界的身不是物質現象，它是從法性變現出來的。法性是清淨的，所以身是清淨的，法性是沒有念頭的，所以他心是清淨平等覺，這五個字就是形容法性的德能、德相。

The body of bodhisattvas in the Land of Ultimate Bliss is not a physical phenomenon because it is manifested by the true nature. The true nature is pure, so their body is pure. Their mind is also pure, impartial and enlightened because the true nature has no thoughts. Purity, impartiality and enlightenment thus describe the virtuous abilities and virtuous characteristics of the true nature.

### **念一句佛號跟一切諸聖平等 - 第 120 集**

**By chanting one single phrase of Amitabha Buddha's name, one's level of achievement will be equal to the ten saints.**

「故《疏鈔》曰」蓮池大師的《疏鈔》，這兩句話說得好，「越三祇於一念，齊諸聖於片言」。越是超越，三祇是三大阿僧祇劫。

It is thus stated in the *Sub-commentary of the Amitabha Buddha Sutra* (by Great Master Lian Chi), “By practising Buddha-name chanting, one can bypass the three great asamkhyeya kalpas<sup>16</sup> of cultivation to attain Buddhahood and one's level of achievement will be equal to the ten saints (i.e., bodhisattvas in the ground stages of bodhisattva practice).” This is well said. It takes three great asamkhyeya kalpas for a bodhisattva to attain Buddhahood.

菩薩成佛，一般的講法，第一個阿僧祇劫修滿三賢位，就是十住、十行、十迴向，第一個阿僧祇劫；第二個阿僧祇劫，初地到七地，七個位次；第三個阿僧祇劫，八地、九地、十地，三個位次，三大阿僧祇劫。

Generally speaking, the three virtuous stages of bodhisattva practice, namely the Ten Abodes (十住), the Ten Practices (十行), and the Ten Dedications of Merit (十迴向) are completely pursued during the first asamkhyeya kalpa, while the first ground to the seventh ground stage of bodhisattva practice (seven levels) are pursued during the second asamkhyeya kalpa, and the eighth ground to the tenth ground (three levels) are pursued during the third asamkhyeya kalpa, making it three great asamkhyeya kalpas in total.

別教從十信位到十地，修滿三個阿僧祇劫。淨宗一念就超越了，一念就是念佛，念阿彌陀佛。

The time taken by bodhisattvas of the Distinct Teaching to completely pursue the Ten Faiths (十信), the Ten Abodes (十住), the Ten Practices (十行), the Ten Dedications of Merit (十迴向) and the Ten Grounds (十地) is three great asamkhyeya kalpas. However, the Pure Land method of Buddha-name chanting can bypass this extremely long period of cultivation to attain Buddhahood.

有榜樣、有證據給我們看，來佛寺的賢公老和尚，海賢老和尚做出榜樣給我們看，他一念超越菩薩三大阿僧祇劫。你要問我，他老人家往生什麼品位？我毫不懷疑、毫不思索告訴你，上上品往生。

Great Master Hai Xian from *Lai Fo Si* had set the example and proven to us that practising Buddha Mindfulness had enabled him to bypass the three great asamkhyeya kalpas taken by a bodhisattva to attain Buddhahood. If you ask me which grade of rebirth the Great Master had attained, I can doubtlessly tell you without hesitation that he was born in the upper level of the advanced grade in the Land of Ultimate Bliss.

齊諸聖於片言，片言就是一句佛號，用這一句佛號跟一切諸聖，這個諸聖是講十聖，從初地到十地，跟他們平等，齊是平等。我們是凡夫，提升到法雲地的菩薩，簡直無法想像。這是世尊在經上講的，決定不是妄語。

By chanting this single phrase of Amitabha Buddha's name, one's level of achievement will be equal to the ten saints (i.e., bodhisattvas in the ground stages of bodhisattva practice). We are ordinary beings, yet we are elevated to the Dharma-cloud stage of bodhisattva practice (i.e., the tenth ground stage of bodhisattva practice). It is simply incredible! This was mentioned by the Buddha in the sutras, so it is definitely not a lie.

### **正法能不能恢復不在外緣 - 第 121 集**

**Whether or not the Dharma Perfect Age can be reinstated does not depend on the external factors.**

正法能不能恢復？不在外緣，都在我們自己。世尊講得很明白，什麼叫正法？有講經的人，有聽經的人，有修行的人，有證果的人（淨土往生就是證果），這一切具足就是正法。

Can the Dharma Perfect Age be reinstated? Well, its reinstatement does not depend on the external factors but on ourselves. What is Dharma Perfect Age? The Buddha had said it very clearly that when there are people giving the Dharma lectures and listening to the lectures, and there are also people practising the teachings and attaining Buddhahood (reborning in the Pure Land is equivalent to attaining Buddhahood), it is the Dharma Perfect Age.

有講經，有聽經，有修行，沒有證果的，這叫像法。修淨土沒有人往生，這像法道場；有人往生，正法道場。來佛寺這個小廟，用這個標準來看，它是正法當中的正法，純正之法。

If there are people giving the Dharma lectures and listening to the lectures, and there are also people practising the teachings, but no one attained Buddhahood, it is called 'the Dharma Semblance Age.' If none of the Pure Land practitioners has attained rebirth in the Pure Land, then that is a Dharma-Semblance-Age cultivation centre. If there are practitioners attaining rebirth in the Pure Land, then it is a Dharma-Perfect-Age cultivation centre. By this standard, the small temple, *Lai Fo Si*, is purely a Dharma-Perfect-Age cultivation centre.

三位往生都是預知時至，自在往生，正中之正，表演給我們看，我們應當學習、應當跟進。他能做到，我也能做到，要有信心。如果你說他能做到我做不到，你就完了，你永遠做不到，為什麼？

The three accomplished practitioners from *Lai Fo Si* who were reborn in the Pure Land, had foreknown the time and day of their leaving and they all went to the Pure Land at will. *Lai Fo Si* is the best Dharma-Perfect-Age cultivation centre. They had set an excellent example for us to see, and we should follow suit. We must have the confidence to achieve what they had achieved. If you say that they could do it but not you, then you will never succeed. Why is that so?

你信心沒有了。信心比什麼都重要！大經大論，像《華嚴》、《大智度論》上都說，「信為道元功德母，長養一切諸善根」。佛法從信心生的，聖賢教誨也從信心生的，

不信就沒法子。現在為什麼傳統文化衰了？因為大家不信。很可能將來在外國興旺起來，為什麼？

Because your confidence went. Confidence is more important than anything else! It is also stated in the great sutras and treatises like *the Avatamsaka Sutra* and *the Mahaprajnaparamita-sastra*, “Confidence (in yourself) is the basis of cultivation and the mother of merits; it nurtures all virtuous roots.” Buddhism springs from confidence, so are the saints’ and sages’ teachings. Nothing can be done if you have no confidence in yourself. Why is traditional culture declining now? Because no one believes it, but it is likely to flourish in foreign countries in the future. What is the reason?

外國人信。所以我們要建立信心。老和尚一生給我們表法，表什麼法？就是幫助我們增長信心、堅定信心、堅固願心，決定得生。「至哉妙用」，至是達到極處。阿彌陀佛傑作，極樂世界是他的傑作，普度一切苦難眾生，個個圓滿成就佛道，真不可思議。Because the foreigners believe it. That’s why we need to build our confidence. Great Master Hai Xian had been setting examples for us all his life. What example had he set for us? He had been helping us to grow our confidence and strengthen our vow so that our rebirth in the Pure Land is assured. “The function of this method is extremely marvellous.” The Land of Ultimate Bliss is the outstanding achievement of Amitabha Buddha. He universally helps all suffering beings to attain perfect Buddhahood. This is truly inconceivable!

### **明白生死是什麼 對生死就不害怕了 - 第 122 集**

**If you have figured out what birth and death (reincarnation) is all about, you will not be afraid of it anymore.**

「念佛乃修行之徑路」，徑路就是近路，就是抄小路，最近的距離叫徑路。「持名又為四種念佛之徑路，稱為徑中之徑。又本經不倡一心不亂」，不提倡這一句，「直以發菩提心，一向專念阿彌陀佛為宗」，宗就是修學的總綱領，修行的總原則。

“The Buddha-name chanting is a shortcut in cultivation” --- the shortest distance is called ‘a shortcut.’ “Oral and mental recitation of Amitabha Buddha’s name is a shortcut among the four types of Buddha-name chanting, hence it is called ‘the shortest shortcut among all shortcuts.’ Moreover, One Mind Undisturbed is not advocated in this sutra. Its overall principle of cultivation is developing the bodhi mind (i.e., bodhi resolve) and single-mindedly concentrating on chanting Amitabha Buddha’s name.”

「但能發心專念，皆可往生，故更為明確簡要。故稱淨宗第一經，因其為直截中之直截，方便中之方便，絕待圓融，不可思議。利濟眾生，此經為最。」確確實實是如來所說第一經，一點都不假。

“If one can bring forth the mind to concentrate on chanting Amitabha Buddha’s name, one can be born in the Pure Land. This is more defined and concise. This sutra is called ‘the foremost sutra of Pure Land Buddhism’ because its method is the most direct and convenient to practise. It is absolutely perfect, comprehensive and inconceivable, so it is the most beneficial sutra for sentient beings.” *The Infinite Life Sutra* is indeed the foremost sutra imparted by the Tathāgata. It is not false at all.

我們遇到的是第一法門，實在是太榮幸、太幸運了，怎麼會在這一生當中遇到這個。

「其他法門乃正入無生」，他們走的路是正道，入無生法忍就是明心見性，就是八地以上，「故為難行道」，真難，不是假難，入門都難。

We are so lucky to have encountered the foremost Dharma method. How come we encountered it in this very life? “The path taken by other Dharma methods is the proper path to attain the endurance based on the non-arising of phenomena” --- attaining this endurance means seeing into the mind and true nature, whereby one has attained above the eighth ground stage of bodhisattva practice. “These are difficult-to-cultivate methods” --- these methods are really difficult to practise; it is difficult even for one to enter the Dharma door (i.e., the stream of sages<sup>23</sup>).

說老實話，我們按一般正規的軌道來走，我們入不了門。入門的條件是要斷見惑，惑是迷惑，見是見解，也就是說我們看錯了，把這個看錯的要糾正過來，你才能入門。頭一個看錯是什麼？身體，叫身見。你想想看，六道眾生哪一個不是把身體看作自己？

To be honest, we can never enter the Dharma door if we follow the normal track of practice. The condition to enter the Dharma door is to sever the delusional views. In other words, our wrong views must be rectified before we can enter the Dharma door. What is our first erroneous view? It is regarding this body as real self. Think about it: which sentient beings in the Six Realms do not perceive their physical body as themselves?

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<sup>23</sup> One who has at least ceased all erroneous views of the Three Realms of Samsāra i.e., the first stage of realisation of the arhat path (srota-āpanna), translated as stream-enterer.

佛說這錯了，身不是我。身不是我，什麼是我？佛告訴我們，我不生不滅。這個身，身生滅。身是我，人死了，我不就沒有了嗎？那還要修什麼？不必修了。身不是我，認清楚，它是假的。身是什麼？

The Buddha told us that this perception is wrong because this body is not our real self. What is our real self then if it is not the physical body? The Buddha told us that real self neither arises nor ceases but this body of ours is subject to arising and ceasing. If this body is our real self, wouldn't we disappear right after we die? Do we still need to cultivate then? Need not anymore! We must recognize clearly that this body is not our real self. It is illusory. What is this physical body?

像衣服一樣，這諸位知道，衣服不是我。那是什麼？是我所有的。身體也是我所有的，不是我。你要搞清楚、搞明白了，對生死就不害怕。生死是什麼？就是換衣服罷了，這衣服穿髒了換一件，六道輪迴就是換衣服，你換到哪一道去了，這個要知道。

It is like our clothes; we all know that clothes are not our real self. What are clothes? They are our possession, so is this physical body. It is thus not our real self. If you have figured this out, you will not be afraid of birth and death anymore. What is 'birth and death'? It is just changing of clothes, replacing the dirty clothes with new ones. Transmigration within the Six Realms is changing of clothes. We must know which path we will be transmigrating into.

### **用佛陀教育的方法把冤親債主變成同參道友 - 第 123 集**

**We must use the Buddha's education method to turn our karmic creditors into spiritual practitioners.**

你要搞清楚、搞明白了，對生死就不害怕。生死是什麼？就是換衣服罷了，這衣服穿髒了換一件，六道輪迴就是換衣服，你換到哪一道去了，這個要知道。要破身見，換句話說，我們幹真的就不要為身著想，為身著想錯誤，要為我著想。

If you have figured out what birth and death is all about, you will not be afraid of it anymore. What is 'birth and death'? It is just changing of clothes, replacing the dirty clothes with new ones. Transmigration within the Six Realms is changing of clothes. We must know which path we will be transmigrating into. We must break the erroneous view of regarding this body as real self. In other words, if we truly cultivate, we must not think about this body because thinking of this body is wrong. We must think about real self.

我是什麼？靈性是我。不說靈魂，為什麼？靈魂迷了，它沒有覺。靈魂靈是假的，應該換一個字，迷魂。它要真的靈，它就不可能到三惡道去投胎，它到人間來投胎一定要選擇大富大貴的家庭，生下來就享福，享一生福，這才靈。

What is 'real self'? It is the intelligent nature (we do not call it 'intelligent soul'). What is the reason? Because the soul is deluded and unenlightened. The word 'intelligent' should be replaced by 'deluded', and be called 'deluded soul' instead. If the soul is really intelligent, it is impossible that it will reincarnate within the Three Evil Realms. When it comes to the human realm to reincarnate, it must choose a wealthy and noble family to enjoy fortune since birth. Only then is the soul considered intelligent.

性是靈的，靈性。不迷就是靈性，迷了就是迷魂。迷了，它在六道裡頭找身體，這個身體壞到不能用了，再去換一個身體。找身體也不是隨便找，跟父母有緣分。緣分都不好，我們迷而不覺，什麼緣分？

The true nature is intelligent, so it is called 'intelligent nature.' An undeluded soul is called 'intelligent nature' and a deluded one is called 'deluded soul.' A deluded soul will look for a body in the Six Realms. It will change into a new body when its current body is so bad that it cannot be used anymore. It will not randomly look for a body, but will look for one that has an affinity with its future parents. Since it is deluded and unenlightened, the affinities are usually not good. What are the possible affinities?

報恩報怨、討債還債，要是沒有這個緣不會來投胎；凡是來投胎的，佛給我們講，不外乎這四種緣。所以懷孕不能墮胎，妳好好的把他生下來，好好去養他。

They are either repayment of past kindness or repayment of past resentment, and claiming of past debts or repayment of past debts. Without these affinities, one will not come to reincarnate. The Buddha told us that anyone who comes to reincarnate is bounded by one of these four affinities. That's why abortion is forbidden. You should give birth to the child and raise him well.

他要是報恩來的，自自然然就是孝子賢孫，為什麼？過去你對他有恩。如果一墮胎，好了，你把他殺掉，他來報恩，你用這種手段對他，那就結成大怨，他再來怎麼樣？再來是報仇了。如果他是報怨來的，那怨上加怨，那個仇恨可深了。

If the child has come to repay past kindness, he will naturally be a filial child and great grandchild. Why is that so? Because you had bestowed kindness on him in the past. If you abort (kill) him, this repayment of kindness will become a great resentment. What would he do the next time he comes? He will come to take revenge. If he has come to repay past resentment and you kill him, then that resentment will double and become even deeper.

他是還債來的，過去欠你的，現在來他要賺錢還給你，養你，你把他殺掉，還債又加了殺業，變成仇恨。是討債來的，是父母欠他的，他來討債，你再把他殺掉，來生來世麻煩可大了。永遠糾纏不清，生生世世，不是一生一世，我們跟多少人結了怨！

If he has come to repay past debts (i.e., he owed you in the past), he is supposed to make money to return to you and support you. If you kill him, then the added karma of killing will turn into hatred. If he has come to claim past debts (i.e., the parents owed him) and you kill him, you will be in great trouble in the next lifetimes. Your entanglement will never be resolved for innumerable lives (not just one life and one generation). How many people we had created enmity with!

所以了解事實狀況，這一生吃虧不怕、上當不怕，為什麼？還債，我就了了，沒有怨恨、沒有報復的念頭。這叫什麼？這懂得還債，結帳，不可以再造惡業。學佛之後明白了，要把冤親債主用佛陀教育的方法，統統變成同參道友，上上乘法，這就對了。

Having understood this truth, we must not be afraid of suffering losses and being deceived in this life. What is the reason? Because we treat them as repaying past debts and everything will be settled. We have no resentment and no thought of taking revenge. What is this called? This is knowing how to pay off debts and settle accounts because we cannot commit evil karmas anymore. After learning Buddhism, we know that we must use the Buddha's education method to turn our karmic creditors into spiritual practitioners. This is the most superior method.

### **直通無上菩提大道的方法是什麼 - 第 124 集**

#### **What is the method that leads one directly on the path to Supreme Enlightenment?**

「念佛法門乃修行之徑路」。佛門有個小冊子，《徑中徑又徑》，我初學佛的時候喜歡看這個。徑路跟誰比？大乘小乘比，大乘是徑路，小乘距離遠；大乘跟禪宗比，禪宗是徑路，一般大乘教修學起來很難；禪宗跟淨土比，淨土又是徑路，禪就難了。



“The Buddha-name chanting is a shortcut in cultivation.” There is a Buddhist booklet called *The Shortest Shortcut Among All shortcuts*. I liked to read this booklet when I first learned Buddhism. Who did they compare the shortcuts with? They compared between Mahayana and Theravada Buddhism, whereby the former is a shortcut and the latter is a long distance. When Mahayana Buddhism is compared with Zen Buddhism, the latter is a shortcut while the former is generally very difficult to practise. When Zen Buddhism is compared with Pure Land Buddhism, the latter is a shortcut while the former is difficult to practise.

淨土裡面有四種念佛，實相念佛難，不是普通人能做到的，觀想念佛就比較容易，但是觀想要很細心的人、很有耐心的人，心浮氣躁觀想觀不成。你要不相信實驗一下看，十六觀第一觀觀太陽，「落日懸鼓」。觀成功是什麼？

There are four types of Buddha-name chanting in Pure Land Buddhism. Real Mark Buddha-name chanting is difficult to practise; it is not something ordinary people can do. Visualization is easier to practise, but one has to be very attentive and patient to do it successfully. People who are impetuous would not be able to do so. You can experiment it if you do not believe my words. The first of the sixteen visualizations is contemplating the sun setting. When will your contemplation be considered successful?

睜開眼睛太陽在面前，閉著眼睛太陽也在面前，無論什麼時候你一觀想，太陽就在面前。你試試看，你能不能觀成，觀成了，用這個功夫念佛決定往生。再有觀像念佛，你喜歡的佛像你天天看著它。這要很有福報，為什麼？

Your contemplation is considered successful when you see the sun in front of you whenever you visualize it, regardless of your eyes are open or closed. You can try and see if you can contemplate it successfully. If you can, then you can apply this effort to reciting Amitabha Buddha's name, and you will surely attain rebirth in the Pure Land. Another type of Buddha-name chanting is contemplation of Amitabha Buddha's image, whereby you keep on looking at your favourite Amitabha Buddha's image every day. However, you have to be a very blessed person in order to do this. What is the reason?

你不需要工作，白天晚上對著佛像；不對著呢？不對著就觀不成，一定不離佛像。現在我們用的方法就用照片，我們早年在華藏圖書館，供的一尊藍底白的瓷像，阿彌陀佛像，現在我們都用，我這一生沒改。

Because you do not need to work, so you can look at Amitabha Buddha's image day and night. What happens if you do not look at the image? You would then fail to contemplate the image. In other words, your eyes must not leave the Amitabha Buddha's image. The method we are using now is looking at the picture of Amitabha Buddha. The Amitabha Buddha's image that we offered in Hwa Dzan Library in the early years was the picture of a white porcelain statue on blue background. We are still using it now and I never changed it in my life.

把這個像照相放大了，非常莊嚴。這張像自己細心去觀察，阿彌陀佛很少現這種面相，童子的面相，我們供的童子的面相。心裡想阿彌陀佛，這個相就會現前，叫觀像念佛。但是最方便的，持名，四種念佛裡頭是最方便的，捷徑當中的捷徑，直通無上菩提大道，不拐彎的，叫易行道。

You can see the dignified look of Amitabha Buddha in this magnified picture. If we observe carefully, we will notice that Amitabha Buddha has the face of a young boy in the picture. Amitabha Buddha rarely shows this look. The image that we offered is the youthful look of Amitabha Buddha. Whenever we think of Amitabha Buddha, this image will appear in our mind. This is called 'contemplation of Amitabha Buddha's image.' However, the most convenient method among the four types of Buddha-name chanting is oral and mental recitation of Amitabha Buddha's name. It is the shortest shortcut among all shortcuts because it leads one directly on the path to Supreme Enlightenment without taking a tortuous path. It is thus called 'an easy-to-cultivate method.'

### **臨命終時佛光注照把我們提升到功夫成片 - 第 125 集**

**When Amitabha Buddha's light shines on us in our final moment of life, our effort of practice will be raised to Constant Mindfulness of Amitabha Buddha.**

所以，「持名一法又為四種念佛中之徑路，故稱為徑中之徑。又本經不倡一心不亂」，為什麼？一心不亂一般人做不到，看到《彌陀經》上這一句他害怕，這我做不到，不肯念佛了，我遇到過這樣的人。

“Oral and mental recitation of Amitabha Buddha's name is a shortcut among the four types of Buddha-name chanting, hence it is called 'the shortest shortcut among all shortcuts.' Moreover, One Mind Undisturbed is not advocated in this sutra” --- why One Mind Undisturbed is not advocated? Because ordinary people cannot achieve it. I had met people who got frightened

when they saw this phrase in *the Amitabha Sutra*. Thinking that they can never achieve it, they refused to chant Amitabha Buddha's name.

梵文原本也沒有一心不亂，換句話說，一心不亂是鳩摩羅什大師他翻的，他用了一心不亂。有沒有道理？有道理。我們念佛要念到功夫成片就能往生，功夫成片不是一心不亂，就是心裡頭只有阿彌陀佛，除阿彌陀佛之外沒有妄想、沒有雜念，這就叫功夫成片，這是每個人都可以做到的。

One Mind Undisturbed was also not used in the original Sanskrit version. In other words, One Mind Undisturbed was translated by Great Master Kumarajiva. Does his translation make sense? Yes, it does. We can be reborn in the Pure Land if we are constantly mindful of Amitabha Buddha. Constant Mindfulness of Amitabha Buddha means we have no wandering and distracting thoughts, except Amitabha Buddha's name. This is not One Mind Undisturbed, so everyone can achieve it.

有這個功夫就能自在往生，來佛寺的三位老人都達到這個境界。為什麼羅什大師翻成一心不亂？阿彌陀佛來接引的時候先用佛光照你，佛光照你的時候，你的功夫就提升一倍，功夫成片就提升到事一心不亂，他沒翻錯。但是一般人不知道，不講清楚他不曉得。

We can go to the Pure Land at will once we have achieved Constant Mindfulness. The three elders from *Lai Fo Si* had reached this state. Why did Great Master Kumarajiva translate it as One Mind Undisturbed? Because when Amitabha Buddha comes to receive you to the Pure Land, Amitabha Buddha would first shine his light on you, thereby doubling your effort of practice from Constant Mindfulness to One Mind Undisturbed at the phenomenal level. That's why the Great Master's translation is not wrong, but most people do not know if we do not explain it.

事一心不亂的人就提升到理一心不亂，佛光一照，功夫馬上就加一倍。那沒有功夫的人，佛光一照就到功夫成片。只要你有真信真願，臨命終時頭腦清楚，念十聲佛號，乃至於一聲佛號都可以往生，那就是佛光注照把你提升到功夫成片。

People who have achieved One Mind Undisturbed at the phenomenal level would be elevated to One Mind Undisturbed at the noumenal level. As soon as Amitabha Buddha's light shines on us, our effort of practice would be doubled in no time. Those who have yet to attain Constant

Mindfulness would achieve it once Amitabha Buddha's light shines on them. As long as you have true belief and vow, and your mind is clear in your final moment of life, you can be reborn in the Pure Land just by reciting Amitabha Buddha's name one to ten times. Owing to Amitabha Buddha's light shining on you, your effort of practice will be raised to Constant Mindfulness of Amitabha Buddha.

### **用真心生活快樂無比 - 第 126 集**

**We will be very happy if we use the true mind to live our life.**

決定不能懷疑，決定不要摻雜妄想雜念，心要清淨。所以我們平常要練用真誠心，無論對待什麼人用真心，決定不吃虧。不可以說我對佛用真心，我對一般人就用妄心。他用妄心對我，我用妄心對他，錯了。

We must never harbour doubts and intermingle with wandering and distracting thoughts. Our mind has to be pure. That's why we must always practise sincerity by treating everyone (no matter who) with the true mind. We definitely would not suffer losses. We cannot say that we treat buddhas with the true mind, but treat ordinary people with the deluded mind. It is wrong to treat others with the deluded mind just because they treated us so.

妄心用成習慣，對佛還是妄心，這就錯了，要把它轉過來。不怕吃虧，不怕上當，吃虧上當無所謂，因為我們的目標在極樂世界，我不想在這個世界。這個世界什麼都能放得下，沒有貪戀，沒有佔有，你多自在！

If we use the deluded mind habitually, we would treat buddhas with the deluded mind too. This is wrong and we must turn around to use the true mind. We must not be afraid of suffering losses and being deceived. It does not matter that we suffer losses and are deceived because our goal is to be reborn in the Land of Ultimate Bliss and we do not want to live in this world anymore. We can let go of everything in this world as we neither have greedy attachment nor the thought of possessing. How free we are!

心開意解，快樂無比，沒有煩惱，沒有憂慮，真心生活，工作、待人接物全用真心。我們念念跟阿彌陀佛一樣，希望一切眾生都能夠明瞭、都有緣分接觸到淨土法門，都能夠真信真願老實念佛，將來都是極樂世界彌陀會上的同參道友，這多美好！

Understanding this, we are very happy without afflictions and worries as we use the true mind to live, work and deal with people and matters in life. Every of our thoughts is the same as Amitabha Buddha's, hoping that all sentient beings would be able to understand and have the affinity to encounter Pure Land Buddhism, and can sincerely chant Amitabha Buddha's name with true belief and vow, thereby joining Amitabha Buddha's assembly of spiritual practitioners in the Land of Ultimate Bliss in the future. How wonderful it is!

別人對我不好，我對他好；別人毀謗我，我讚歎他，對自己有大利益，為什麼？自己真正放下，跟任何人沒有衝突。他要的我不要，我要的他不要，我們跟任何人沒有利害衝突。世間人放不下的，財色名利、七情五欲，不就這個東西嗎？我們這個全放下，法尚應捨，何況非法。

If I treat others well when they mistreat me, and praise them when they slander me, I would reap great benefits. Why is that so? Because I have really let go and have no conflicts with anyone. Since I do not want what they want, and what I want, they do not want, I have no conflict of interest with anyone. Aren't the worldly people not able to let go of wealth, lust, fame, profit, as well as the Seven Emotions (i.e., pleasure, anger, sorrow, joy, love, hatred, desire) and Five Desires? We have completely let go of these things. As *the Diamond Sutra* states, "Even the Dharma should be cast aside, let alone the non-Dharma!"

**我們必須要知道自己懷裡頭帶著寶物 - 第 127 集**  
**We must know that we are carrying a treasure in our arms.**

「是心是佛，是心作佛」，這是淨土宗所依據的理論，因為你本來是佛，這是佛在《華嚴》、《法華》裡都說過的。凡是佛弟子，無論學哪個宗派，無論修哪個法門，這個理論一定要承認，一定要接受，不接受不能成就。一定要相信佛沒有說錯，每一個眾生本來都是佛，只是迷失了自性。

"This mind is a buddha's mind; this mind thus becomes a buddha" --- this is the theory on which Pure Land Buddhism is based because you are originally a buddha. This was also mentioned by the Buddha in *the Avatamsaka Sutra* and *the Lotus Sutra*. All Buddhists, regardless of their school and method of practice, must admit and accept this theory. People who deny this theory will not succeed in their cultivation. We must believe that the Buddha is

right in saying that every sentient being is originally a buddha. It is just that they have lost their true nature.

自性迷了，於是思想見解產生了偏差，言行有了錯誤，這才把一真法界，就是實報莊嚴土變成十法界、六道輪迴。是錯誤的念頭變出來的，變的時間太久就回不去了，如果不是遇到佛陀，我們永遠錯下去。

Because their true nature has become deluded, their thoughts and views are deviated, and their speech and behaviour are erroneous. Consequently, the One True Dharma Realm (i.e., the Adorned Land of Real Reward) had been transformed into the Ten Dharma Realms (i.e., the Six Realms of reincarnation). As these realms had long been created by our erroneous thoughts, we are unable to return to the One True Dharma Realm. Had we not encountered the Buddha's teachings, we would have been wrong forever.

輪迴裡頭太苦了，現在我們很幸運，遇到了佛法，遇到大乘，遇到了淨宗，這是無比的幸運。這個幸運必須要自己全盤了解，才知道我太幸運了；如果你對於淨宗了解得不夠深刻、不夠透徹，你不會珍惜。你懷裡頭帶著寶物，你不知道，這個寶物不起作用，依舊還搞輪迴，這叫大錯特錯！

Transmigration within the Six Realms is too much of sufferings. We are very lucky to have encountered Pure Land Buddhism now. Only by fully understanding the Pure Land teachings will we know how fortunate we are. If your understanding is not deep and thorough enough, you will never cherish it. Since you do not know that you are carrying a treasure in your arms, this treasure would be of no benefit to you, because you are bound to reincarnate. This is a great and terrible mistake!

**一切法的頂尖就在我們手中 - 第 128 集**  
**The pinnacle of all Dharmas is in our hands.**

「淨土宗譬如妙高峰頭」，他就這個意思，妙高峰的峰頂，山頂，「而本經正如峰頭之頂尖」。這話真的，不是假的。我們要求法，一切法的頂尖就在我們手中，我們不識貨、不認識，以為還有好的，到處去找，錯了。誰認識，誰明瞭？來佛寺的三個老人，他們認識，他們明瞭，他們一生不找第二個法門。他們有多大的成就？我肯定他們都是明心見性的，都是法身菩薩，不是凡人。

“Pure Land Buddhism is like the peak of a mountain, and this sutra is like the apex of the mountain peak” --- this phrase is true and not false. The pinnacle of all Dharmas is in our hands, yet we do not recognize it and still look around for a better Dharma. This is wrong. Who know and understand that the Pure Land method is the pinnacle of all Dharmas? The three elders from *Lai Fo Si* knew and understood it, because they never looked for a second method all their life. How great was their achievement? I’m sure they had seen into their mind and true nature. They are Dharma-body Bodhisattvas (not ordinary beings).

我們說這個話不是隨便說，是看這三個老人一生的行持，跟他最後的表演。無疾而終，自在的走了，像開玩笑一樣，說我走了，就真走了。這令人驚訝，人走哪有這種走法！你到醫院去看看，走得多苦，樣子多難看，哪有這樣笑咪咪走的？這麼開心的走了，在這個地方表法任務告一段落了。

We did not simply say these words, but we based it on these three elders’ lifelong practice and final demonstration. They went to the Pure Land at will without suffering from any illnesses. As if cracking a joke, they really left after telling people that they are leaving. People were surprised by how they left because no one died in this way. You can go to the hospital to take a look and you will see how painful people die with a horrible look. Have you seen people dying happily with a broad smile like them? Their mission of setting an excellent example in this world had come to an end.

後面呢？後面有後面人來接班，像接力賽跑一樣，他把棒子交給下面人了，非常快樂，離開他的跑道。這個法門就一句阿彌陀佛，頂尖，頂尖的頂尖，就這一句。你要真認識，可以說你的智慧就圓滿了，你不需要再用別的，就這一個法子成無上道。

How about the later part? Like a relay race, there would be people behind to succeed their mission. Very happily, they passed their batons to the people behind and left their tracks. The method practised by them was chanting this Amitabha Buddha’s name, which is the pinnacle of the pinnacle. If you really know this, it can be said that your wisdom is perfect. You do not need another method because you can attain Supreme Enlightenment by practising this method alone.

**一句阿彌陀佛是大圓滿 - 第 129 集**  
**One single phrase of ‘Amitufo’ is great perfection.**

「本經謂」，這本經說，「當來一切含靈，皆依此法而得度脫」，這釋迦牟尼佛說的。當來是將來，釋迦牟尼佛末法還有九千年，往後九千年真正能夠學佛得度，能夠一生成就的只有這部經，只有這個方法，老實念佛。

“It is stated in this sutra, ‘All sentient beings in the future will be liberated from transmigration by relying on this Dharma method’” --- this was expounded by Sakyamuni Buddha. The Dharma Ending Age still has another 9,000 years, whereby the Buddha’s teachings will still be influential. During this period, only this sutra (i.e., *the Infinite Life Sutra*) and the Buddha-name chanting method can really enable the Buddhists to succeed in their cultivation in one lifetime.

印光大師一生教人，「敦倫盡分，閑邪存誠，信願持名，求生淨土」。我刻了一塊印，這是印光大師傳心法要，你要問印光法師這個人是什麼樣的人？這十六個字就是他一生的寫照。敦倫盡分，敦是親愛，倫是同類，範圍擴大，同是人皆須愛，這是敦倫。

Throughout his life, Great Master Yin Guang had been teaching people, “Love everyone, and fulfill one’s duties and responsibilities; restrain deviance and uphold sincerity; practise Buddha Mindfulness with belief and vow, and seek rebirth in the Pure Land.” I had carved a seal for this essential teaching of the Great Master. If you ask me what kind of a person the Great Master was, the above teaching is a portrayal of his life. 敦 (dūn) means love, while 倫 (lún) denotes same kind. We should expand this scope to love everyone, regardless of nationality, race and religion.

人有親疏，先從自己家庭，然後擴大到家族，再擴大到鄰里鄉黨，再擴大到社會、擴大到國家、擴大到全世界，「凡是人，皆須愛」，《弟子規》上說的，這叫敦倫。盡分是什麼？盡自己的本分，為一切眾生服務，關懷一切眾生，照顧一切眾生，幫助一切眾生，盡心盡力，不求回報，這是盡分。

The relationship between people can be close or distant. One must first love one’s family, then expand it to love one’s clan, one’s neighbours, town, society, country and the world. As stated in the book, *Di Zi Gui (Standards for Being a Good Student and Child)*, “Human beings, regardless of nationality, race and religion – everyone – should be loved equally.” What is ‘fulfilling one’s duties and responsibilities’? It means doing one’s best to serve, care, take care of and help all sentient beings without seeking repayment of kindness.



這是世間法，世間法是出世間法的基礎，沒有世間法，哪來的佛法？佛法建立在世間法的基礎上。淨業三福，第一福，「孝養父母，奉事師長，慈心不殺，修十善業」，基礎，不能不認真去學習。我們學佛為什麼不能成就？就是基礎沒有，基礎不夠深厚。 These are mundane teachings, which are the basis of supramundane teachings. Without mundane teachings, how can there be Buddhism? Buddhism is established on the foundation of mundane teachings. For instance, the first of the Three Conditions of pure karmas is be filial to and supportive of one's parents, serve one's teachers and elders, compassionately abstain from killing, and practise the Ten Virtuous Acts. This is the foundation of Buddhism, so one must seriously learn and practise it. Why can't we succeed in our Buddhist practice? Because we do not have this foundation, or our foundation is not deep enough.

要拼命在這上紮根，往後才能夠壯大，才能夠開花結果，這根深蒂固，根不深不行。對於這個法門要真認識，那就是經多念、多聽，幫助你認識。真正認識，你的心就定了，心定之後經就可以不要了，一句阿彌陀佛就念到底，你會愈念愈歡喜。

We must make every effort to take root from this foundation. Only when our foundation is deep-rooted will we be able to grow and reap the harvest from our cultivation. We will not succeed if our foundation is not deep. To help you understand this Pure Land method better, you must recite and listen to this sutra more. Once you have truly understood this method, your mind will be settled. You can then stop reading the sutra and keep chanting this Amitabha Buddha's name to the end. The more you chant, the happier you will become.

為什麼？這一句阿彌陀佛，所有經都在裡頭，全念了，一部也沒漏掉；一切諸佛菩薩名號都在裡頭，也一樣都不缺，一句名號是大圓滿。

Why is that so? Because by chanting this Amitabha Buddha's name, you have recited all sutras without missing any of them. Moreover, all buddhas' and bodhisattvas' names are embodied in this Amitabha Buddha's name. None of the buddhas' and bodhisattvas' names is left out. That's why one single phrase of 'Amitufo' is great perfection.

### **我們分秒必爭應該爭什麼 - 第 130 集**

**What should we strive for when we fight for every minute and second?**

看到這些事實真相，我們應該下定決心，決定不可以放棄這次的機會。過去生中我們知道，曾經遇到過這個法門，不止一次，所以我們今天能遇到，而且遇到了很高興、很歡喜。這個高興、歡喜的心還不足，為什麼？你還沒有真正徹底放下，一心一意念佛求生淨土，這個還沒做到。

Having seen this truth, we should be determined not to give up this opportunity (to be reborn in the Pure Land). We know we must have encountered this Dharma method more than once in our former lifetimes, so we are able to encounter it today and are very happy to have encountered it. However, it is not enough to just feel happy and joyous. Why is that so? Because you have not really been able to let go completely to wholeheartedly chant Amitabha Buddha's name and seek rebirth in the Pure Land.

這就是善根福德因緣有，不足，怎麼辦？加緊。加緊行不行？行，鑿而不捨，真正要做到分秒必爭，我絕不能讓時間空過，每一秒鐘都是阿彌陀佛。這爭什麼？

It means that you have the virtuous roots, fortune and causal condition, but they are insufficient. What should you do then? You must beef up your effort. Can you succeed by intensifying your effort? Yes, you can, if you persevere with your practice and really fight for every minute and second to chant Amitabha Buddha's name and never let time slip idly away. What are you striving for?

爭這一生成就。想別的，幹別的，把阿彌陀佛忘掉了，那就是造輪迴業。無論幹什麼，像海賢老和尚一樣，心裡全是阿彌陀佛，那就是念念都是功德，積功累德。

You are striving for a successful rebirth in the Pure Land in this life. If you think of and do other things, and are unmindful of Amitabha Buddha, then you are committing the karmas of reincarnation. No matter what you do, you should only be mindful of Amitabha Buddha, just like Great Master Hai Xian. In this way, every of your thoughts is accumulating merits.

無論幹什麼事情，心裡有佛號，念佛跟工作不相妨礙。工作有用心、有用力的，用力不妨礙，用心有妨礙。如果是用心的，把佛號停下來，認真把事辦好。

You should always be mindful of Amitabha Buddha no matter what you do, because practising Buddha Mindfulness will not interfere with your work and vice versa. Work can be mental or physical. Physical work will not hinder your practice of Buddha Mindfulness, but your chanting

would be interrupted if that work involves mental activity. For the latter situation, you can temporarily stop chanting to seriously do your job.

辦好之後，事放下來，佛號趕快提起來，要養成習慣。最好事這方面愈少愈好，隨緣不攀緣，這就好，總要把時間挪出來念佛，這就對了。

Once your job is done, you must quickly resume your chanting. You must inculcate this good habit. As far as work is concerned, the less the better it is. You should accord with the condition instead of actively seeking the condition to do a job. In short, you must always allocate time to chant Amitabha Buddha's name. You are then on the right track.

### **我們不發願生淨土就大錯特錯了 - 第 131 集**

**It is a great and terrible mistake if we do not seek rebirth in the Pure Land.**

現在是末法時期，末法已經過了一千年，第二個一千年的開始。濁惡彌深，濁是染污，嚴重的染污，惡是造惡業，十惡。我們冷靜去觀察這個世界，殺生、偷盜、邪淫、妄語、兩舌、綺語、惡口、貪瞋痴慢，這個地球上到處都是，所以帶來嚴重的災難。

Now is the beginning of the second millennium of the Dharma Ending Age as one thousand years had passed. "Sentient beings in the Dharma Ending Age are seriously defiled and have been committing the Ten Evil karmas." If we calmly observe the world, we will see that killing, stealing, sexual misconduct, false speech, divisive speech, enticing speech, abusive speech, greed, anger, ignorance and arrogance are everywhere on this earth. These unwholesome acts, speech and thoughts then bring about serious disasters.

確實像念老所說的，「惡浪滔天，毒焰遍地」，這八個字就是大災難出現的時候。在這時候，「世尊垂慈，仍特留此法，以作慈航，以降甘露。佛恩深重，粉身難報」。

It is exactly what Upasaka Huang said, "The waves of evil are leaping up the sky and toxic flames are everywhere on earth" --- this phrase depicts the occurrence of a great disaster. At this time, "The World Honoured One compassionately expounded the Pure Land Dharma and specifically let it remain in the world to act as a saviour boat and sweet dew to end the sufferings of sentient beings. We are deeply indebted to the Buddha's profound kindness, which is extremely difficult to repay by any means."

信願持名，往生淨土，親近彌陀，這才報佛恩。四恩總報，報佛恩，報父母祖宗之恩，報國家之恩，報眾生恩，全報了，我們要明白，要不發願生淨土就大錯特錯了。

Only by practising Buddha Mindfulness with belief and vow and attaining rebirth in the Pure Land to get close to Amitabha Buddha can we repay the Buddha's kindness. In short, we can repay all the four kindnesses, namely, the kindness of buddhas, as well as the kindness of our parents, ancestors, country and all sentient beings. We must understand that it is a great and terrible mistake if we do not seek rebirth in the Pure Land.

### **什麼叫實相 - 第 132 集** **What is called 'reality'?**

本經體性，也就是說佛說這部經，理論依據什麼。如果沒有理論依據，我們怎麼能相信？所以教起因緣之後要為我們說明本經的體性。第一段，「一切大乘經典，皆以實相為體」，所有大乘經。實相是什麼？真相，宇宙人生的真相。「實相者，真實相也，又平等一相也。」

'The essence of this sutra' --- that is to say, based on what theory the Buddha expounded this sutra? How can we believe the Buddha's teachings if there is no theoretical basis? That's why after the causal condition for expounding this sutra had arisen, the Buddha had to explain the essence of this sutra to us. The first phrase states, "All Mahayana sutras are based on reality." What is reality? It is the truth of human life and the universe. "Reality is a phenomenon of impartiality."

下面是註解的原文，「一切大乘經典，皆以實相為經正體」，大乘經全是自性真相裡面流露出來。「古德云：諸大乘經皆以一實相為印」，這個印就是印證，印，證明它真實。什麼叫實相？實相就是事實真相。

The following is the original phrase of the annotation, "All Mahayana sutras take reality as the essence of the sutra" --- Mahayana sutras are all expressed from the reality of the true nature. "There is an ancient saying, 'The proof for all Mahayana sutras is based on one reality.'" What is called reality? It is the truth of all phenomena.

宇宙人生一切萬事萬物，真相是什麼？這裡給我們透了一點信息，平等一相。為什麼？它是從自性裡頭流出來的，自性就是我們經題上講的「清淨平等覺」，自性是真心，真心是清淨的，真心是平等的，真心是覺而不迷。

What is the truth of all phenomena in the universe? Here is a little bit of information for us: a phenomenon of impartiality. Why are all phenomena impartial? Because everything is expressed from the true nature. The true nature is what the sutra title states: purity, impartiality and enlightenment, all of which are the qualities of the true mind.

### **事實真相了不可得 - 第 133 集** **Reality is unobtainable!**

佛在經上講，「實相無相—離一切虛妄相，凡所有相，皆是虛妄」，《金剛經》上說的，這是從體上講。實相無相，所以叫它做空，這個空不是無，不能當無講。為什麼？它會現相，遇到緣它就能現相。所以「亦無不相」，無不相就是有相。

The Buddha said in *the Diamond Sutra*, “There is no (real) form in reality, so all illusory phenomena should be renounced. Everything with form is illusory (unreal).” This is explained from the aspect of substance. Since there is no (real) form in reality, it is called ‘emptiness.’ However, this emptiness cannot be regarded as ‘non-existence.’ Why is that so? Because it will manifest phenomena when it encounters a condition. That’s why “no (real) form is not without forms” --- ‘not without forms’ means forms do exist.

「相而無相」，無相而有相，這叫實相，這是事實真相。事實真相了不可得，因為心性沒有現象，它沒有物質現象，也沒有精神現象。一切法從心想生，它沒有心想，所以實相不可得，我們緣不到。眼耳鼻舌身這五根，所緣的是物質現象，阿賴耶的相分。“Forms that exist are not (real) forms” --- there is no (real) form but forms do exist. This is a reality. Reality is unobtainable because the mind-nature (i.e., buddha-nature) neither has physical nor mental phenomena. Since all phenomena arise from the mind, and thoughts do not exist in the mind-nature, reality is unobtainable (it is beyond our apprehension). The physical phenomena (i.e., the objective part of the *alaya* consciousness) are the objects of perception of the five organs (i.e., the eyes, ears, nose, tongue and body).

自性裡面沒有阿賴耶，阿賴耶是假的。阿賴耶雖然從自性裡頭變現出來的，它是妄心，它是生滅心，而自性是不生不滅。十法界依正莊嚴，都是阿賴耶變現出來的，能變是生滅，所變的相當然也是生滅，所以說凡所有相，皆是虛妄。

The *alaya*, which is illusory, does not exist in the true nature. Even though it is manifested by the true nature, it is a deluded mind that is subject to arising and ceasing. The true nature on the other hand neither arises nor ceases. The circumstantial and direct adornments of the Ten Dharma Realms are manifested by the *alaya*. Since the manifester (the *alaya*) is subject to arising and ceasing, the manifested phenomena are of course subject to arising and ceasing too. That's why it is said, "Everything with form is illusory (unreal)."

### **大乘教上隱現兩個字我們要有概念 - 第 134 集**

**We must have an idea of the two terms 'concealed' and 'manifesting' mentioned in the Mahayana teachings.**

自性沒有現象，我們八識緣不到，但是它真存在。自性沒有生滅，有隱現，沒有緣的時候隱，隱就是無相，無一切相，就是實相無相；它要現，眾生有感它就有現，現出來相，所以叫無不相，它什麼都能現。

The true nature has no phenomena. Even though it cannot be apprehended by our eight consciousnesses, it really exists. The true nature neither arises nor ceases, but it can be concealed or apparent. In the absence of condition, it is concealed. Being concealed is having no 'real' form in reality. When sentient beings have seeking, it will manifest phenomena (it can manifest everything). That's why it is termed 'not without forms.'

現的時候就是我們今天講的全宇宙，整個宇宙都是自性變現出來的。它現，不叫生，有生就有滅，它叫現，它叫隱，隱、現，不是生滅。現不是生，隱不是滅，大乘教上隱現兩個字我們要有概念。

The phenomena being manifested is the universe we are talking about today. The whole universe is manifested by the true nature. We call it 'manifesting' rather than 'arising' because when there is arising, there will be ceasing. It is thus called 'manifesting' and 'concealed' instead of 'arising' and 'ceasing' --- 'manifesting' does not mean 'arising', and 'concealed' does not mean 'ceasing.' We must have an idea of the two terms 'concealed' and 'manifesting' mentioned in the Mahayana teachings.

### 極樂世界是心現沒有識變 - 第 135 集

**The Land of Ultimate Bliss is manifested by the true nature, and is not altered by the consciousness.**

大乘教上隱現兩個字我們要有概念。所以相而無相，這個相是現，從現相上你知道它無相，這就是實相。雖然現一切相，阿賴耶變出來的，它全是假的，它不是真的。

We must have an idea of the two terms ‘concealed’ and ‘manifesting’ mentioned in the Mahayana teachings. That’s why in the context: forms that exist are not (real) forms, these ‘forms that exist’ are being manifested. From the phenomena being manifested, you know that there is no (real) form. This is a reality. Even though all phenomena were manifested by the true nature, they had been altered by the *alaya*, so they are all illusory and not real.

你細心觀察，所有的動物都有生老病死，所有的植物都有生住異滅，所有的礦物都有成住壞空，這就是生滅法。生老病死生滅法，生住異滅是生滅法，成住壞空還是生滅法，沒有一樣不是生滅法。

If you observe carefully, all animals undergo birth, old age, sickness and death, and all plants have growing, abiding, changing and extinction, and all minerals go through formation, abidance, decay and disappearance. These are phenomena of arising and ceasing. Birth, old age, sickness and death are phenomena of arising and ceasing, so are growing, abiding, changing and extinction, as well as formation, abidance, decay and disappearance. None of them is not subject to arising and ceasing.

不生不滅的，自性變現的，生滅法是緣起，不生不滅叫性起，《華嚴經》上說的。性起現相，那個相不生不滅，因為它能現的不生不滅，所現的也不生不滅。六道依正莊嚴是阿賴耶變的，唯心所現，唯識所變，我們十法界六道是心現識變。

According to *the Avatamsaka Sutra*, phenomena that are subject to arising and ceasing arise from conditions, while phenomena that neither arise nor cease are manifested by the true nature. Since the manifester (i.e., the true nature) neither arises nor ceases, the manifested phenomena will neither arise nor cease too. The circumstantial and direct adornments of the Six Realms are transformed from the *alaya*. In other words, the Ten Dharma Realms (including the Six Realms) were manifested by the true nature, but had been altered by the *alaya*.

極樂世界跟我們這裡不一樣，它是心現沒有識變。每一個往生到極樂世界去，統統轉識成智，阿賴耶沒有了。

The Land of Ultimate Bliss is different from our place here because it is manifested by the true nature, and is not altered by the consciousness (i.e., the *alaya*). This is because the consciousnesses of people who were reborn in the Land of Ultimate Bliss had been transformed into wisdoms, so their *alaya* no longer exists.

沒有，變成智慧，阿賴耶變成大圓鏡智，末那識變成平等性智，第六意識變成妙觀察智，前五識變成成所作智，不生不滅，有隱現，沒有生滅。這個概念要清楚。

The *alaya* had been transformed into the ‘wisdom of the great round mirror’, the seventh consciousness (*manas*) had been transformed into the ‘wisdom of the impartial nature’, while the sixth consciousness had been transformed into the ‘wisdom of wonderful contemplation.’ The first five consciousnesses had been transformed into the ‘wisdom of all realisations.’ These wisdoms, which are innate to the true nature, can be concealed or apparent, but they will neither arise nor cease. We must be clear about this concept.

### **什麼才是我們原本的樣子 - 第 136 集** **What is our original self?**

不管是真是妄，統統不可得，這就是實相。十法界裡頭沒有一法你能得到，一真法界也沒有一法能得到。所以，不能有一個念頭，有一個念頭，我喜歡它，我想得到它，錯了，你完全迷了。那就是什麼？一念不覺，而有無明，那就是阿賴耶。有念是阿賴耶，無念是智慧，無念是大圓鏡智。

Whether it is the true mind or the deluded mind, everything is unobtainable. This is a reality. There is nothing you can obtain in the Ten Dharma Realms, so is in the One True Dharma Realm. That’s why we should not have even a single thought. If you have one thought of liking or wanting to get it, you are completely deluded. What is that then? It is nescience (i.e., the *alaya*) which arises from one unenlightened thought. Presence-of-thought is the *alaya*, while absence-of-thought is the ‘wisdom of the great round mirror.’



所以我早年初學佛的時候，章嘉大師就教我看破、放下。放下什麼？放下妄想，放下分別，放下執著。妄想是指起心動念，起心動念就迷了，起心動念就是阿賴耶。一念起心動念了，阿賴耶就現前，那個一念諸位要知道，是一秒鐘的一千六百兆分之一，太快了，太微細了，這起心動念了。

That's why in the early years when I first learned Buddhism, Great Master Zhangjia taught me to see through and let go. Letting go of what? Letting go of wandering thoughts, discrimination and attachments. Wandering thought refers to the arising of thoughts, which is a delusion (i.e., the *alaya*). The *alaya* appears as soon as one single thought arises. We must know that the duration of existence of this one thought is only 1600-trillionth of a second. Evidently, the arising of thoughts is too fast and too subtle.

這叫無始無明，阿賴耶就出現了。這一出現，要多少劫的時間你才能回歸，回歸就是成佛，回到你原本的樣子。原本的樣子是常寂光，光明遍照。常寂光是智慧，無量光、無量壽，非物質、非精神，也非自然現象，沒有辦法說得出來，唯證方知，這是事實真相。

This is called 'beginningless nescience' (i.e., the appearance of the *alaya*). After its appearance, how long would it take for you to return to your original self (i.e., become a buddha)? Original self is the eternally tranquil light which illuminates everywhere. Eternally tranquil light is wisdom, infinite light and infinite life. It is neither a physical, mental nor natural phenomenon, so there is no way to describe it. Only people who have attained Buddhahood can know it. This is a reality.

### **極樂世界確實一帆風順 - 第 137 集**

**Everything in the Land of Ultimate Bliss is indeed smooth sailing.**

回歸就是成佛，回到你原本的樣子。原本的樣子是常寂光，光明遍照。常寂光是智慧，無量光、無量壽，非物質、非精神，也非自然現象，沒有辦法說得出來，唯證方知，這是事實真相。

Returning to your original self means becoming a buddha. Original self is the eternally tranquil light which illuminates everywhere. Eternally tranquil light is wisdom, infinite light and infinite life. It is neither a physical, mental nor natural phenomenon, so there is no way to describe it. Only people who have attained Buddhahood can know it. This is a reality.

佛是從這個事實真相裡面，為我們說出《大乘無量壽經》。這是法藏比丘在因地裡頭，無盡的智慧、慈悲、無量的功德，成就西方極樂世界依正莊嚴，是從自性變現出來的，幫助我們在這個環境裡頭修行，這環境是無量壽。

From this reality, the Buddha expounded *the Infinite Life Sutra* for us. With his boundless wisdom and compassion as well as infinite merits, Bhikṣu Dharmakara<sup>18</sup> accomplished the circumstantial and direct adornments of the Land of Ultimate Bliss during the causal stage<sup>24</sup> of his practice to help us cultivate in this environment of infinite life. This land is manifested by the true nature.

我們這個世間壽命太短，幹什麼時間不夠用，一切善不能建立，時間不夠。要換到極樂世界，這個障礙就沒有了，有的是時間，決定能成就。這個世界障緣多，極樂世界沒有障緣，極樂世界確實一帆風順。

Our lifespan in this world is too short. Since we have insufficient time to accomplish everything that we do, all virtues cannot be established. However, there will be no such hindrance if we migrate to the Land of Ultimate Bliss because all we have is time, so we can definitely succeed in our endeavour. There are many adverse conditions in this world but not in the Land of Ultimate Bliss. Everything in that land is indeed smooth sailing.

### **千處祈求千處應是真的不是假的 - 第 138 集**

**‘A thousand requests will receive a thousand responses’ holds true and not false.**

自性雖然沒有相，遇到緣能現相。眾生有感求佛，自性就現佛；你求菩薩，它就現菩薩。它現真管用，現身來為你說法，幫助你解決困難。你明白了覺悟了，你的困難化解了，這相就不見了。要用什麼心去感？

Even though the true nature has no (real) form, it can manifest phenomena when it encounters a condition. When sentient beings seek help from buddhas, their true nature will manifest buddhas. If you seek help from bodhisattvas, your true nature will manifest bodhisattvas. The manifestations of buddhas and bodhisattvas are really useful, because they can help you solve your problems by means of imparting teachings to you. Once you are enlightened and your

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<sup>24</sup> The period of study and practice from the time an ordinary being first decides to study and practise until he becomes a buddha.

problems are resolved, they will disappear. What kind of mind should you use to seek help from buddhas and bodhisattvas?

真誠心、清淨心、恭敬心，就現前。觀世音菩薩千處祈求千處應，觀音菩薩發這個大願，求他的人多，感應特別顯著。佛在這個經上教導我們，我們如果遇到急難、遇到恐怖，一心專念觀世音菩薩，菩薩就能把我們的恐怖、畏懼化解了，這是真的不是假的。

If you use a sincere, pure and respectful mind, you will receive their response. Avalokitêśvara Bodhisattva had made this great vow to respond to all requests. Many people who sought help from the Bodhisattva had received particularly conspicuous responses. In this sutra, the Buddha taught us to single-mindedly concentrate on chanting the name of Avalokitêśvara Bodhisattva in times of emergency, hardships and fear. The Bodhisattva can then help to dispel our fear. This is absolutely true!

### **妙藥難醫冤孽病 - 第 139 集**

#### **An elixir cannot cure illnesses due to karmic retributions.**

海賢老和尚給我們做了證明，他在十八歲的時候，腿上長了一個毒瘡，他的母親求醫找藥，什麼醫生什麼藥都治不好。他明白了，說了一句話，「妙藥難醫冤孽病」，他曉得這個病是冤孽。跟他媽媽講，不要求醫，不要找藥，他一心一意念觀音菩薩。

Great Master Hai Xian had proven to us that an elixir cannot cure illnesses due to karmic retributions. His leg developed a carbuncle when he was eighteen, so his mother went all out to seek medical treatment and look for medicines for him. However, all her attempts were futile because no doctors and medicines were able to treat her son's sore leg. The Great Master then came to understand that his illness was due to past karmic misdeeds, so he said, "An elixir cannot cure illnesses due to karmic retributions." He asked his mother to stop seeking medical treatment and looking for medicines as he had decided to wholeheartedly chant the name of Avalokitêśvara Bodhisattva.

念了一個多月，這個毒瘡自然就好了，不藥而愈。所以，他對於觀音菩薩的感應一點懷疑都沒有，無論在什麼狀況之下，求菩薩決定有感應。我們今天求好像沒有感應，

不是沒有感應，是我們求的這個心不清淨，有雜念，不是真誠心，恭敬也不到位，這就是障礙。沒有障礙，記住，真誠、清淨、恭敬。

After chanting the Bodhisattva's name for over a month, his sore was naturally healed without taking medicines. That's why he had not the slightest doubt about Avalokitêśvara Bodhisattva's response. No matter what the situation was, his request would surely receive a response from the Bodhisattva. Today, it seems that there is no response to our request. It is not that there is no response, but it is because we have been seeking with an impure mind (we have distracting thoughts), and our sincerity and respect are not enough. These are posing barriers to our requests. If we want our request to be free from obstacles, we must remember to seek a response with a sincere, pure and respectful mind.

### **用什麼方法能現前見佛 - 第 140 集** **How can I see Amitabha Buddha now (in this lifetime)?**

大勢至菩薩告訴我們，念佛人求阿彌陀佛，他說得非常好，「憶佛念佛，現前當來，必定見佛」。求跟阿彌陀佛感應，用什麼方法？用真誠心、清淨心、恭敬心，天天想阿彌陀佛，天天念阿彌陀佛，阿彌陀佛就現身給你看，真的不是假的。

How can Pure Land practitioners seek a response from Amitabha Buddha? Mahāsthāmaprāpta Bodhisattva said it well, "By chanting Amitabha Buddha's name mentally and orally, one will certainly see Amitabha Buddha now and in the future." Hence, by chanting Amitabha Buddha's name with a sincere, pure and respectful mind every day, Amitabha Buddha would appear in his transformation body for you to see. This is true and not false.

念佛功夫得力的人見過阿彌陀佛，見佛佛一定給你授記，佛鼓勵你、勉勵你，你還有多少年的壽命他告訴你，到你壽終的時候他來接引。這不就等於授記了？

That's why people whose practice of Buddha Mindfulness is effective had seen Amitabha Buddha before. When you see Amitabha Buddha, Amitabha Buddha would surely give you assurance and encouragement. He would inform you of your remaining lifespan and that he would come to receive you to the Pure Land when your life ends. Isn't this equivalent to receiving an assurance from Amitabha Buddha?

你知道臨命終時決定往生，阿彌陀佛不會說妄語，一定來接引你。這叫現前見佛。往生到極樂世界之後，那是將來見佛，當來見佛，現在是現前見佛。

You know that you will surely be reborn in the Pure Land when your life ends because Amitabha Buddha does not tell lies. Amitabha Buddha will certainly come to receive you to the Pure Land. This is called ‘seeing Amitabha Buddha now.’ After you are reborn in the Pure Land and see Amitabha Buddha there, it is called ‘seeing Amitabha Buddha in the future.’

有很多人在夢中見佛、在定中見佛，見佛的時候似夢非夢，又好像作夢，又不像作夢。真正念佛人，一生當中不止一次，慧遠大師四次。我們有理由相信，像他那樣的三、四次，真正念佛人在一生當中都可能有，不是不可能。

Many people have seen Amitabha Buddha in their dreams or in meditative concentration, and when they see Amitabha Buddha, it is as if they are having a dream but it also seems to be real. People who have been truly practising Buddha Mindfulness would see Amitabha Buddha more than once in their lifetime. Just like Great Master Hui Yuan who had seen Amitabha Buddha four times, we have reason to believe that these people would possibly see Amitabha Buddha three to four times in their lifetime.

### **阿彌陀佛決定是有 - 第 141 集** **Amitabha Buddha definitely exists.**

「又實相無不相，非頑空與斷滅。非如龜毛兔角，一切虛無」。龜毛、兔角是比喻，烏龜沒有毛，兔沒有角，說龜毛兔角，這完全是虛無的。「《金剛經》云：凡所有相，皆是虛妄。」

“And reality is not without forms. It is neither emptiness nor extinction. Like the tortoise hair and rabbit horns, everything is unreal” --- ‘tortoise hair and rabbit horns’ is a metaphor for existence. Since tortoises are hairless and rabbits are hornless, saying tortoise hair and rabbit horns means everything is illusory and non-existent. As *the Diamond Sutra* states, “Everything with form is illusory (unreal).”

這句話的意思是什麼？讓我們對於一切現象統統放下，不要執著；不但不執著，也不要分別；不但不分別，對它不要起心動念，全是虛妄。凡所有相是虛妄的，佛教給我

們講的真實，自性，自性是有，不是虛妄，但是也得不到。為什麼？它沒有相。有相是假相，沒有相是真相，真相不可得，假相也不可得。

What does this phrase mean? It let us let go of all phenomena. Not only must we not become attached to them, but we must also not give rise to discrimination and thoughts because everything with form is illusory (unreal). The reality mentioned in Buddhism refers to the true nature. The true nature really exists and is not illusory, but it is also unobtainable. Why is it unobtainable? Because it is formless. Forms that exist are illusory because there is no form in reality. Reality is unobtainable, illusoriness is also unobtainable.

所以，真的、假的都不要放在心上，放在心上錯了。這是通途法門所修的，真的很難。阿彌陀佛給我們開的特別法門，指方立相，指方，方向西方極樂世界，立相，那個地方有極樂世界、有阿彌陀佛。

That's why we should not retain both reality and illusoriness in our mind. Retaining them in our mind is wrong. This is what practitioners of other Dharma methods practise, but it is really difficult to not retain anything in the mind. The special method which Amitabha Buddha opened for us, is setting the mind on the Land of Ultimate Bliss and establishing an image (i.e., believing that the Land of Ultimate Bliss and Amitabha Buddha exist in that place).

這個意思是說，實相無相難，你做不到，指方立相容易，我有一定的方向，我不會茫然，我有一定的目標，我要到極樂世界去。極樂世界真有，阿彌陀佛真有，蕩益大師給我們作證。

It means to say that it is difficult to practise 'no (real) form in reality,' but it is easy to practise 'setting the mind on the Land of Ultimate Bliss and establishing an image.' By setting my goal to be reborn in the Land of Ultimate Bliss, I would not be at a loss because I have a certain direction. Great Master Ou Yi had testified to us that the Land of Ultimate Bliss and Amitabha Buddha really exist.

他老人家晚年有個外號，叫西有道人，西是西方，有就是有極樂世界、有阿彌陀佛，決定是有，它不是無。我們把心安放在這裡，安放在西方極樂世界，念念不忘阿彌陀佛，比《金剛經》上所說的「若見諸相非相，即見如來」容易太多了，這句話很不容易做到。

The Great Master had a nickname in his old age called ‘the Land of Ultimate Bliss and Amitabha Buddha exist in the West’ --- the Land of Ultimate Bliss definitely exists, so does Amitabha Buddha. That’s why we should set our mind on the Land of Ultimate Bliss and never be unmindful of Amitabha Buddha. This is much easier to practise than practising this phrase in *the Diamond Sutra*, “If all forms are seen as unreal, one has seen the Tathagata (i.e., the reality).”

### **我們每天生活在哪裡 - 第 142 集** **Where are we living every day?**

《金剛經》上這四句話意思是說，「即相離相，離盡虛妄之相」，你就見到實相。實相就是如來，這個地方指的是法身如來，法身如來沒有相。法身如來在淨土宗叫什麼？叫常寂光，沒相，一片光明。

The above phrase in *the Diamond Sutra* implies that you would see the reality if you renounce illusoriness altogether. ‘Reality’ here refers to the Dharma body Tathagatas who have no form. What are the Dharma body Tathagatas termed in Pure Land Buddhism? They are termed ‘eternally tranquil light’ which is total brightness without forms.

常，不生不滅；寂，不垢不淨，決定沒有染污，清淨平等；光，光明遍照，遍法界虛空界沒有不照的。這個照就是平等的加持，問題呢？眾生願不願意接受，要不願意接受，它加持不上。雖然加持不上，沒有離開，它是平等加持。

‘Eternality’ denotes neither arising nor ceasing, while ‘tranquillity’ connotes neither impure nor pure and is definitely free from impurities; it is pure and impartial. ‘Light’ connotes pervasive illumination of light, whereby none of the empty space throughout the Dharma realms is not illuminated. Pervasive illumination of light means equal support is given to sentient beings. The problem is whether sentient beings are willing to accept the support. If they are unwilling to accept the support, then they would not receive it, but the light would never leave them because everyone is given equal support.

它照你，你不讓它照，你有東西障礙它。什麼障礙？業障。你懷疑，你無知，無知是無明，不曉得有這回事情，這是無明，不相信，懷疑。所以雖然照你，你自己一絲毫

感覺都沒有。如果是學佛的人，他讀過《無量壽經》，他明白這個事實真相，他生歡喜心。

Even though the light is shining on you, you have something blocking it, thus preventing yourself from being shone. What is blocking the light? It is your karmic obstacles, because you are doubtful and ignorant about this matter. Being ignorant and doubtful are nescience. That's why even though the light is illuminating you, you do not feel it at all. For Buddhists practitioners who have recited *the Infinite Life Sutra*, they understand this truth, so they are always beaming with joy.

我每天生活在哪裡？生活在如來常寂光中。這個加持他完全得受用，他業障消得很快，佛光注照他。他的智慧提升，真正離苦得樂，歡歡喜喜，自己跟佛合成一體、融成一體。這是不是真的？真的。為什麼？連科學家都知道一切法從心想生。我們這個心多好，這個念頭多好，跟佛的常寂光融成一體。

Where are they living every day? They are living in the eternally tranquil light of the Tathagata. With the buddhas' light shining on them, they received the full benefit of this support, so their karmic obstacles are eliminated very quickly. Since they gained greater wisdom, they have really ended sufferings and attained happiness, and are merged into one entity with the buddhas. Is this true? Yes, it is. What is the reason? Even scientists know that all phenomena arise from the mind. We are united with the eternally tranquil light of buddhas when our mind is free of doubts. How good our thoughts are!

佛有法身，我也有法身，我的法身在，不是不在，迷了。我現在不迷，覺悟了，我的法身跟佛的法身是一個身，就立刻得到十方無量無邊無數的如來都加持你。生活在如來常寂光中，一心念佛，哪有不見佛、哪有不往生的道理。

Buddhas have Dharma bodies, so do I. My Dharma body is present, but I am deluded. Once I am enlightened and no longer deluded, my Dharma body will be the same body as buddhas, so I can immediately receive the support of infinite buddhas in the ten directions. Since I am living in the eternally tranquil light of the Tathagatas and am single-mindedly chanting Amitabha Buddha's name, there is no reason I will not see Amitabha Buddha and be reborn in his Pure Land.

### 如何做一個真正念佛人 - 第 143 集



## **How to become a true Pure Land practitioner?**

「法身如來離一切相，故云實相無相」。為什麼？法身如來不起心不動念，於一切法中沒有起心動念，這法身佛。一切時、一切處不起心不動念做不到，因為起心動念自己不曉得，它太微細了。

“Dharma body Tathagatas are unattached to all forms. That’s why it is said that there is no form in reality.” What is the reason? Because the Dharma body Tathagatas (i.e., Dharma body buddhas) do not give rise to thoughts in everything. By contrast, we cannot stop giving rise to thoughts at all times and in all places because we ourselves are unaware of these thoughts arising since they are too subtle.

我們只有依靠阿彌陀佛，我們起心動念是極樂世界、是阿彌陀佛，我們分別執著也是極樂世界、也是阿彌陀佛；除極樂世界、阿彌陀佛之外，我統統放下，這就對了，這就是真正念佛人，這就是真正彌陀弟子。

We can only rely on Amitabha Buddha. Every of our thought should be on the Land of Ultimate Bliss and Amitabha Buddha. Our attachments and discrimination should be on the Land of Ultimate Bliss and Amitabha Buddha too. Other than the Land of Ultimate Bliss and Amitabha Buddha, I have let go of everything. Then, I am on the right track. This is a true Pure Land practitioner and true student of Amitabha Buddha.

### **生滅當中有個不生滅的法身 - 第 144 集**

**Within the phenomena of arising and ceasing, there is a Dharma body which neither arises nor ceases.**

法身如來離一切相，離一切相並不是沒有法身。所以又說，「實相無不相。生滅之法，全屬虛妄，但生滅之中，有個不生不滅的」，這個要知道。生滅當中有個不生滅的，那就是法身，法身沒有相。

The Dharma body Tathagatas are unattached to all forms, but they are not without Dharma bodies. That’s why it is also stated, “Reality is not without forms. All phenomena which are subject to arising and ceasing belong to illusoriness. However, within the phenomena of arising and ceasing, there is one thing which neither arises nor ceases” --- that one thing is the Dharma body, which is formless.

淨宗講常寂光，說得好，大乘經上，《華嚴》講大光明藏，就是常寂光，它沒有相。這個光我們肉眼看不到，六根緣不到，阿賴耶識也緣不到。阿賴耶只能夠緣三細相，緣虛空法界，全緣的是妄相，凡所有相它都能緣到，就是緣不到常寂光，緣不到法身。

Dharma body is well defined as eternally tranquil light in Pure Land Buddhism. In the Mahayana sutras (i.e., *the Avatamsaka Sutra*), it is defined as the great storehouse of light<sup>25</sup>, which is the formless eternally tranquil light. We cannot see this light with our physical eyes. It can neither be apprehended by our six-sense organs nor the *alaya* consciousness. The *alaya* can only apprehend the three subtle marks<sup>26</sup> and the empty space of the Dharma realms, which are all illusory phenomena. It can apprehend everything with form, but not the eternally tranquil light (i.e., the Dharma body), which is formless.

所以，它有個不生不滅的。「諸生滅法是差別相，但差別之中，有個無差別的。不生不滅，無有差別，即是平等相，故云實相乃平等一相」，一片光明。

That's why there is one thing which neither arises nor ceases within the phenomena of arising and ceasing. "All phenomena which are subject to arising and ceasing are phenomena of disparities. However, within these disparities, there is one thing which is equal. Phenomena which neither arise nor cease, and are without disparities are phenomena of impartiality. It is thus said: reality is a phenomenon of impartiality (i.e., total brightness)."

菩薩進入到常寂光，不但與一切諸佛如來平等，與遍法界虛空界萬事萬物統統平等，這叫平等一相，一就平等，二就不平等。平等一相是與萬事萬物融成一體，像惠能所說的，何期自性，能生萬法，能生跟所生是一不是二，萬法就是一心，一心就是萬法。

Once bodhisattvas enter into the eternally tranquil light, not only will they be equal to all buddhas, but will also be equal to everything throughout the empty space of the Dharma realms. This is called 'a phenomenon of impartiality' (being 'one' is impartial, while being 'two' is partial). 'A phenomenon of impartiality' means everything is merged into one entity, like what Great Master Hui Neng proclaimed, "Who would have thought that the true nature can produce myriads of phenomena!" "That which capable of producing (i.e., the true nature)' and 'the produced phenomena' are one and not two. Hence, all phenomena are one mind and vice versa.

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<sup>25</sup> The pure great wisdom and perfect enlightenment of the Tathagatha. This term is used in the Zen tradition to refer to an individual's true mind of original enlightenment.

<sup>26</sup> The marks of karma as well as the mark of transformation (i.e., equivalent to the mark of the subjective perceiver 能見相 in *the Awakening of Faith*) and the mark of the objective world (which is the physical phenomena).

## 什麼是真 什麼是假 - 第 145 集

### What is real; what is unreal?

「當相離相，相而無相，乃顯實相」。實相在哪裡？當相就是。我們學習，因為我們用電視、用網路，最貼切的比喻無過於我們的屏幕，電視屏幕、電腦屏幕。我常常把屏幕比喻作實相，自性、理體，畫面比喻作妄相。畫面是有生有滅，千變萬化，體永遠不變，不生不滅。

“One should renounce the existing phenomena because forms that exist are not (real) forms. The reality will then be apparent.” Where is reality? It is in the existing phenomena. Since we are using television and the internet in our learning, the most appropriate metaphor is none other than our television and computer screens. I often used the screen as a metaphor for reality, the true nature and fundamental substance, and the transient images as a metaphor for the illusory phenomena. Images are subject to arising and ceasing and are ever-changing, but the fundamental substance never changed and will neither arise nor cease.

體在哪裡？體在相中。我們看到電視屏幕的畫面，同時也看到邊幕，屏幕的自體，沒有屏幕就沒有畫面，畫面必須依靠屏幕才能顯現。所以你一定要知道，有生有滅的是畫面，千變萬化的是畫面，不生不滅的是屏幕；有生有滅畫面裡頭沒有離開屏幕，屏幕是體。什麼是真、什麼是假的，看得清清楚楚明明白白。

Where is the substance? It is in the phenomena. For instance, when we see the images on the television screen, we also see the screen (i.e., the substance) at the same time. Without the screen, there will be no images because the latter must rely on the former to appear. That's why you must know that what will arise and cease and are ever-changing are the images, while what will neither arise nor cease is the screen. The images are never dissociated from the screen (i.e., the substance). We can clearly see what is real and what is unreal.

## 有生有滅的就叫有為法 - 第 146 集

### Anything that is subject to arising and ceasing is called 'conditioned dharmas.'

「實相離言說」，能說得出來嗎？說不出來。我們看底下一段，南嶽大師說：「說似一物即不中。」「故云：凡有言說，皆無實義。」我們看念老的原文，解。但是「實相離言說」，說不出來，正如南嶽懷讓大師所說的，「說似一物即不中」，錯了。

“Reality is beyond words” --- can reality be expressed in words? No, it can't. Let's look at the following phrase mentioned by Great Master Nanyue, “If you say that reality is like one thing, you will never get it correct.” “It is thus said, ‘Anything that can be expressed in words is not the true meaning.’” Let's look at the original text and explanation by Upasaka Huang, “Reality is beyond words.” Just like what Great Master Nanyue Huairang said, “If you say that reality is like one thing, you will never get it correct.”

「故實非任何世間譬喻所能深明」。譬如前面舉的比喻，用金跟器，認為什麼？誤認為真的有一個金，你說相是假的，金是真的，還是著了相。沒有辦法比喻，也沒有辦法說得出來，確實要真實智慧去體會。

“Hence, reality cannot be comprehended by any metaphor in the world.” For example, gold and utensil were earlier used as a metaphor for reality. What did you think? You mistakenly thought that there is really gold. If you say that form is unreal but gold is real, then you are still attached to forms. There is no way for you to give an analogy for reality, neither can you express it orally. You really need true wisdom to experience it.

「若誤認為實有一具體之金相可得，則仍在相中，而非無相之實相矣。故云：凡有言說，皆無實義」。所以，佛法不能執著，為什麼《金剛經》上說，一切有為法，如夢幻泡影？有為法就是有生滅的法，言語是有生有滅，凡是有生有滅的就叫有為法，有為有生有滅，全是虛妄。

“If one mistakenly thinks that there is a specific form of gold which is obtainable, then one is still attached to forms. This is inconsistent with the reality which is formless. It is thus said, ‘Anything that can be expressed in words is not the true meaning.’” That's why one cannot give rise to attachment when one learns Buddhism. Why does *the Diamond Sutra* state: all conditioned dharmas are like dreams, illusions, bubbles and shadows? Conditioned dharmas are phenomena that are subject to arising and ceasing. Speech has arising and ceasing. Anything that is subject to arising and ceasing is called ‘conditioned dharmas’ and they are all illusory.

## 要怎麼樣子聽才真正聽到佛法 - 第 147 集

### How should we listen to the Dharma lectures so that we can really reap its benefits?

釋迦牟尼佛四十九年講經說法，言語有生有滅，所以馬鳴菩薩在《起信論》裡頭告訴我們，要怎麼樣子聽，你才真正聽到佛法，聞法了？要離言說相，不能執著言說，言說是生滅的。如果看經，經是文字相，文字是語言的符號，它也是生滅法，言語不能執著，文字也不能執著。

Sakyamuni Buddha had been expounding the Dharma lectures for forty-nine years. Since speech is subject to arising and ceasing, Āśvaghoṣa Bodhisattva taught us how to listen to the Dharma lectures in *the Mahayana Treatise of Awakening of Faith* so that we can really reap its benefits. First, you must renounce the mark of oral languages. In other words, you must not be attached to speech because it is bound to arise and cease. If you read the sutras, the texts are marks of words. Words are symbols of languages, so they are also subject to arising and ceasing. In short, you must neither be attached to speech nor words.

第二個，不能執著名字相。這裡說實相，實相是名詞，無不相也是個名詞，你要從名詞裡頭懂得它的意思，不要執著文字相。不能執著，言說、文字不能執著，不能執著名詞術語，全是假的，還不能執著心緣相，我一看、聽，這什麼意思？沒有意思，意思是你自己想的，沒意思。

Second, you must not be attached to the mark of names. 'Reality' that is mentioned here is a noun, so is 'not without forms.' You must understand the meaning from the noun instead of being attached to the mark of words. You cannot be attached to speech, words, nouns and terminologies because they are all illusory. You must not be attached to the mark of mental cognition too. For instance, you must not think of the meaning when you read and listen to the sutras because they have no meaning. Whatever meaning you have is your own meaning.

沒有意思能出無量義，有一個意思死掉了，就這個意思，不能說第二個意思。所以佛的經典妙，你真正能懂得，不著文字相、不著名字相、不著心緣相，你就一直這樣念下去，會開悟。遍數念多了，自見其義。什麼義？無量義，字字句句都是無量義，每個字裡頭都有一切的意思在裡頭，圓滿的，沒有少一個。

Even though they have no meaning, they can give rise to infinite meanings. If it has one meaning, then it is just this meaning and there won't be a second meaning. That's why the

Buddhist sutras are awesome, but you must really know how to learn them. If you keep reciting the sutra without being attached to the marks of words, names and mental cognition, then you are bound to attain enlightenment. If you recite the sutra many times, you will attain spontaneous enlightenment. What will you realize? You will realize that every word has infinite meanings in it, and the meanings are perfect without lacking in one meaning.

**真相永遠在 - 第 148 集**  
**The reality is always there.**

「經中所云幻滅後之覺心，與垢盡後之明現，均指離妄所顯平等一味之實相」，要能體會到這個意思。幻滅之後的覺心，與磨鏡子，鏡子上的塵垢磨盡之後，明現了，照得清清楚楚的，意思都是說離妄所顯平等一味的真相。

“The appearance of an enlightened mind after cessation of illusoriness and the appearance of clarity after removal of dirt which the sutra (i.e., *the Sutra of Perfect Enlightenment*) states refer to the reality of impartiality becoming apparent after illusoriness is renounced” --- we must be able to comprehend this meaning. ‘The mind becoming enlightened after cessation of illusoriness and the mirror reflecting everything clearly after removal of dust and dirt’ connote the reality of impartiality becoming apparent after illusoriness is renounced.

磨鏡，實在講鏡哪裡需要磨，磨的是什麼？磨的是垢，它染污的這個東西把它磨掉。磨掉之後，鏡子能照的性是它本有的，不是你磨出來的，它本來就能照。不磨，有塵垢障礙它，它上面有髒東西，照的時候模糊，照不清楚。

Honestly, the mirror does not need to be rubbed. What are we rubbing off? We are rubbing off the dirt on the mirror. After the dirt is removed, the mirror’s ability to reflect is its original nature and is not because of our rubbing. If we do not remove the dust and dirt, they will obstruct the mirror, causing its reflections to be blur.

把它的塵垢磨乾淨，磨光了，就照得很清楚，這個照是本來它就能照，所以它非從外得。我們的真相亦如此，真相本來有的，就好像鏡子本來就能照，這它的本能。現在為什麼不能照了？它有塵垢，有染污。

If we rub the mirror clean, it will reflect everything very clearly. This reflecting ability is innate to the mirror and is not obtained externally. Our reality (i.e., the true nature) originally exists

too, like the mirror which has the innate ability to reflect. Why is it unable to reflect now? Because it has dust, dirt and stains.

我們的實相是本有的，現在為什麼沒有了？你有煩惱，你有業障，經上常講的濁、惡，濁就是染污，惡就是惡業，十惡業。有無明、有煩惱，實相不見了；不是沒有了，在，永遠在，假相不是永遠在，真相永遠在。

Our reality is originally in existence but why is it inapparent now? Because you have afflictions and karmic obstacles, which are the defilements and evil karmas (i.e., the Ten Evil karmas) often mentioned in the sutras. This reality is inapparent because you have nescience and afflictions. It is not that it does not exist; it is always there. Illusoriness does not last forever but the reality is always there.

永遠在的我們看不見，我們看得見的全是虛妄的，全是假的。好像這一面鏡子，銅鏡，很長的時間都沒有磨了，上面生鏽了，照什麼都照不見，完全沒有照的這個能量。我們把它磨乾淨，恢復了，它又能照了，照得很清楚，這個能照它本能就是的。所以說「鏡性本明，非從外得，垢除明現，離妄即真」。我們要想了解實相、真相，離妄就是真相。

We cannot see what is always there; all we can see is illusoriness. Just like this bronze mirror which has not been rubbed for a long time, it has formed rust and cannot reflect anything (its reflecting ability is completely lost). Once we rub it clean, its reflecting ability will be restored and it can reflect very clearly again. This reflecting ability is innate to the mirror. It is thus said, "Reflecting nature is innate to the mirror and is not obtained externally. The appearance of clarity after removal of dirt means the reality becoming apparent after illusoriness is renounced." If we want to understand the reality, then we just have to renounce illusoriness.

### **離妄就是真相 - 第 149 集**

#### **After illusoriness is renounced, it is the reality.**

我們要想了解實相、真相，離妄就是真相。所以佛教給我們，老師教我們，放下便是。你因為不肯放下，所以你沒有辦法看到真相；你要放下，真相就現前了。放下什麼？放下妄想，放下分別，放下執著。

If we want to understand the reality, then we just have to renounce illusoriness. After illusoriness is renounced, it is the reality. That's why the Buddha and our teachers taught us to just let go. You cannot see the reality because you are unwilling to let go. If you could let go, the reality would appear. What must you let go of? You must let go of wandering thoughts, discrimination and attachments.

佛告訴我們，他說三大類的煩惱，障礙了我們自性，障礙了諸法實相；自性就是實相，實相是自性的別名。我們有圓滿的智慧，有無量的德能，有莊嚴的相好，一樣都不缺，現在搞成這個樣子。為什麼？就是這三種障礙，把我們的性德、把我們的本能、智慧統統障礙了，才變成這個樣子。

The Buddha told us that these three kinds of afflictions are obstructing our true nature (i.e., the reality of all phenomena). The true nature is the reality (reality is another name for the true nature). We have perfect wisdom, as well as infinite virtuous abilities and dignified fine appearance. None of these qualities is lacking in us, but why do we end up like this now? That is because these three kinds of hindrances are obstructing our innate virtues, abilities and wisdom.

所以古人講，「不用求真，唯須息見」，這見就是妄見、妄想，要把妄見、妄想統統息掉，正知正見自然就現前。所以底下總結成，「眾生之見，皆妄見也。真者，佛知見也」。什麼是真的？佛知佛見是真的。眾生的知見都是錯誤的，我們要能承認，要相信，不能懷疑。今天用什麼來修正我們錯誤的觀念，這個修正就是用經教，經教裡面所說的，佛知佛見。

That's why the ancients said, "One need not seek to see the reality, but only needs to sever one's view" --- this view refers to false views and wandering thoughts. By severing all your false views and wandering thoughts, correct understandings and views will naturally appear. It is thus summed up below, "Sentient beings' views are false; the Buddha's insight is true." What is true? The Buddha's insight is true. We must admit and believe (without any doubt) that sentient beings' understandings and views are wrong. Today, what do we use to rectify our wrong ideas? We use the sutra teachings (i.e., the Buddha's insight) to rectify them.

### **實相是佛教學假設的一個名詞 - 第 150 集**

**'Reality' is a hypothetical noun used by the Buddha for the purpose of teaching.**



「離一切相，即一切法」。大乘經裡頭佛說得很多，這兩句我們很熟悉。「離故無相，即故無不相，不得已強名實相」。所以實相能不能執著？不能，你要執著有個實相錯了，這是釋迦牟尼佛教學假設的一個名詞，這叫名字相。

“Being unattached to all forms without abandoning anything” --- we are very familiar with this phrase which the Buddha mentioned many times in the Mahayana sutras. “Being unattached to forms because forms do not really exist; not abandoning anything because it is not without forms. ‘Reality’ is a noun given as a last resort to explain it.” So, can you become attached to the reality? No, you can’t. It is wrong if you become attached to the existence of a reality because it is a hypothetical noun used by Sakyamuni Buddha for the purpose of teaching. It is called ‘the mark of name.’

你執著這個實相，你永遠見不到實相，不執著就見到了。換句話說，不起心不動念、不分別不執著，你眼見到真相，耳聽到真音，鼻聞到真香，舌嘗到真味，一切都是真的，沒有虛妄的。

If you become attached to this reality, you will never see it, but if you are unattached to it, you will see it. In other words, if you have no wandering thoughts, discrimination and attachments, then everything that you see (with your eyes), hear (with your ears), smell (with your nose) and taste (with your tongue) is real form, real sound, real scent and real taste respectively. Everything is real and nothing is illusory.

### **常寂光就是實相 - 第 151 集**

**Eternally tranquil light is the reality (i.e., the true nature).**

六祖惠能大師：「何期自性，能生萬法」，也不能執著為有。這是「離四句，絕百非」，四句就是有、無、非有、非無，這根本四句，延伸出百非。

The Sixth Patriarch, Great Master Hui Neng proclaimed, “Who would have thought that the true nature can produce myriads of phenomena!” --- we cannot be attached to the existence of the true nature (i.e., the reality) too. This is called “renouncing the four lemmas (i.e., tetralemma) and cutting off the hundred negations.” The tetralemma are existence, non-existence, neither existence nor non-existence, which are extended to the hundred negations.

「非思量分別之所能解」，思量是第七識，分別是第六識，六識、七識緣不到，不能說它有，也不能說它沒有。它是什麼樣子？「靈明洞徹，湛寂常恆」。

“The true nature is beyond one’s comprehension by means of consideration and discrimination” --- ‘consideration’ is the seventh consciousness (*manas*), while ‘discrimination’ is the sixth consciousness. The true nature cannot be apprehended by these two consciousnesses; we can neither say that the true nature exists, nor can we say that it does not exist. How does it look like? It is “sharp, bright, all-knowing, and ever clear and tranquil.”

靈是說這個人頭腦清楚、敏捷，反應非常快；明是智慧，充滿了智慧，對一切事物洞徹，看得清楚、聽得清楚，六根在六塵境界上清楚明瞭。雖然清楚明瞭，它湛寂，像水一樣乾乾淨淨，一塵不染，就是六祖所說的本自清淨、本不生滅。

‘Sharp’ means this person is clear-sighted and agile. ‘Bright’ denotes full of wisdom, which means that he can see and listen to everything very clearly when his six-sense organs are in contact with the external six objects of the senses. Despite seeing and hearing everything clearly, it is clear and tranquil. It is as clean and pure as water without the slightest pollution (i.e., defilement). As the Sixth Patriarch, Great Master Hui Neng said, “Who would have thought that the true nature is originally pure and neither arises nor ceases!”

常恆是不生不滅，湛寂是本自清淨，靈明洞徹是自性裡面本具的般若智慧。「孤明歷歷」，孤是只有自性，自性覺，萬法都是迷而不覺，唯有自性覺而不迷，歷歷是形容明的樣子。「炳赫虛空」，炳是火燃燒得猛烈，跟虛空同體，範圍多大？虛空有多大它就有多大。

‘Ever’ is neither arising nor ceasing, while ‘clear and tranquil’ means it is originally pure. ‘Sharp, bright and all-knowing’ are the *prajñā* wisdom innate to the true nature. “The one and only one which is bright” --- ‘one and only one’ means only the true nature is enlightened and undeluded, while everything else is deluded and unenlightened. “The empty space is luminous” --- ‘luminous’ implies the fire burning so fiercely that it becomes one with the empty space. How vast is its scope? It is as vast as the empty space.

遍法界虛空界都在佛光之中，這是講光明，在淨宗叫常寂光，孤明歷歷、炳赫虛空就是常寂光。底下都是形容，「靈光獨耀，迴脫根塵」，迴是遠，遠遠的擺脫掉根塵

(六根六塵)，一片光明，就是淨土講的常寂光淨土。常寂光就是自性，常寂光就是實相。

As far as the light is concerned, everywhere throughout the empty space of the Dharma realms is in the buddhas' light. In Pure Land Buddhism, it is called 'eternally tranquil light.' 'The one and only one which is bright' as well as 'the empty space is luminous' refer to the eternally tranquil light. Below is a description of the light: with lights of inconceivable brightness, one has far rid oneself of the six senses and the external six objects. 'Lights of inconceivable brightness' is the Land of Eternally Tranquil Light in Pure Land Buddhism. Eternally tranquil light is the true nature (i.e., the reality).

### **佛境界也不能執著才能入佛境界 - 第 152 集**

**In order to enter the realm of buddhas, you must not become attached to it.**

這一段要緊的，離一切相，即一切法。換句話說，我們的心裡頭不能有一念，不能有一個相，相是什麼？心想就是相。你看想字，心上有個相，這是執著；思，心上畫了格子，那個田畫了格子，代表分別，思是分別，想是執著。

What is important in this paragraph is "being unattached to all forms without abandoning anything." In other words, we can neither have one thought nor one form in our mind. What is '相 xiāng; form'? It is thoughts. If you look at the character for '想 xiǎng; think', there is a '相 xiāng; form' above the '心 xīn; mind' character. This represents attachment. For the character '思 sī; consider', there is a grid (i.e., 田 tián; field) drawn above the '心 xīn; mind' character which represents discrimination. That's why '思 sī' is discrimination, while '想 xiǎng' is attachment.

不能思、不能想，把你所思所想的統統放下，也就是說把那個田拿掉，把那個相拿掉，剩下來真心，那個有，心上面那是假的。難，非常之難，不想，想不想還是想，統統是妄想，有想、無想都是妄想。什麼都不想了，無想了，無想錯了，無想到無想天去了，外道，他什麼都不想，那也是定，叫無想定。

You can neither discriminate nor become attached by letting go of all your consideration and thoughts. That is to say, the 'field 田' and 'form 相' must be removed, remaining only the 'true mind 心' which does exist. The 'field' and 'form' on top of the '心 xīn' character are illusory.

However, it is very difficult for you to stop thinking even if you want to do so. With or without thoughts are both wandering thoughts. It is wrong to have no thoughts at all because this will cause you to be reborn in the no-thought heaven<sup>27</sup>. This is heterodoxy. Having no thoughts at all is also a state of concentration, called ‘no-thought concentration.’

定中有境界，修定的人自己要知道，境界是幻相，它會出現，出現不執著沒事。執著就錯了，執著怎麼？入它的境界，魔境。不執著，不起心、不動念、不分別、不執著，沒事。境界多，無論什麼境界，統統不執著，佛境界也不執著，關關通過，你才能入佛境界，佛境界就是自性，本有的。

There will be realms appearing during meditative concentration, but the people who are practising it must know that these realms are illusory. They will be fine if they are unattached to the realms. It is wrong to become attached to them. What happen if you become attached to the realms? You will enter the realm of demons. If you did not give rise to wandering thoughts, discrimination, and attachments, then you would be fine. There will be many realms appearing, but regardless of what realms (including the buddhas’ realm), you must never become attached to them. Only then can you enter the realm of buddhas, which is the true nature.

### **無所不為是什麼意思 - 第 153 集**

#### **What is meant by ‘there is nothing it cannot produce’?**

「一法句者，謂清淨句。清淨句者，謂真實智慧無為法身」。真實智慧明心，無為法身見性，禪宗裡頭有一句話，明心見性，明心，般若智慧現前，見性，無為法身現前。According to *the Treatise of Rebirth in the Pure Land*, “The One-dharma phrase is called ‘the pure phrase’; the pure phrase embodies true wisdom and unconditioned Dharma body<sup>28</sup>” --- true wisdom represents seeing into the mind, while unconditioned Dharma body represents seeing into the true nature. There is a famous phrase in Zen Buddhism called ‘seeing into the mind and true nature.’ Hence, ‘seeing into the mind’ means the appearance of prajñā wisdom, while ‘seeing into the true nature’ implies the appearance of unconditioned Dharma body.

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<sup>27</sup> Where all mental actions and functions of the first six consciousnesses have stopped.

<sup>28</sup> The buddhas’ eternal body which is not conditioned by cause and effect; it is equivalent to the state of nirvana.

無為而無所不為，無所不為什麼意思？能生萬法就是無所不為，遇到緣無所不為，沒有緣無為。無為是真性，有為是真應，眾生有感，佛菩薩有應。

The buddhas' body is unconditioned by cause and effect, but there is nothing it cannot produce. What is meant by 'there is nothing it cannot produce'? It means that it can produce myriads of phenomena when it encounters a condition. It is unconditioned when there is no condition. 'Unconditioned' is the true nature, while 'conditioned' is true response. When sentient beings have seeking, buddhas and bodhisattvas will respond.

應是什麼身？應身、化身，叫應化身，應化身通十法界，換句話說，十法界六道裡面的眾生有一念求佛的心，佛知道，馬上就應了。

In what bodies will they respond? They will respond in their transformation-response bodies throughout the Ten Dharma Realms. In other words, when sentient beings of the Six Realms and the Ten Dharma Realms have one thought of seeking help from buddhas, buddhas will know it and would respond immediately.

### **集體的意識能量非常強大 - 第 154 集** **The collective energy of consciousness is very great.**

集體的意識能量非常強大，可以改變我們物質環境，那就是真正的消災免難。海嘯、地震、颶風能不能讓它不發生？答案是肯定的，能，只要知道這些災難是什麼樣的心念所招感的，把這個心念放下，不要再有，災難就沒有了。

The collective energy of consciousness is very great as it can change our physical environment. This is really the best way to resolve and avert disasters. Can tsunamis, earthquakes and hurricanes be prevented? The answer is 'yes'. As long as we know the kind of thoughts that cause the disasters, these disasters would disappear once we let go of those thoughts.

洪水氾濫、海水上升、江河氾濫、海嘯這一類是貪婪所感得的，貪心應對的是水災。瞋恚應對的是火災，地球溫度上升，氣候反常，火山爆發。氣候反常，白天四、五十度，晚上零下四、五十度，中午太熱，晚上凍死人，人在這種氣候怎麼生存。這與什麼有關係？與發脾氣有關係，與瞋恚、傲慢、嫉妒，與這些有關係，這些念頭沒有了，這種災難就不會出現。

Floods, the rising sea level and the flooding of rivers as well as tsunamis are caused by greed, while anger brings about fire, rising earth temperature as well as abnormal climate and volcanic eruptions. The climate is abnormal because the daytime temperature can soar to 40 to 50 degrees Celsius, but the night temperature can plummet to -40 to -50 degrees Celsius. How do people survive in this climate which is scorching hot during the day and freezing cold at night? What does this abnormal climate have to do with? It has to do with people's tantrum, anger, arrogance and jealousy. Once these thoughts cease to arise, such disasters would not occur.

風災，颶風是愚痴，傲慢是地震，懷疑是山崩地陷。真的，最近這些年來許多地方大面積的山崩地陷，懷疑。懷疑很可怕，現在非常普遍，首先不相信自己，有幾個人對自己有信心？家庭裡面，父子懷疑、夫妻懷疑、兄弟懷疑，到社會上人與人之間都有懷疑，都不敢相信人，社會怎麼會變成這個樣子。

Windstorm and hurricane are caused by ignorance, while earthquake is caused by arrogance, and landslide is caused by doubt. In recent years, there have been large areas of landslides in many places. Being doubtful is indeed very scary, yet it is very common now. Firstly, people do not believe in themselves; how many people have confidence in themselves? Within the family, parents and children, as well as spouses and siblings are doubtful of each other. In society, people are also doubtful of each other as they dare not trust others. How can society become like this?

過去沒有，不要說太久，四十年前比現在好得太多了，雖然有懷疑，不嚴重，沒有聽說山崩地陷，最近這幾年山崩地陷到處都發生。所以我們人只要遠離、放下貪瞋痴慢疑，就能化解地球上許許多多的災難。我們這個小區面積不大，這裡的居民放下貪瞋痴慢疑，這個小區就沒有災難。

Doubt to such an extent never existed in the past. Let's not talk too far back; just forty years ago was much better than now. Even though doubt did exist, it was not serious because we had never heard of landslides then. By contrast, landslides have been occurring everywhere in recent years. That's why as long as people stay away from and let go of greed, anger, ignorance, arrogance and doubt, many disasters on earth can be resolved. The area of our community is not big; if the residents here let go of greed, anger, ignorance, arrogance and doubt, there will be no disaster in this area.

**倫常道德是永恆不變的真理 - 第 155 集**  
**Ethics and morality are eternal truths.**

所以人不能沒有道德，不能不講倫常，倫是五倫，是人跟人的關係，要講清楚、要明瞭，大家要遵守，人與人之間一片和睦。人有做人的基本德行，就是五常，常是永恆不變，超越時空，在全世界無論什麼地方都行得通，都受人歡迎。

That's why people cannot live without morals and ethics. The Five Ethical Relationships is about the relationships between people which must be well taught and understood. Everyone must adhere to it so that they can co-exist in harmony. The basic moral conduct of being a good person is the Five Constants<sup>9</sup>. Constantness denotes eternity or transcending time and space. In other words, it is effective and popular anywhere in the world.

常是永恆不變，過去三千年行，三千年之後的今天還行得通，往後三千年依然行得通。這個道理是真道理，是真理，禁得起考驗，只有五個字，仁義禮智信。仁者愛人，三千年前愛人是對的，今天愛人還是對的，往後三千年愛人依舊是對的，沒錯。

Since its truths are eternal, it was effective three thousand years ago and is still effective today after three thousand years, and will remain effective three thousand years in the future. It can thus stand the test of time. The Five Constants consist of only five words, namely, benevolence, righteousness, courtesy, wisdom and trustworthiness. A benevolent person would always love others. That's why it was right to love people three thousand years ago, and it is still right to love people today and three thousand years down the road.

義是循理，我們常說合情合理合法，這叫義，不能違背情理法。禮是禮貌、禮節，非常重要，人與人之間、人與天地萬物之間要有秩序，不可以亂來，禮有節度，不能不及，也不能過分。

Righteousness is being reasonable. We often say that being sensible, reasonable and ethical is called 'righteousness.' In other words, one cannot violate reasons, the truths and the laws. Courtesy is decency and etiquette, which are supremely important. There must be order between people, as well as between people and everything in the world; disorder and confusion must be avoided at all cost. Moderation must be applied when it comes to practising courtesy; there should neither be inadequacy nor excessiveness.

智是理智，告訴我們不可以感情用事，感情用事會出亂子，人要有理性。最後一個字是信用，要守信，不能妄語，更不可以兩舌，不綺語，不惡口，口的四德。

Wisdom is being rational. It tells us not to act emotionally as that will cause trouble. People must be rational. The last word is 'trustworthiness' which implies that one must honour one's promise and cannot lie, let alone uttering divisive, enticing and abusive speech (i.e., the four virtues of speech).

再延伸出四維八德，千年萬世它不會改變。不是科學裡頭的定律，這個人發現了以為是真理，過個一、二十年別人發現你是錯誤的，把你推翻。所以現在科學家沒有敢說他發現的東西是真理，永恆不變不敢講。中國東西是真理，永恆不變，不能不知道。

The Five Constants are extended to the Four Anchors<sup>10</sup> and the Eight Virtues<sup>11</sup>. Unlike the law in science, they will never change for thousands of years. In the case of science, what this person discovered was thought to be the truth, but ten to twenty years later, someone else might discover that his findings are wrong. That's why scientists now dare not claim what they discovered are eternal truths. We must know that these Chinese things are eternal truths.

### **極樂世界的人事物全是真的 - 第 156 集**

**All the people, matters and things in the Land of Ultimate Bliss are real.**

天親菩薩的《往生論》，「直顯事理無礙之一真法界」，這個一真法界就是指極樂世界。「即事而真，當相即道」。極樂世界沒有一樣不真實，沒有一樣是虛妄的。什麼叫真實，什麼叫虛妄？不生不滅叫真實，永恆不變的叫真實。有生有滅的是假相，會改會變的是假相，這在極樂世界沒有。

“Vasubandhu's *Treatise of Rebirth in the Pure Land* directly reveals that the One True Dharma Realm is unimpeded phenomenally and noumenally” --- the One True Dharma Realm refers to the Land of Ultimate Bliss. “The phenomena are real and the existing appearances are the true nature (i.e., the reality)” --- it means that nothing is illusory in the Land of Ultimate Bliss. What is called 'real' and what is called 'illusory'? Anything that neither arises nor ceases (i.e., is eternal) is real, while anything that is subject to arising and ceasing (i.e., will change) is illusory. The latter does not exist in the Land of Ultimate Bliss.



所以極樂世界即事而真，當相即道，道就是自性，就是實相。「極樂世界種種依正莊嚴，一一皆是真實智慧無為法身，一一即是實相。故云本經以實相為體」。因為這個經上講的字字句句全是介紹極樂世界的狀況，極樂世界的人事物全是真的，也就是全都是不生不滅，不變不改。

That's why all the phenomena and appearances in the Land of Ultimate Bliss are real. "All sorts of circumstantial and direct adornments in the Land of Ultimate Bliss are exhibition of true wisdom and the unconditioned Dharma body, so they are all real. This sutra is thus based on the reality." That is because every word and sentence of this sutra is all about introducing the situation in the Land of Ultimate Bliss. All the people, matters and things in that Land are real (i.e., they neither arise nor cease, and are eternal).

### **智慧 福德從哪裡來的 - 第 157 集** **Where do wisdom and fortune come from?**

明朝蘧庵大師說，「瓊林玉沼，直顯於心源」。這是講物質環境，瓊林是寶樹，極樂世界的樹林，森林，玉沼是寶池，七寶池，直顯於心源，從哪來的？自性變現出來的。Great Master Qu-an of the Ming dynasty said, "The snow-covered forests and jade ponds originated directly from the mind" --- this is about the physical environment in the Land of Ultimate Bliss. The snow-covered forests which are the bejewelled trees, and the jade ponds which are the pools of Seven Treasures, originated directly from the mind. Where do they come from? They are manifested by the true nature.

換句話說，自性變出來的相叫法相，跟法性是一體，見相就是見性，見性就是見相，這是依報。下面講正報，「壽量光明，全彰於自性」。自性跟心源是一個意思，無量壽、無量光，無量壽是福德，圓滿的福德，無量光是智慧，圓滿的智慧，為什麼？稱性。

In other words, the phenomena manifested by the true nature is called 'phenomena of Dharma characteristics'; they are one entity with the true nature. Therefore, seeing the phenomena is seeing the true nature and vice versa. These are circumstantial consequences (i.e., dependent condition or environment). The following phrase is about the direct consequences: "Infinite life and infinite light are all manifested by the true nature." The true nature and the mind mean

the same thing. Infinite life is perfect fortune, while infinite light is perfect wisdom. Why is that so? Because they correspond with the true nature.

智慧、福德從哪裡來的？是自性流出來的，自性流出來的是真的，不是假的，自性流出來的永恆不變。自性裡頭有無量無邊無盡的智慧、無盡的福報，不是從外來的。我們迷失了自性，智慧、福報全沒有了，要靠什麼？要靠修。凡是修得來的不是自性本有的，它有侷限、有範圍，而且有生滅、有變化，無常，從自性生的常住。

Where do wisdom and fortune come from? They are naturally expressed from the true nature. Anything that is expressed from the true nature is real and eternal. The true nature is replete with infinite and endless wisdom and fortune, so they are not to be obtained externally. Because of having lost our true nature, our wisdom and fortune are all gone. What must we rely on? We must rely on cultivation. However, anything that is gained through cultivation is not innate to the true nature and has limitations and scopes. Moreover, they are subject to arising and ceasing (i.e., changes) and are impermanent. By contrast, anything that arises from the true nature is permanent.

### **一切眾生本來是佛 我們要能承認 - 第 158 集**

**We must be able to admit that all sentient beings are originally buddhas.**

極樂世界所有的現相非常奇妙，跟我們這裡完全不一樣，我們這是心現識變，它那裡心現沒有識變，全是真實，無相不相，無相無不相，相而無相，性相一如，性相不二，這個境界多美好。「蓋吾人心性，量同法界」。這樁事情一定要知道，是真的，不是假的。

All the phenomena in the Land of Ultimate Bliss are marvellous and are totally different from our place here. Our place is manifested by the true nature, but had been altered by the *alaya*, but the Land of Ultimate Bliss which is also manifested by the true nature, is not altered by the *alaya*. Everything in that Land is real. Forms that exist are not (real) forms, yet it is not without forms. The true nature and phenomena are one and not two. How wonderful is this realm! “Our mind-nature (i.e., the true nature) is as limitless as the Dharma Realms” --- we must know this. This is true and not false.

「靈明洞徹，湛寂常恆」。這是形容自性靈明洞徹，換句話說，無所不知，無所不能，像外國宗教徒對於上帝的讚美，全知全能，在佛法裡頭全知全能是真的不是假的。是誰？是自性，每個人的自性是平等的。所以大乘教說，「一切眾生本來是佛」。

“It is sharp, bright, all-knowing, and ever clear and tranquil” --- the true nature is described as sharp, bright and all-knowing here. In other words, the true nature is omniscient and omnipotent. These are exactly the praises given by the foreign religionists to their God. In Buddhism, omniscience and omnipotence are true and not false. Who has these qualities? The true nature, which is equal in every one of us, has them. That’s why it is stated in the Mahayana teachings, “All sentient beings are originally buddhas.”

我們要能承認，不能推辭。佛太高了，我怎麼配得上，不敢當。佛講的是真話，沒有妄語，千真萬確的事實。從哪裡講？從你的本性，就是自性，自性是佛，相雖然不是佛，性是佛性。所以佛在《觀經》裡面告訴我們，「是心是佛，是心作佛」，這八個字是淨土宗建立這個宗派法門理論的根據，根據什麼道理？就這八個字。

We must be able to admit this truth and cannot refuse it. We must not think that the Buddha is too exalted and we are no match for him. The Buddha’s words are true without lies; they are hard facts. What are the Buddha’s words based on? They are based on the fact that your true nature is the buddha-nature (even though your appearance is not that of buddhas). That’s why the Buddha told us in *the Contemplation Sutra*, “This mind is a buddha’s mind; this mind thus becomes a buddha.” Pure Land Buddhism is established based on this theory.

### **我們現在為什麼不是佛 - 第 159 集** **Why are we not a buddha now?**

我們的真心是佛，真的是佛，現在為什麼不是佛？現在我們沒有用真心，用妄心。雖用妄心，真心沒有失掉，只是迷了，回過頭來用真心，不用妄心，成佛就很快。想想我們願不願意用真心？

Our true mind is indeed a buddha’s mind (i.e., enlightened), but why are we not a buddha now? Because we are using the deluded mind instead of the true mind now. Despite that, the true mind is not lost; it is merely deluded. If we turn around and use the true mind (instead of the deluded mind), we will attain Buddhahood very quickly. Think about it: are we willing to use the true mind?

用真心沒有虛妄，現在這個社會別人都用妄心對我，我用真心對他，我豈不是吃大虧了？怕吃虧不敢用真心，怕吃虧不敢成佛，這就是我們當前的狀況。如果真搞明白、搞清楚，我不怕吃虧，我不怕上當，他就成佛了。

There is no pretence and deception when the true mind is used. In today's society, if I were to use the true mind to treat others when they treat me with the deluded mind, wouldn't I suffer a great loss? Well, our current situation is we dare not use the true mind (i.e., we dare not become a buddha) because we are afraid of suffering losses. If we really understand the truth, we would not be afraid of suffering losses or being deceived. We would then become a buddha.

你們看看來佛寺老和尚的光碟，老和尚待人接物用真心，從來沒有用過妄心。人家騙他、打他、罵他、侮辱他、陷害他，他完全承當，修忍辱波羅蜜，忍人所不能忍，讓人所不能讓，一百一十二歲作佛去了，走得多自在。

If you watch the video about Great Master Hai Xian from *Lai Fo Si*, you can see that the Great Master had always been using the true mind to treat people. He never used the deluded mind even when people deceived him, hit, scolded, insulted and framed him. He endured them all as he was cultivating the perfection of forbearance, enduring what others cannot endure, and yielding what others cannot yield. He lived to a ripe old age of 112 and had become a buddha. He left for the Pure Land so freely!

他的同參老朋友說的是真話，不是妄語，你走的時候我給你助念。他怎麼樣？我不要人助念，助念未必可靠。他自在瀟灑，自自然然的走了，說走就走。

His old friend was telling the truth and not lies. He told the Great Master, "I will assist you to chant Amitabha Buddha's name when you leave for the Pure Land." How did the Great Master respond? He refused, saying that getting others' assistance may not necessarily be reliable. The Great Master indeed went to the Pure Land at will, naturally and nobly.

**宇宙的三種現象是什麼 - 第 160 集**  
**What are the three phenomena of the universe?**

「又本經《德遵普賢品》云：開化顯示真實之際」。《大教緣起品》也是這樣說法，「欲拯群萌，惠以真實之利。《積功累德品》云：住真實慧，勇猛精進，一向專志莊嚴妙土。真實之際者，真如實相之本際。此即本經之所開示者也」。

“And it is stated in this sutra, *the Chapter on Following the Moral Conduct of Samantabhadra Bodhisattva*, ‘The great bodhisattvas teach and clearly demonstrate the ultimate truth.’ It is also stated such in *the Chapter on the Arising of the Causal Condition for the Great Teaching*, ‘The Buddha saves all sentient beings by means of bestowing upon them the real benefit.’ It is stated in *the Chapter on Accumulating Merits*, ‘Bhiksu Dhamakara remained focussed on true wisdom. He maintained intrepid and focussed progress in practice, and single-mindedly adorned the fine pure land.’ Ultimate truth is absolute reality (i.e., thusness/the true nature). These are the teachings of this sutra.”

德遵普賢是第二品，是序品，本經的序有三品，這算是證信序，第三品是發起序，大教緣起，發起序。開化，開是開示，化是教化。利根的人聽到佛菩薩的開示他就明白，就起了作用，起了什麼作用？變化氣質。這個變化不是普通的變化，是顯示真實之際。There are three chapters with preface in this sutra. *Following the Moral Conduct of Samantabhadra Bodhisattva* (i.e., chapter two) is the preface to the confirmation of faith, while chapter three is the preface to the arising of the causal condition for this sutra. People with superior faculties who listen to the buddhas’ and bodhisattvas’ teachings would understand and benefit from them. What benefit would they gain? Their temperament would change. Such a change is not an ordinary one, but is a revelation of the ultimate truth.

真實之際是什麼？就是真如實相，他就了解一切法的真相。這實實在在不是普通人，一般人理解沒有這樣的深度。這一句跟《金剛經》上所說「應無所住而生其心」是同一個境界。真實之際就是真如本性，在哪裡？在一切現象當中。

What is the ultimate truth? It is the absolute reality --- they will understand the reality of all phenomena. They are really not ordinary people because ordinary people do not have such a depth of understanding. This phrase is the same state as what *the Diamond Sutra* says, “Developing correct mindfulness while the mind does not abide in anywhere.” Ultimate truth is the true nature. Where is the true nature? It is in all phenomena.

能現是自性，自性也是真心，能現。所現是萬物，大經裡面常說「相由心生」，相是現象。今天科學把宇宙的現象分為三大類：物質現象，信息現象（信息是精神，起心動念），第三種自然現象，整個宇宙不外乎這三大類的現象。

Anything that can manifest is the true nature (i.e., the true mind), while all that being manifested are the myriads of phenomena. It is often stated in the Mahayana sutras that all phenomena arise from the mind. Today, science divides the phenomena of the universe into three major categories, namely, physical, information (i.e., mental/thoughts) and natural phenomena. In other words, the whole universe is nothing more than these three categories of phenomena.

佛經也是這樣說法，名詞不一樣，佛經講的阿賴耶的三細相，就是科學所說的這三種現象，第一種業相，業相就是自然現象；第二種轉相，轉相就是信息的現象；第三類叫境界相，境界相就是物質現象。這三種現象，《金剛經》上所說的，「凡所有相皆是虛妄」，這三種現象全是虛妄的。

The same is mentioned in the Buddhist sutras, but the nouns used are different. The three subtle marks of the *alaya* mentioned in the Buddhist sutras are these three phenomena mentioned by science. First, the mark of karma is the natural phenomena; second, the mark of transformation refers to the mental phenomena; third, the mark of the objective world is the physical phenomena. All these three phenomena are illusory. As *the Diamond Sutra* states, “Everything with form is illusory (unreal).”

### **宇宙的三種現象為什麼是虛妄的 - 第 161 集** **Why are the three phenomena of the universe illusory?**

彌勒菩薩講，「一彈指三十二億百千念」，百千是十萬，三十二億乘十萬，得出的數字是三百二十兆。三百二十兆一彈指，這個頻率多高！就在我們眼前，什麼東西？所有一切物質，我們眼睛能看的，耳朵能聽的，鼻能聞的，舌能嘗的，身體所接觸的，所有一切現象都是在這種頻率裡頭產生的。一秒鐘生滅多少次？就是畫面，前面一張滅了，後頭一張又生了，它不是相續相，相續相張張是一樣，叫相續相，所以叫大同小異。

Maitreya Bodhisattva said, “There are 320 trillion (3.2 billion times 100,000 is 320 trillion) thoughts in one finger-snap” --- this frequency is so high! What is happening before our eyes?



All the physical phenomena (which our eyes can see, our ears can hear, our nose can smell, our tongue can taste and our body can touch) are produced at this frequency. How many arisings and ceasing are there in one second? The images arise and cease one after another, but they are not incessant images because if they are incessant, then every image is the same. So, they are called ‘almost similar yet slightly different.’

我們侷限在眼前這個範圍之內，這個範圍太小，所以好像是大同小異，實際上不然，是小同大異，為什麼？整個宇宙變化就大了。我們看到香港這一角，其他沒看到，你看到整個大陸就不一樣了，香港沒有變化，大陸有，何況發展到遍法界虛空界，今天講的全宇宙。整個宇宙怎麼來的？就是這個波動現象產生的。

We are confined within the range before our eyes which is too small, so it seems that the images are the same, but in fact they are different. Why are they different? Because the whole universe has changed a great deal. For instance, we only see this corner of Hong Kong, but not other places. Our view would be different if we look at the entire mainland because Hong Kong has no change but the mainland has, not to mention if the scope is expanded to the entire empty space of the Dharma realms (i.e., known as the whole universe today). How did the whole universe come into being? It was produced by this fluctuating phenomenon.

這樁事情逐漸逐漸會被科學家證明，這是佛法上講的宇宙。今天物質現象這個祕密被科學家揭穿了，跟佛經講的完全相同，物質是假的不是真的。所以佛講「凡所有相皆是虛妄」，物質現象、精神現象、自然現象統統是虛妄的。從哪裡來的？心現的，識變的。

This matter would gradually be proven by scientists. This is the universe according to Buddhism. Today, the mystery of physical phenomena has been revealed by scientists. What they proclaimed are exactly the same as what the Buddhist sutras say: matter is illusory and not real. That’s why the Buddha said, “Everything with form is illusory (unreal).” Physical phenomena, as well as mental and natural phenomena are all illusory. Where did they come from? They are manifested by the true nature and had been altered by the *alaya*.

經上講的一真法界，講的極樂世界，跟我們這個世界不一樣，我們這個世界心現識變，有識變，那個世界沒有變化。換句話說，它不是像我們放電影，因為它沒有這個頻率。十法界有頻率，六道有頻率，一真法界沒有頻率。為什麼？它是清淨的。

The One True Dharma Realm (i.e., the Land of Ultimate Bliss) mentioned in the sutra is different from our world because the latter is manifested by the true nature and had been altered by the *alaya*, but the former is not changed. In other words, unlike our world, the frequency of movies does not exist in the Land of Ultimate Bliss. The Ten Dharma Realms (including the Six Realms) have this frequency, but not the One True Dharma Realm. Why is that so? Because the One True Dharma Realm is pure.

它有現相，有不現相，只有現跟不現，沒有當中的生滅相，一彈指三十二億百千念它沒有。所以那個地方的現相是永恆不變的，不能說相續，相續是動的，它不動。所以那個相叫真的，不生不滅。

It will either manifest or not manifest phenomena, but there are no phenomena of arising and ceasing in between, because 320 trillion thoughts in one finger-snap does not exist in that realm. That's why the phenomena in that realm are eternal. We cannot say that its phenomena are incessant because they are stationary. Hence, that phenomena are called 'real' (i.e., not subject to arising and ceasing).

### **我原來是不生不滅的 - 第 162 集**

**It turns out that real self neither arises nor ceases.**

唐朝禪宗六祖惠能大師明心見性，性是什麼樣子，他說了五句話。性是什麼？真心，本性。第一句話說本自清淨，「何期自性，本自清淨」，何期是沒想到，沒想到我們的自性，就是我們的真心，永遠是清淨的，從來沒有染污過。

The Sixth Patriarch of the Zen school in the Tang dynasty, Great Master Hui Neng proclaimed five verses to describe the true nature after he saw into his mind and true nature (i.e., attained Supreme Enlightenment). What is the true nature? It is the true mind, the original nature. The first verse proclaimed by him is, "Who would have thought that the true nature is originally pure!" --- it never occurred to us that our true nature (i.e., the true mind) is always pure and has never been defiled.

今天地球上染污多，物質的染污、精神的染污、大自然的染污，全染污了。極樂世界沒有這種現象，永遠清淨。第二個，「本不生滅」。我們這個世界你所看到的全是生



滅法，人、動物有生老病死，植物有生住異滅，礦物、山河大地有成住壞空，沒有一樣不是生滅的。

Today, there are considerable pollutions (i.e., material and mental pollution as well as pollution of nature) on the earth. Everything is polluted. Such phenomena do not exist in the Land of Ultimate Bliss because it is forever pure and clean. The second verse is, “The true nature originally does not arise and cease!” Every phenomenon that you see in this world is subject to arising and ceasing. For instance, humans and animals will undergo birth, old age, sickness and death, and plants have growing, abiding, changing and extinction, while minerals as well as the mountains, rivers and earth will go through formation, abidance, decay and disappearance. Nothing is not subject to arising and ceasing.

科學家告訴我們，我們的身體什麼組成的？細胞。有多少個細胞？大概有六十兆個，有六十兆個細胞。這六十兆個細胞壽命不一樣，有的壽命長，有的壽命短，它在新陳代謝。換句話說，每一天有很多細胞死了，隨著我們身體排泄了，毛細孔排泄的，大小便溺排泄的，那是什麼？死的細胞。我們吃下去的東西營養，又生了新的細胞，新的細胞代替了死的細胞。換句話說，昨天的身體跟今天不是一個身體。

According to scientists, what constitute our body? It is made up of cells. How many cells constitute our body? It has about 60 trillion cells and these cells have different lifespans; some have a long lifespan while some have a short lifespan. They are metabolizing. In other words, many cells die every day and are excreted from our body. What are excreted from the pores, as well as through defecation and urination? They are dead cells. Since what we eat is nourishing, new cells are born to replace the dead cells. In other words, yesterday's body is not the same body as today.

每二十四小時，就是一晝夜，新陳代謝多少個細胞？七千億，每一天有七千億的細胞換了，舊的換成新的。每一天的身體都不一樣，不能算是同一個身體。如果你統統搞清楚、搞明白了，你的觀念是這種看法，你就曉得身體是假的，身體不是我。什麼是我？我，佛說的不生不滅。惠能大師明心見性，把我找到了，我原來是不生不滅的。

How many cells are metabolized every twenty-four hours (i.e., one day-and-night)? There are 700 billion cells being replaced every day, with the old ones being replaced with new ones. Hence, our body is different every day and cannot be considered the same body. If you understand this truth, you know that this body is illusory and not your real self. What is real

self then? The Buddha told us that real self neither arises nor ceases. Great Master Hui Neng found real self after he saw into his mind and true nature; it turns out that real self neither arises nor ceases.

### **我們自己本來具足的是什麼 - 第 163 集** **What are we originally replete with?**

什麼是我？我，佛說的不生不滅。惠能大師明心見性，把我找到了，我原來是不生不滅的。不但不生不滅，而且很了不起，「本自具足」，自己本來具足。具足什麼？具足智慧，無量智慧、無量德能、無量才藝、無量相好。佛經上講阿彌陀佛正報的莊嚴，那是我們本來有的，個個人都有，跟佛沒有兩樣。佛給我們介紹阿彌陀佛的報身，身有八萬四千相。

What is real self? The Buddha told us that real self neither arises nor ceases. Great Master Hui Neng found real self after he saw into his mind and true nature; it turns out that real self neither arises nor ceases. On top of that, real self is very great as it is 'originally complete in itself.' What is it replete with? It is replete with infinite wisdom, virtuous abilities, talents, and fine appearance. The adorned, direct reward of Amitabha Buddha mentioned in the Buddhist sutras are innate to every one of us; we are no different from Amitabha Buddha. The Buddha introduced to us the reward-body (a buddha-body that is received as a reward for past practices) of Amitabha Buddha which has 84,000 major characteristics.

我們這個世間人，貴人，相最好的，只三十二種，三十二相。極樂世界阿彌陀佛有八萬四千相，每一個相有八萬四千隨形好，每一個隨形好放八萬四千光明，每一個光明裡面都有諸佛如來菩薩在辦班教學，挺熱鬧的，沒有生滅現象，壽命是無量壽。沒有生滅現象，無量壽就是永遠年輕，不老，沒有生老病死，所以它有現有隱。

The noble ones in our world who have the best features and appearance only have thirty-two major characteristics, but Amitabha Buddha of the Land of Ultimate Bliss is replete with 84,000 major characteristics. Every major characteristic has 84,000 minor characteristics, and every minor characteristic emits 84,000 lights. In every of these lights, there are buddhas and bodhisattvas imparting teachings, so the atmosphere is very lively. There are no phenomena of arising and ceasing in that Land, so everyone's lifespan is infinite. Having infinite lifespan

means they are forever young and will not undergo birth, old age, sickness and death. They will either manifest or conceal themselves.

隱現的道理，我們在這個經裡面都學過了。為什麼現？無始無明煩惱的習氣沒有斷盡它就現。菩薩有現，佛也有現，菩薩現是在這個裡面斷習氣，佛的現是幫助法身菩薩，照顧法身菩薩，幫他們提升境界。這個裡頭不生不滅。無始無明煩惱習氣斷盡，這個相就不見了，所以叫隱。

We have learned about the principle of concealment and apparentness in this sutra before. Why do they manifest? They manifest because the habituated tendencies of their nescience from beginningless time are yet to be extirpated. Both bodhisattvas and buddhas will manifest, but the former do so to end their habituated tendencies while the latter manifest to look after the Dharma-body Bodhisattvas and help them elevate their state. There is neither arising nor ceasing in their manifestation. Once the habituated tendencies of their nescience are completely extirpated, they would disappear. This is thus called ‘concealment.’

隱就是能大師所說的「本自具足」，但是它沒有現象，也就是說它沒有物質現象、沒有精神現象、沒有自然現象，所以了不可得。對它不能有得失心，有得失心就錯了；不可以起心動念，起心動念就錯了、就迷了。不起心、不動念，這個境界現前，起心動念就不會現前。起心動念現什麼？現十法界，現六道輪迴，我們今天所處的境界是起心動念。

Concealment is what Great Master Hui Neng proclaimed, “Who would have thought that the true nature is originally complete in itself!” In spite of its completeness, the true nature is neither a physical, mental nor natural phenomenon, so it is unobtainable. To the true nature, you cannot have the mind of gain and loss, as well as thoughts arising because those are delusions. If you do not give rise to thoughts, this realm of the true nature will appear, but if you have thoughts, it will not appear. What realms will appear? The Ten Dharma Realms (i.e., the Six Realms) will appear. The realm that we are dwelling in today is due to the arising of thoughts.

### **什麼人能夠明心見性 - 第 164 集**

**What kind of people can see into their mind and true nature?**

什麼人能夠明心見性？不起心、不動念的人就見性。於是我們就知道，惠能大師到黃梅八個月，他修什麼？一堂經沒聽過，禪堂一支香沒坐過，他只是在碓房裡舂米破柴，幹了八個月。八個月，老和尚五祖心裡很清楚，大概成熟了，也就是說真正做到不起心、不動念，舂米不起心、不動念，破柴不起心、不動念。

What kind of people can see into their mind and true nature? People who do not give rise to thoughts will see into their mind and true nature. So, what was Great Master Hui Neng cultivating during his 8-month stay in Huang Mei? He had neither listened to a single Dharma lecture nor had he engaged in seated meditation for even once. Throughout those eight months, he only pounded rice and split wood in the threshing floor. Having observed Great Master Hui Neng for eight months, the Fifth Patriarch was very clear that it was about time the Great Master achieved the state of not giving rise to thoughts regardless of pounding rice or splitting wood.

南陽來佛寺海賢老和尚，農耕不起心、不動念。無論幹什麼，只要能不起心、不動念就見性，這個要知道。有起心動念，沒有分別執著，這個人是菩薩；有起心動念、有分別，沒有執著，這個人是阿羅漢；起心動念、分別、執著統統都有，這個人是六道凡夫。這是修行的總綱領、總原則。想成佛，那就在所有境界裡頭不起心、不動念。

Great Master Hai Xian from *Lai Fo Si*, Nanyang also did not give rise to thoughts when he was farming. No matter what we do, we will see into our mind and true nature as long as we do not give rise to thoughts. We must know this. If this person has thoughts but not discrimination and attachments, he is a bodhisattva. If this person has thoughts and discrimination but not attachments, then he is an arhat. If this person has wandering thoughts, discrimination and attachments, then he is an ordinary being of the Six Realms. This is the overall principle of cultivation. If you want to become a buddha, you cannot give rise to thoughts in all circumstances.

### **學佛法一定要懂得一門深入 - 第 165 集**

**In learning Buddhism, one must know how to delve deeply into one subject.**

如果真正用功，真的從看破放下上去做，會有很大的成就。為什麼？佛經上所講的真實之際，它不是假的，字字句句無量義，講不完。我們這部經講一千多個小時，跟學校課本不一樣，大學裡頭沒有一門功課要學一千多個小時的，二個小時是一個學分，六、七百個學分，這大學裡頭沒有的。

If you really put effort into seeing through and letting go, you are bound to have remarkable achievement. Why is that so? Because the ultimate truth mentioned in the Buddhist sutra is not false; we can never finish explaining the sutra texts because every word and sentence connotes infinite meanings. Unlike school textbooks, we spent more than a thousand hours to lecture on this sutra. There is not a single module in college that requires over a thousand hours of study. Let's assume one credit is two hours, our lecture is equivalent to 600-700 credits. Such an intensive module is not available in college.

所以佛法一定要懂得一門深入，千萬不能搞多了，搞多就雜，雜了心就亂，精神不能集中。你學的是什麼？學的是世間法，佛法裡面的皮毛常識，你學這個東西。它的真正東西意在言外，所以必須用心去體會，用什麼？用真心。什麼叫真心？

That's why in learning Buddhism, one must know how to delve deeply into one subject. Do not ever learn too many things because doing so will cause your mind to become confused and unable to focus. What are you learning? You are learning mundane teachings which are superficial knowledge in Buddhism. The real things in Buddhism are beyond words, so you have to comprehend them with your mind. What mind should you use? You must use the true mind. What is called 'true mind'?

不起心、不動念是真心，起心動念用的是妄心，妄心決定得不到。這個是佛法難的地方，跟世間完全不一樣，世間可以用分別執著去學，佛法決定不可以。用分別執著去學，佛法就變成世間法，佛法就失掉了。法沒有失掉，我們學習失掉了，我們學不到真東西。學到真東西一定要知道放下。

Not giving rise to thoughts is the true mind, while giving rise to thoughts is the deluded mind. You can never comprehend the essence of Buddhism if you learn it with the deluded mind. This is the difficult part of Buddhism. It is totally different from mundane teachings whereby you can learn them with discrimination and attachments, but not Buddhism. If you learn Buddhism with discrimination and attachments, Buddhism will become mundane teachings. The Dharma is not lost, but we have failed to comprehend the real things. That's why we must know how to let go if we want to acquire the real things in Buddhism.

**什麼是住真實慧 - 第 166 集**  
**What is 'remaining focussed on true wisdom?'**

「積功累德品」裡面所講的住真實慧，真實智慧就是真心，真心生真實智慧。真心就是你心裡沒有妄想、沒有雜念、沒有分別、沒有執著，就是真心。現在真心變成了垃圾桶，裡面裝滿妄想雜念、分別執著，這就變成六道凡夫。

The true wisdom mentioned in *the Chapter on Accumulating Merits* is the true mind, because it arises from the true mind which is without wandering and distracting thoughts as well as discrimination and attachments. Our true mind has now become a trash bin filled with wandering and distracting thoughts as well as discrimination and attachments, hence we become ordinary beings of the Six Realms.

如果把垃圾桶清乾淨，裡面東西都不要，那叫一片真心。那是什麼？那是佛菩薩。所以佛法修行沒有別的，清除垃圾桶，統統把它拋棄掉，不要再要它，就對了。釋迦牟尼佛成佛是這樣成的，在菩提樹下入定，把妄想、分別、執著全放下，他成佛了。

If the trash bin is emptied, it is called 'the true mind.' Who have emptied the trash bin? Buddhas and bodhisattvas had emptied it. That's why Buddhist cultivation is nothing more than clearing the trash bin and never wanting the rubbish again. Sakyamuni Buddha attained Buddhahood in this way as he let go of wandering thoughts, discrimination and attachments altogether after he entered into meditative concentration and accomplished samadhi under the Bodhi tree.

惠能大師在碓房舂米破柴，能把妄想、分別、執著放下，他成功了。來佛寺的這三個人，沒有別的，也是在一句佛號當中，他們就掌握住一句佛號，一句佛號之外，所有的雜念、分別、執著統統放下，所以他個個成就，都成就念佛三昧，都達到明心見性的境界。

Great Master Hui Neng was able to let go of wandering thoughts, discrimination and attachments while pounding rice and splitting wood in the threshing floor, thereby attained Supreme Enlightenment. Likewise, the three accomplished practitioners from *Lai Fo Si* also succeeded in attaining Buddha Mindfulness Samadhi as well as achieving the state of seeing into the mind and true nature by holding fast to one single phrase of Amitabha Buddha's name and letting go of distracting thoughts, discrimination and attachments completely.

《楞嚴經》大勢至菩薩所說的，「憶佛念佛，現前當來必定見佛」，這句話是真的，不是假的。所以我們有理由相信，這三個人見佛不止一次，尤其是海賢老和尚，他壽



命長，他活了一百一十二歲，二十歲出家，這一句佛號他念了九十二年。我相信他一生見佛多次，絕不是三次、四次，多次，所以他什麼都知道。一句佛號。

As Mahāsthāmaprāpta Bodhisattva said in *the Suramgama Sutra*, “By chanting Amitabha Buddha’s name mentally and orally, one will certainly see Amitabha Buddha now and in the future” --- this phrase holds true and not false. That’s why we have reason to believe that these three accomplished practitioners (from *Lai Fo Si*) had seen Amitabha Buddha more than once, especially Great Master Hai Xian who had lived a long life. He was ordained as a monk at the age of twenty and lived to a ripe old age of 112, so he had chanted this Amitabha Buddha’s name for 92 years. I believe he had seen Amitabha Buddha many times (definitely not just three or four times) in his life. That’s why he knew everything.

### **萬緣放下與為眾生服務怎麼統一 - 第 167 集**

#### **How to integrate letting go of all worldly matters and serving all sentient beings?**

有同學問我，既然萬緣放下，這個與為大眾盡心盡力樹立榜樣、利樂眾生，這兩者怎麼能統一？這個問題問得好，問題發生在哪裡？發生在你還有分別、有執著，所以它是二法。如果你真正依照佛所講的這個理念、方法去學習，你契入境界之後你就曉得，萬緣放下跟全心全意為一切眾生服務是一不是二，自然它就統一了。

Someone asked me, “Since we have to let go of all worldly matters, how can we integrate it with doing our very best to set an example for everyone and to benefit sentient beings?” This is a good question. Where is the problem? The problem is you still have discrimination and attachments, thereby making them a dichotomy. If you really practise according to the concepts and methods taught by the Buddha, and after you have entered the Buddha’s state, you will know that letting go of all worldly matters and serving sentient beings wholeheartedly are one and not two; they are naturally integrated.

譬如說，我們拿前人的例子，惠能大師在黃梅八個月，每一天幹活也非常精進，他不偷懶，非常勤快。舂米、破柴，這是幹活；為全寺廟大眾服務，大家要吃飯，每天煮飯要燒柴火、要米，米，他舂米，他破柴。寺廟裡吃飯，我們相信，至少也上千人，這是大道場不是小道場，常住跟客人。你要知道，碓房裡舂米的人有多少，破柴的人有多少，這是工作。

Let's take the example of our predecessor. During Great Master Hui Neng's 8-month stay in Huang Mei, he also worked very diligently every day without being lazy. He served everyone in the temple by pounding rice and splitting wood because they need to burn firewood for cooking every day. We believe there were at least thousands of people (i.e., co-living practitioners and guests) eating every day because it was a big cultivation centre. You have to know how many people were pounding rice and splitting wood in the threshing floor --- this was their work.

萬緣放下就是無住，舂米、破柴就是生心。你看「應無所住而生其心」，生心跟無住是一不是二。無住在哪裡？在生心當中；生心在哪裡？在無住當中。我們在惠能這個例子看得清清楚楚。

Letting go of all worldly matters is the mind not abiding in anywhere, while pounding rice and splitting wood is developing correct mindfulness. You see, developing correct mindfulness and non-abidance are one and not two; they are inseparable. Where is the mind when it does not abide in anywhere? It is in developing correct mindfulness. Where is developing correct mindfulness? It is in the mind that does not abide in anywhere. We can see clearly in the example of Great Master Hui Neng.

### **生心 無住是一不是二 - 第 168 集**

#### **Developing correct mindfulness and non-abidance are one and not two.**

釋迦牟尼佛當年在世也給我們表演，他萬緣放下，心裡一念不生，但是對一切眾生講經教學說法四十九年。不但教，他還做到，日常生活當中表演給大家看，做一個好榜樣。所以他也給我們示現，生心、無住是一不是二。我們在海賢老和尚身上也看到，他每天工作非常勤快，農耕，種地，種糧食、種水果、種蔬菜，一天到晚沒有休息，他這一句佛號從來沒間斷。

When Sakyamuni Buddha was living in the world, he also demonstrated to us letting go of all worldly matters without giving rise to a single thought, yet he had been teaching the Dharma to all sentient beings for forty-nine years. He taught sentient beings by word and example in daily life. That's why he had also demonstrated to us that developing correct mindfulness and non-abidance are one and not two. We also saw this in Great Master Hai Xian who was very



diligent working in the farm every day, growing food, fruits and vegetables all day long without taking a rest, yet he never ceased to chant this single phrase of Amitabha Buddha's name.

幹活是生心，不起心、不動念、不分別、不執著，就這一句佛號，那就是他的無住。他不住在任何，只住在佛號，都是顯示出無住跟生心是一不是二。我們把它分成兩樁事情就錯了。

Working in the farm is developing correct mindfulness while chanting this Amitabha Buddha's name unceasingly without giving rise to wandering thoughts, discrimination and attachments was the Great Master's non-abidance. His mind did not abide in anywhere other than in this Amitabha Buddha's name. He demonstrated that non-abidance and developing correct mindfulness are one and not two. It is wrong if we divide them into two matters.

這個例子可以應用在男女老少、各行各業，無論你從事哪個事業。沒有妄心，沒有分別執著，沒有起心動念，就是無住；事情做得順理成章，做得有秩序、有業績，那叫生心。原來生心就是無住，無住就是生心，我們要學會。

This example can be applied to people of all gender, age and all walks of life. Not giving rise to wandering thoughts, discrimination and attachments is non-abidance, while doing things successfully in a systematic and orderly manner is called 'developing correct mindfulness.' It turns out that developing correct mindfulness is non-abidance and vice versa. We must be able to apply this in life.

正是大乘裡面所講的，佛法不離世間法，世間法原來就是佛法，問題就是你會不會，會了就是，不會就分成兩半，你永遠合不起來。會了的人，生心全是般若智慧；不會的人，生心全是煩惱習氣。

This is exactly what the Mahayana sutras say i.e., Buddhism is inseparable from mundane affairs. It turns out that mundane affairs are Buddhism. The problem lies in whether you know how to cultivate. If you know how to cultivate, then mundane affairs are Buddhism. If you do not know how to cultivate, then they will be split in half and you will never be able to put them back together. For people who know how to cultivate, developing correct mindfulness is entirely prajñā wisdom. For those who do not know how to cultivate, then developing correct mindfulness is entirely afflictions and habituated tendencies.

## 心上沒有才是真放下 - 第 169 集

**Only when you have nothing in your mind have you really let go.**

修學這個法門究竟有什麼好處，現前有什麼好處，將來有什麼好處，都是我們要搞清楚、搞明白，如果沒有好處學它幹什麼？這種好處，經上所講的，我能不能得到，這一點比什麼都重要。如果它的理太深、太高，我做不到，修行方法太難，我也做不到，我要學這個法門，白學了。經沒有錯，方法也沒有錯，我做不到。

What are the benefits of learning and practising this Dharma method? We have to figure out the benefits we will gain now and in the future. What good is learning it if there is no benefit at all? Can I obtain the benefits mentioned in the sutra? This is more important than anything else. It will be futile to learn this Dharma method if its principles and methods are too profound and difficult for me to practise. There is nothing wrong with the sutra and method, but I cannot practise it.

惠能大師那個做不到，釋迦牟尼佛所表的法我們也做不到，我們不具足那個條件。來佛寺這幾位法師表的法我們能做到，他有這樣的成就，相信我也可以達到這個成就。他們的長處我們要認真學習，這個長處就是老實、聽話、真幹。如果這三個條件不具足，來佛寺這三位老人表的法我們也做不到。

We cannot practise the Dharma demonstrated by Great Master Hui Neng and Sakyamuni Buddha because we do not meet those conditions. However, we can practise the Dharma demonstrated by these venerables of *Lai Fo Si*; I believe I can also accomplish their achievements. We must seriously emulate their strengths (i.e., honesty, obedience and truly practising). If we do not meet these three conditions, it means that we cannot practise the Dharma demonstrated by these three elders of *Lai Fo Si* either.

做不到怎麼辦？繼續搞六道輪迴。六道輪迴裡頭決定免不了冤冤相報，冤冤相報是很可怕的事情。我們要不願意再繼續搞六道輪迴，那唯一的方法就是採用這個道理，這一部經論，真正相信有極樂世界，真正相信極樂世界有阿彌陀佛，不能有絲毫懷疑，我發願真正想到極樂世界去親近阿彌陀佛，這是發願，然後就一樁事情，老實念佛，就成功了。

What happen if we cannot practise it? We are then bound to transmigrate within the Six Realms, whereby we definitely cannot escape the retributions of past enmities. This is a very scary thing! If we are unwilling to continue to transmigrate within the Six Realms, then the only way is to adopt the principle of this sutra, whereby we truly believe in the existence of the Land of Ultimate Bliss. We also believe without the slightest doubt that Amitabha Buddha exists in that Land. I really want to go to the Land of Ultimate Bliss to be close to Amitabha Buddha. Then, I only have to chant Amitabha Buddha's name sincerely and I am bound to succeed.

這個我們想想能做得到。最大的困難就是這個世間世緣放不下，這是最大的麻煩。要到極樂世界去，這個世界上的東西一樣都帶不走，你心裡要有數，要統統放下。放下不是事上我都不要了，這個沒用處，心裡放下。

We think we can do this. The greatest difficulty is you cannot let go of the worldly affairs here. This is the biggest trouble! If you want to be reborn in the Land of Ultimate Bliss, you must know that there is nothing in this world you can take with you to your next life, so you must let go completely. Instead of letting go of matters (which is of no use), you must let go mentally.

事上有沒關係，心上沒有，這真放下了。事上放下，心裡還念念著，沒放下，必須放下心裡的念頭。最難放的親情，名聞利養、財色名利全都是假的，決定不能沾染。

It does not matter if you still have things to deal with, but you must have nothing in your mind. This is really letting go. If you have let go of matters but are still thinking of them, then you did not let go. You must let go of your thoughts. The most difficult to let go are familial affections, fame, profits, wealth and lust. These are all illusory, so you must never be defiled by them.

身體在，身體還健康，可以為大眾做一點好事情，盡量做，沒關係，做完之後等於沒做，不放在心上。我不是為名做，我也不是為利做，我不為任何，是為什麼？同體大悲。我們清清楚楚。

While we are still healthy, we can do something good for the public. It does not matter if we go to great lengths to perform good deeds but once we have finished doing them, we must not retain the matters in our mind (as if we never did it). We know very well that we did not do good deeds for the sake of fame, profits or anything. Why do we do good deeds then? We did

it out of compassion for sentient beings, knowing that they are one entity with us. We know clearly that fame and profits are illusory.

### **知道佛法得大喜樂 - 第 170 集**

#### **Learning and practising Buddhism has brought me great joy.**

我們清清楚楚。這就是要用科學幫助我們作觀，觀什麼？幫助我們看破，知道所有一切現象，包括我身體，我們居住這個地球，統統都是在高頻率振動之下產生的幻相，像彌勒菩薩所說的「一彈指三十二億百千念」。就在眼前，我們麻木不仁，看不到。什麼人能看到？佛說過，八地以上。

We know clearly that fame and profits are illusory. In this regard, we have to use science to help us contemplate. Why do we contemplate? It helps us to see through, knowing that everything, including our physical body and the planet Earth we are living on, are all illusions produced under high-frequency vibrations. As Maitreya Bodhisattva said, “There are 320 trillion thoughts in one finger-snap” --- it happens right before our eyes yet we are indifferent to it and cannot see it. Who can see these high-frequency vibrations? The Buddha told us that bodhisattvas above the eighth ground stage of bodhisattva practice can see them.

你好好的修，修到八地你看到了，不需要用科學儀器，你的六通達到跟佛一樣的。所以不是佛一個人看到，八地、九地、十地、等覺、妙覺，這五個位次上的人統統看到。這決定不是假的，釋迦不能騙人。

If you seriously cultivate, you will see these vibrations (without using scientific instruments) once you reach the eighth ground stage of bodhisattva practice, because you have then attained the same six spiritual power (supernatural abilities) as buddhas. That's why the Buddha is not the only one who can see the vibrations, but bodhisattvas who had attained the eighth, ninth and tenth ground, as well as virtual enlightenment and marvellous enlightenment (i.e., the five stages of bodhisattva practice) can see them too. This is definitely not false because Sakyamuni Buddha never lied to us.

將來往生到極樂世界。在這一生當中，確實，方東美先生沒有騙我，所以我每天對他鞠躬，他告訴我，「學佛是人生最高的享受」，我得到了。我什麼都沒有，我活得非常快樂、非常自在，沒有壓力，沒有物質上的壓力，也沒有精神上的壓力，這就是幸

福美滿的人生，不容易得到。如果不知道佛法，這一生也苦不堪言，知道佛法得大喜樂。

We will have this ability when we are reborn in the Land of Ultimate Bliss in the future. Mr. Fang Dong Mei (Professor) told me, “Learning and practising Buddhism is the greatest enjoyment in life.” Indeed, he did not lie to me because I have really obtained this enjoyment. That’s why I pay my utmost respect (by bowing) to him every day. I own nothing, yet I live a very happy and easy-going life without physical and emotional stress. It is not easy to have such a happy life. Had I not encountered and learned Buddhism, my life would have been miserable. Learning and practising Buddhism has brought me great joy.

### **原來放下就是無住 - 第 171 集**

#### **It turns out that letting go is non-abidance.**

我們這幾天跟同學們講的無住生心，以前，幾十年沒講清楚，現在明白了，無住、生心原來是一不是二。無住在哪裡？在生心裡頭。生心在哪裡？在無住裡頭。妙極了！原來生心就是無住，無住就是生心，搞了六十三年。

We have been explaining about developing correct mindfulness while the mind does not abide in anywhere these few days. We did not make it clear in the past decades, but we now understand that ‘a mind not abiding in anywhere’ and ‘developing correct mindfulness’ are originally one and not two. Where is the mind when it does not abide in anywhere? It is in developing correct mindfulness. Where is developing correct mindfulness? It is in the mind that does not abide in anywhere. This is awesome! It turns out that developing correct mindfulness is non-abidance and vice versa. We have been figuring this out for sixty-three years.

明瞭怎麼樣？明瞭就得受用；你搞不清楚，你得不到受用。這個受用自在，這個受用裡頭有智慧，於認識字不認識字沒關係，於學教不學教也沒關係。這是境界，什麼人的境界？法身菩薩的境界。於什麼有關係？於放下有關係，原來放下就是無住。遇到眾生有苦有難，一定起心無條件的去幫助這些苦難眾生，這叫生心。

What happen after we understood this? We gained benefit from it. If you do not understand, you will not gain the benefit of freedom and wisdom. In this regard, it does not matter if you are literate or illiterate, and whether you study the sutras or not. Whose state is this? It is the

state of Dharma-body Bodhisattvas. What has this to do with? It has to do with letting go; it turns out that letting go is non-abidance. When these bodhisattvas encounter sentient beings in hardships, they would certainly develop the mind (i.e., vow) to help these suffering beings unconditionally. This is called ‘developing correct mindfulness.’

生什麼心？眾生無邊誓願度，生這個心。雖生這個心，不受境緣的染污，不受境緣的影響，這叫無住。你受到外境的影響，你有住，有住就是有起心動念、有分別執著，這凡夫，這是六道凡夫。見色，聞聲，六根緣到六塵，不起心不動念、不分別不執著，這叫無住。

What mind would they develop? They would develop the mind to save the boundless sentient beings. Even though they have developed this mind, they are neither defiled nor affected by the external environment. This is called ‘non-abidance.’ If you are influenced by the external environment, it means that your mind has abided in somewhere (i.e., you have wandering thoughts, discrimination and attachments) and you are an ordinary being of the Six Realms. If you do not give rise to thoughts, discrimination and attachments when your six-sense organs (e.g., eyes and ears) are in contact with the external six objects of the senses (e.g., form and sound), this is called ‘non-abidance.’

從無住心生出大慈悲、大智慧，幫助一切苦難眾生，幫他破迷開悟，幫他離苦得樂，這叫生心。這就是賢首國師《還源觀》上四德的第一德隨緣妙用，威儀有則、柔和質直、代眾生苦全在其中。

From the mind that does not abide in anywhere, you develop great compassion, mercy and wisdom to help all suffering beings end sufferings and attain happiness by ceasing delusion and achieving enlightenment. This is called ‘developing correct mindfulness.’ This is the first of the four virtues mentioned by National Master Xian Shou in *the Avatamsaka Sutra: Contemplation on the Cessation of Illusive Thoughts*. The four virtues, namely, skilfully according with conditions, upholding precepts and setting a good example for others, maintaining a dignified manner and gentle deportment as well as enduring sufferings for sentient beings, are all embodied in it.

**無量壽經最重要的意思是什麼 - 第 172 集**  
**What is the most important meaning of *the Infinite Life Sutra*?**



「曇鸞師云：以佛名號為經體」。他說得太好了！淨宗之妙就妙在這一念阿彌陀佛，真信、真願沒有一個不往生。這一句名號能消罪業，能化解災難，能幫助你平平穩穩的往生極樂世界。法門簡單、重要，但是很難相信，我也是學了六十多年才相信。

“Great Master Tan Luan said, ‘Amitabha Buddha’s name is the essence of this sutra’” --- the Great Master put it so aptly! The marvellousness of Pure Land Buddhism lies in this Amitabha Buddha’s name because by chanting Amitabha Buddha’s name with true belief and true vow, no one would fail to be reborn in the Pure Land. This Amitabha Buddha’s name can eliminate your karmic misdeeds and resolve disasters. It can also help you attain rebirth in the Pure Land smoothly and steadily. This method is easy and important, but it is very difficult for one to believe in it. I had also learned this method for over sixty years before I believed in it.

死心塌地念這一句佛號，一天到晚不要間斷，口裡不念，心裡頭要念。不礙工作，無論幹什麼事情，心裡有這一句名號。要用思考，就得要放下名號，工作做完了，佛號就提起來。念純熟之後，睡覺作夢都是念佛。

You must chant this Amitabha Buddha’s name unceasingly all day long. Even if you do not recite it orally, you must also recite it mentally. Chanting Amitabha Buddha’s name does not hinder your work because you can be mindful of this name no matter what you are doing. If your work requires thinking, you must temporarily let go of Amitabha Buddha’s name, but once your work is done, you should resume your chanting. After your recitation is well-accomplished, you would find yourself chanting Amitabha Buddha’s name in your sleep and dreams.

到這個境界的時候你就有把握往生，功夫純熟了，睡眠時候也不會忘記。下面善導大師說，「念佛三昧為宗，一心回願往生淨土為體」，體就是宗趣的趣。日本觀徹法師的《合贊》，這裡頭說，「此經念佛為宗，往生為體」，體就是趣。

When you have reached this state, you will have confidence in attaining rebirth in the Pure Land. In the following phrase, Great Master Shan Dao said, “The principle of this sutra is Buddha Mindfulness Samadhi, while its direction is single-mindedly vowing to be reborn in the Pure Land.” It is stated in *the Combined Praises of the Infinite Life Sutra* by the Japanese Great Master Guan Ce, “Chanting Amitabha Buddha’s name is the principle of this sutra, while rebirth in the Pure Land is its direction.”

下面是黃念老給我們做的總結，這部經之所尊「專在念佛」，全經最重要的意思，勸我們念佛求生極樂世界，「故以念佛為之宗」，念佛是這個法門裡頭最主要的、最重要的、最尊崇的修行方法。「宗之所趣唯在往生」，沒有別的，就是求生極樂世界，「故以往生為經體」，這個體是趣，就是歸趣，最後我們歸趣是西方極樂世界。

The following phrase is the conclusion made by Upasaka Huang for us, “This sutra is respected because of its specialization in Buddha-name chanting.” The most important meaning of the entire sutra is urging us to chant Amitabha Buddha’s name and seek rebirth in the Land of Ultimate Bliss. “Hence, chanting Amitabha Buddha’s name is the principle of this sutra” --- Buddha-name chanting is the main, most important and most respected cultivation method in Pure Land Buddhism. “Rebirth in the Pure Land is the only goal and direction of this sutra.” Our ultimate destination is none other than the Land of Ultimate Bliss.

### **什麼是離究竟苦得究竟樂 - 第 173 集**

#### **What is ending extreme sufferings and attaining perfect happiness?**

「第十九願是發菩提心，第十八願是一向專念。故知發菩提心、一向專念是彌陀本願之心髓，全部大經之宗要，往生必修之正因，方便度生之慈航。本經所崇，全在於此。修行要徑，唯斯捷要，故為本經之宗也。」我們再看念老的原文。

“The nineteenth vow is developing the bodhi mind (i.e., bodhi resolve) while the eighteenth vow is single-mindedly concentrating on chanting Amitabha Buddha’s name. Hence, developing the bodhi mind and single-mindedly concentrating on chanting Amitabha Buddha’s name are the crux of Amitabha Buddha’s original vows, and the essentials of all great sutras. They are the proper causes required for rebirth in the Pure Land, and the saviour boat to expediently rescue sentient beings. All these make this sutra honourable. The essential shortcut of cultivation is none other than this method. That’s why they are the principles of this sutra.” Let’s look at Upasaka Huang’s original texts.

「又彌陀第十九願曰：聞我名號，發菩提心，修諸功德，奉行六波羅蜜，堅固不退。復以善根回向，願生我國。一心念我，晝夜不斷。臨壽終時，我與諸菩薩眾迎現其前，經須臾間，即生我刹，作阿惟越致菩薩。」



“And the nineteenth vow of Amitabha Buddha states, ‘(All beings in the ten directions) upon hearing my name will bring forth the bodhi mind and cultivate all kinds of virtuous deeds as well as practising the Six Paramitas of bodhisattvas. With firm and unswerving belief, they will dedicate the virtuous roots from their practice and vow to be reborn in my land. They will single-mindedly recite my name unceasingly day and night. In their final moment of life, I together with an assembly of bodhisattvas will appear before them to receive them to my land. They will be reborn in my land in an instant and become *avaivartika* bodhisattvas (i.e., non-retrogression bodhisattvas).’”

這第十九願，發菩提心。第十八願，一向專念。願文是阿彌陀佛慈悲到極處，他是為十法界一切諸佛刹土裡面六道迷惑的眾生，真正想幫助這些人離究竟苦，究竟苦是輪迴，脫離六道輪迴才叫離究竟苦，真離苦，往生到極樂世界是得究竟樂。這個幫助眾生才幫助得徹底，不是頭痛醫頭，腳痛醫腳，是幫助我們從根本上解決。這個恩德多大！

These are the nineteenth vow (i.e., developing the bodhi mind) and the eighteenth vow (i.e., single-mindedly concentrating on chanting Amitabha Buddha’s name). From these vows, we can see that Amitabha Buddha is extremely compassionate as he really wants to help all the deluded sentient beings of the Six Realms (in all the Buddha Lands of the Ten Dharma Realms) end extreme sufferings (by liberating them from transmigration) and attain perfect happiness (by enabling them to be reborn in his Pure Land). His help is thorough because he helps us resolve our problems from the root (instead of treating the head when we have a headache, and treating the feet when we have a foot pain). How great is this kindness!

### **願生極樂的人佛一定接引 - 第 174 集**

**Amitabha Buddha will surely come to receive those who vow to be reborn in the Land of Ultimate Bliss.**

復以善根迴向，願生我國。佛告訴我們，以自己一生修學的功德，什麼都不求，只求往生西方極樂世界，親近阿彌陀佛，這叫迴向。我不求名聞利養，我不求七情五欲的享受，也不想升官發財，只想往生極樂世界，於是這是真正善人，為什麼？

“They will dedicate the virtuous roots from their practice and vow to be reborn in my land” -- for the merits that we cultivate all our life, the Buddha advised us not to seek anything, but

only seek to be reborn in the Land of Ultimate Bliss to be close to Amitabha Buddha. This is called ‘merits dedication.’ One who does not pursue fame and profits, as well as the enjoyments of the Seven Emotions and Five Desires, and also does not want to seek promotion, fortune and good luck, but only wants to be reborn in the Land of Ultimate Bliss is really a virtuous person. Why is that so?

他於人無爭，於世無求。世間人所要求的我都不需要，我所求的世間人也不要，跟世間人沒有衝突，自然就和睦相處。他們要競爭，我放下，不跟他競爭，這個社會就和諧了，天下就和睦了。念佛人接受佛的教誨，所有一切大乘經教到最後統統指歸淨土，《華嚴經》到末後，普賢菩薩十大願王導歸極樂。

Because he would neither get into a dispute with others nor would he pursue worldly fame and profits. I do not want what worldly people pursue, and they also do not want what I pursue. Since I have no conflicts with them, we can naturally get along harmoniously. If everyone could stop competing with each other, then this society and the world would be harmonious. Pure Land practitioners accept the Buddha’s teachings. All the teachings in the Mahayana sutras ultimately revert to the Pure Land. For example, towards the end of *the Avatamsaka Sutra*, it is stated that the Ten Great Vows of Samantabhadra Bodhisattva are reverted to the Land of Ultimate Bliss.

所以一心念我，晝夜不斷，臨壽終時佛與菩薩來接引你。一定來接引你的，他要不來接引，極樂世界在哪裡找不到，一定會來接引你。在接引之前，你在夢中、在定中肯定見到佛，佛告訴你什麼時候來接你，他知道。所以，往生的人預知時至，很多往生人在三個月之前就知道，曉得是哪一天；在六、七天，六、七天之前知道的人也很多。It is thus stated that if you single-mindedly chant Amitabha Buddha’s name unceasingly day and night, Amitabha Buddha together with an assembly of bodhisattvas, will come to receive you to his Pure Land in your final moment of life. Amitabha Buddha will surely come to receive you. Otherwise, you cannot find the Land of Ultimate Bliss. Prior to this, you will surely see Amitabha Buddha in your dreams or in meditative concentration, telling you when he would come to receive you. That’s why many people who were reborn in the Pure Land had foreknown the day of their rebirth three months ahead. Many of them also foreknew the day of their rebirth six to seven days back.

## 信願持名就是發菩提心一向專念 - 第 175 集

### **Practising Buddha Mindfulness with belief and vow is ‘developing the bodhi mind and single-mindedly concentrating on chanting Amitabha Buddha’s name.’**

「第十八願曰：聞我名號，至心信樂。所有善根，心心回向，願生我國。乃至十念，若不生者，不取正覺。唯除五逆，誹謗正法。」前面第十九願著重在菩提心，修諸功德，奉行六波羅蜜。

“The eighteenth vow states, ‘(All sentient beings of the ten directions) upon hearing my name will bring forth their utmost sincere belief and joy. They will wholeheartedly dedicate all the virtuous roots from their practice and vow to be reborn in my land. If they are not reborn in my land after reciting my name one to ten times (in their final moment of life), I will not attain True Enlightenment. Excluded are those who had committed the Five Grave Offences<sup>29</sup> and slandered the True Dharma<sup>30</sup>.’” The nineteenth vow aforementioned focuses on developing the bodhi mind, cultivating all kinds of merits and practising the Six Paramitas.

第十八願著重在聞我名號，至心信樂，乃至十念，若不生者，不取正覺，十念必生，這是第十八願的宗趣。我們一願一願的來講，古大德，四十八願哪一願是第一？幾乎大家都公認第十八願是四十八願裡頭的第一願，最重要的一願，告訴我們十念必生。

The eighteenth vow focuses on ‘developing utmost sincere belief and joy upon hearing my name’ and ‘if they are not reborn in my land after reciting my name one to ten times, I will not attain True Enlightenment.’ The tenet of the eighteenth vow is ‘definite rebirth in the Pure Land by reciting Amitabha Buddha’s name one to ten times.’ Let’s go through the vows one by one. According to the ancient great masters, which vow is foremost among the Forty-eight Vows? Almost everyone accepted that the eighteenth vow is the foremost and most important vow as it assures us of a rebirth in the Pure Land by reciting Amitabha Buddha’s name one to ten times in our final moment of life.

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<sup>29</sup> Skt., pañcānantarya, killing one’s father, harming one’s mother, killing an arhat, making the buddhas bleed, and disharmonizing the concord of the Sangha.

<sup>30</sup> True Dharma refers to the teachings of saints and sages that conform with the reality of life and the universe as well as the true nature.

但是我們也不能夠疏忽了第十九願，為什麼？十九願是發菩提心。「三輩往生，往生正因」裡面是八個字，「發菩提心，一向專念」，這個是古來許多祖師大德都認為這八個字是本經的宗要，最重要的指導原則。

Nevertheless, we cannot neglect the nineteenth vow too. Why is that so? Because the nineteenth vow emphasizes developing the bodhi mind. It is stated in the chapters i.e., *the Three Grades of Rebirth (in the Pure Land)* and *the Proper Causes for Rebirth (in the Pure Land)* that one must develop the bodhi mind and single-mindedly concentrate on chanting Amitabha Buddha's name. Many eminent patriarchs and great masters in the past thought that these are the most important guiding principles of this sutra.

蕩益大師在《要解》裡面說了四個字，把八個字變成四個字，大道至要至簡，一點都不複雜，簡單明瞭，大師說「信願持名」，真信切願就是大菩提心，持名，執持名號，就是一向專念。《要解》裡頭這四個字讓印光大師佩服得五體投地，說得太好了，這麼簡單，每個人都能懂，都聽得懂，每個人都做得到。你不肯做就沒法子了，你要肯做，沒有一個人做不到。

In the *Commentary of the Amitabha Sutra*, Great Master Ou Yi had simplified them as practising Buddha Mindfulness with belief and vow, which is not at all complicated; it is simple and clear. True belief and earnest vow are the 'great bodhi mind', while practising Buddha Mindfulness is 'single-mindedly concentrating on chanting Amitabha Buddha's name'. Great Master Yin Guang expressed profound admiration for this simplified sentence in the commentary. It is so well said and so simple that everyone can understand and practise it. Nothing can be done if you are unwilling to practise. If you are willing to practise, no one will not be able to practise it.

### **極樂世界殊勝到我們不敢相信 - 第 176 集**

**The Land of Ultimate Bliss is so wonderful that we cannot believe it.**

蕩益大師說得非常好，他老人家給我們表法，同居土下下品往生就很滿意了，這句話說得好。他是不是下下品往生？對於極樂世界的品位也不爭了，真的「法尚應捨，何況非法」。極樂世界的品位都不爭了，還會跟這個世間人爭名利嗎？

Great Master Ou Yi said it very well. He had set an example for us, telling us that he would be very satisfied as long as he could be reborn in the lower level of the basic grade in the Land

where Sages and Ordinary beings Dwell Together. Was he really reborn in the lower level of the basic grade? Well, it implies that he did not fight for the grade of rebirth in the Land of Ultimate Bliss. Indeed, as *the Diamond Sutra* states, “Even the Dharma should be cast aside, let alone the non-Dharma!” Would he still compete for fame and profits with the people of this world if he did not compete for the grade of rebirth in the Land of Ultimate Bliss?

決定不可能。只一味老老實實，往生到極樂世界，四十八願是保證。讀了四十八願就知道果報無比的殊勝，太殊勝了，殊勝到我們不敢相信。但是我們要知道，釋迦、彌陀決定沒有一句妄語，全是實實在在，我們能信得過，這就是有福報。

Definitely impossible! We just have to practise Buddha Mindfulness honestly and we will be reborn in the Land of Ultimate Bliss. The Forty-eight Vows are our assurance. After reading the Forty-eight Vows, we know the rewards of the Land of Ultimate Bliss are incomparably wonderful. They are so wonderful that we cannot believe them, but we must know that Sakyamuni Buddha and Amitabha Buddha never told a single lie. All their words are true. Being able to believe what they said means we have good fortune.

### **覺從哪裡來的 - 第 177 集**

#### **Where does enlightenment come from?**

一即一切，一切即一，大乘是圓融的，妙不可言。這一法成就了，一切法全得到了，學一，一門，得到的，八萬四千法門、無量法門全得到了。怎麼得到的？見性得到的。怎麼見性的？

The sutra states, “One is all; all is one.” The Mahayana teachings are perfect and encompassing; their marvellousness is beyond words. Once this Dharma is accomplished, all Dharmas will be obtained. In other words, by learning one Dharma method, all the 84,000 Dharma methods will be obtained. How do you obtain them? You will obtain them when you have seen into your mind and true nature. How do you see into your true nature?

得定。你得清淨心、得平等心，我們這個經題上，清淨平等是定，清淨是小乘定，平等是大乘定，用這一句名號就可以得到，真正不可思議。

You will see into your true nature when you attain purity and impartiality of mind, which is meditative concentration. As the title of this sutra states: purity, impartiality and enlightenment.

Purity of mind is the lesser-vehicle meditative concentration, while an impartial mind is the great-vehicle meditative concentration. You can attain them by chanting this Amitabha Buddha's name; it is really inconceivable!

十八願，至心信樂，這一句非常重要，至心，它沒有說誠心，沒有說真心，真誠到極處叫至心；換句話說，不但分別執著沒有了，對世出世間一切法不分別、不執著，連起心動念也沒有了。分別執著沒有了，清淨心現前；起心動念沒有了，平等心現前。

The eighteenth vow states, "Developing utmost sincere belief and joy" --- this phrase is crucially important. Note that neither sincere mind nor true mind was used here. An extreme sincerity is called 'utmost sincerity.' In other words, not only will you not discriminate and become attached to everything in the world and beyond, you will not give rise to thoughts too. Purity of mind appears when you have no discrimination and attachments, while impartiality of mind appears when you have no thoughts.

至心，真誠到極處，這什麼境界？大徹大悟，明心見性，就是經題後頭這個字，「覺」。他用念佛法門成就清淨平等覺，覺是大徹大悟，明心見性，這叫覺，覺就是菩提。覺從哪裡來的？覺從清淨平等來的，從定來的。平等是自性本定。

What is the state of utmost sincerity? It is the state of Supreme Enlightenment (i.e., seeing into the mind and true nature), which is this last word in the sutra title i.e., enlightenment. They use the Buddha-name chanting method to accomplish purity, impartiality and enlightenment (i.e., Supreme Enlightenment). Where does enlightenment come from? It comes from purity and impartiality (i.e., meditative concentration). Impartiality is the original samadhi of the true nature.

### **覺明妙行菩薩的念佛祕訣是什麼 - 第 178 集**

#### **What is Jueming Miaoxing Bodhisattva's secret of chanting Amitabha Buddha's name?**

第十九願裡頭，發菩提心，有「一心念我，晝夜不斷」，有這兩句經文。念佛著重在一心，這一心就是真誠心，這一心就是清淨心，這一心就是恭敬心，具足真誠恭敬，印光大師講的誠敬。晝夜不斷，這相續心。

There are these two phrases in the nineteenth vow, namely, developing the bodhi mind and "single-mindedly recite my name unceasingly day and night." In practising Buddha



Mindfulness, the focus is on single-mindedness, which is the sincere, pure and respectful mind. It is replete with the sincerity and respectfulness mentioned by Great Master Yin Guang. ‘Unceasingly day and night’ is continuous mindfulness.

覺明妙行菩薩告訴我們，念佛的祕訣，不懷疑、不夾雜、不間斷，一心就是不懷疑、不夾雜，晝夜不斷是相續不斷，念佛的條件統統具足。「臨壽終時，我」，這個我是阿彌陀佛自稱，阿彌陀佛與諸菩薩眾，現前來迎接。

Jueming Miaoxing Bodhisattva told us that the secret of chanting Amitabha Buddha’s name is having no doubts, no distractions and no interruptions. ‘Single-mindedness’ is without doubts and distractions, while ‘unceasingly day and night’ is successiveness, thereby implying that the conditions for practising Buddha Mindfulness are all fulfilled. “In their final moment of life, I...” – ‘I’ refers to Amitabha Buddha himself; Amitabha Buddha together with an assembly of bodhisattvas will appear before them to receive them to the Pure Land.

極樂世界沒有空間，沒有空間就是沒有距離，沒有時間，所以「經須臾間，即生我剎」，太快了。阿彌陀佛來接你一定是佛光先照你，蒙佛光注照，自己修學的功夫就提升一倍。所以《彌陀經》上講一心不亂，真正梵文原本沒有這一句，而是一心繫念，不是一心不亂。

Since space does not exist in the Land of Ultimate Bliss, one will not be confined by distance and time. It is thus stated, “They will be reborn in my land in an instant” --- it happens too fast. When Amitabha Buddha comes to receive you, his light will surely shine on you first. Owing to receiving Amitabha Buddha’s light, your own effort of practice will be doubled. That’s why *the Amitabha Sutra* says ‘One Mind Undisturbed’, while the original Sanskrit version says ‘one-pointed mindfulness’ and not One Mind Undisturbed.

一心不亂是鳩摩羅什大師他用的，他把原來的意思改了，有沒有改錯？沒改錯。什麼原因？一心繫念你得到了，蒙佛光一照它就提升了，提升到一心不亂。

One Mind Undisturbed was used by Great Master Kumarajiva who had changed the original meaning. Did he make a mistake in changing the meaning? No, he didn’t. What is the reason? Because once Amitabha Buddha’s light shines on you, your own acquired effort of one-pointed mindfulness will be elevated to One Mind Undisturbed.

我們平常講功夫成片，是最淺的一心不亂，有這個條件就決定得生。我們自己修到這個功夫，臨終佛光一照，就把它提升到事一心不亂，升等了。

The Constant Mindfulness of Amitabha Buddha that we often mentioned is the shallowest level of One Mind Undisturbed. When this condition is met, we are bound to be reborn in the Pure Land. When we have achieved this effort of practice, it will be elevated to One Mind Undisturbed at the phenomenal level as soon as Amitabha Buddha's light shines on us in our final moment of life.

### **誰說淨宗不是般若 - 第 179 集** **Who says Pure Land Buddhism is not prajñā?**

一心不亂要分上中下三品，下品功夫成片每個人都可以做到。事一心不亂難，為什麼？要斷見思煩惱，事一心不亂等於阿羅漢。理一心不亂等於法身菩薩，太高了。

One Mind Undisturbed is divided into three grades, namely, upper, middle and lower. The lower grade which is Constant Mindfulness of Amitabha Buddha can be achieved by everyone. One Mind Undisturbed at the phenomenal level is difficult to be achieved. Why is that so? Because one has to sever the afflictions of view and thought to achieve it. This level is equal to an arhat's state, while One Mind Undisturbed at the noumenal level is equal to the state of Dharma-body Bodhisattvas which is too high.

這經上有，十九願最後，「作阿惟越致菩薩」，阿惟越致菩薩是法身菩薩，是理一心不亂。換句話說，我們念佛人是功夫成片往生，生到極樂世界就是事一心不亂，在那邊聽經修行，很快就證得理一心不亂，速度太快了，一生決定證得究竟圓滿。我們千萬不要疏忽，千萬不要把這次機會錯過。

It is stated at the end of the nineteenth vow, "They will become *avaivartika* bodhisattvas." *Avaivartika* bodhisattvas are Dharma-body Bodhisattvas who had achieved One Mind Undisturbed at the noumenal level. In other words, we Pure Land practitioners who are reborn in the Pure Land through Constant Mindfulness of Amitabha Buddha will achieve One Mind Undisturbed at the phenomenal level in that Land. Through cultivation and listening to the Dharma lectures there, we will achieve One Mind Undisturbed at the noumenal level in no time. The speed of advancement is too fast. We will surely achieve definitive perfection within one lifetime, so we must never miss this once-in-a-lifetime opportunity.



前面我們學過《金剛經》上的精華，「無住生心」，都在這一句佛號當中，誰說淨宗不是般若？淨宗把禪教、顯密全融攝在其中，就一句佛號。一句佛號是禪、是密、是般若、是方等、是法相、是三聚淨戒，樣樣都不缺，世出世間一切法都在這一句名號當中，念這句名號統統念到。

We have learned the essence of *the Diamond Sutra* before. ‘Developing correct mindfulness while the mind does not abide in anywhere’ is in this Amitabha Buddha’s name. Who says Pure Land Buddhism is not prajñā? In fact, Zen Buddhism as well as exoteric and esoteric Buddhism are all included in Pure Land Buddhism (i.e., in one single phrase of Amitabha Buddha’s name). So, this Amitabha Buddha’s name is Zen and esoteric Buddhism. It is also prajñā, *Vaipulya* (i.e., Elementary Mahayana), *Faxiang* and the three categories of pure precepts. Everything in this world and beyond is in Amitabha Buddha’s name, so reciting this name is reciting all.

### **無上菩提心是什麼心 - 第 180 集** **What is the supreme bodhi mind?**

無上菩提心是什麼心？「即是願作佛心」，這就是無上菩提心。「願作佛心，即是度眾生心」。每一個往生到極樂世界的人都朝著這個目標、這個方向勇猛精進，所以在極樂世界修行，這樁事情很快就成就。

What is the supreme bodhi mind? “It is the mind that aspires to become a buddha.” “The mind that aspires to become a buddha is the mind that vows to help sentient beings attain liberation” --- everyone who is reborn in the Land of Ultimate Bliss is making intrepid and focused progress towards this goal and direction. That’s why people who are cultivating in the Land of Ultimate Bliss can accomplish this matter very quickly.

阿彌陀佛以究竟圓滿的智慧福報加持每一個往生到極樂世界的人，讓這些人在極樂世界所表現的智慧神通力，幾乎跟阿彌陀佛相等。阿彌陀佛太偉大了，十方諸佛對他的讚歎，稱他為「光中極尊，佛中之王」。這不是假的，這不是一般的讚歎。我們往生到極樂世界，將來成佛成什麼樣的佛？學生成就肯定是依老師，我們成佛就是成跟阿彌陀佛一樣的佛。

With his definitively perfect wisdom and fortune, Amitabha Buddha will support everyone who is reborn in the Land of Ultimate Bliss, thus enabling them to display almost the same wisdom and power of supernatural abilities as him. Amitabha Buddha is too great. All buddhas of the ten directions praised and called him thus, “Amitabha Buddha’s radiance is the most respected radiance of all buddhas, and he is the king among all buddhas.” This is not false and is not an ordinary praise. What kind of buddha will we become in the future when we are reborn in the Land of Ultimate Bliss? Since a student’s achievement must depend on the teacher, we will become a buddha like Amitabha Buddha.

**心想也不是真的 - 第 181 集**  
**Thoughts are not real either.**

我們成佛就是成跟阿彌陀佛一樣的佛。我們居的教化眾生的處所，也就是極樂世界，我們是個獨立的極樂世界，還是一個共同的極樂世界？這個問題實際上在極樂世界的人不存在。為什麼？他們沒有起心動念，怎麼還有一、多？這些問題是我們現前眾生的妄想。妄想也得有答案，沒有答案我們不服，答案要跟事實有相應。

When we become buddhas, we will become one like Amitabha Buddha. The place where we live to edify sentient beings is the Land of Ultimate Bliss. Is this place an independent or common Land of Ultimate Bliss? This question actually does not exist in the people of the Land of Ultimate Bliss. Why is that so? Because they do not give rise to thoughts, so how could they still have ‘one’ and ‘more’? These questions are the wandering thoughts of our present sentient beings, but there must be an answer to these wandering thoughts or else we would not be convinced. The answer must correspond to the reality.

大乘教裡頭佛常說，「一切法從心想生」，一切法是假的，心想也不是真的，所以自性裡頭沒有心想。在十法界的人有這些妄念，在諸佛實報土裡頭沒有，報土裡頭人沒有起心動念，他怎麼會有這個問題？所以他沒有問題，他起心動念全是智慧。

The Buddha often said this in the Mahayana teachings, “All phenomena arise from the mind.” While all phenomena are illusory, thoughts are not real either. Hence, thoughts do not exist in the true nature. People in the Ten Dharma Realms have these wandering thoughts, but not people in the buddhas’ Adorned Land of Real Reward. Since they do not give rise to thoughts, how could they have this question? They have no questions because all their thoughts are wisdom.

實際上他根本就沒有起心動念，眾生感，他有應，應並沒有起心動念。像我們敲鐘，我們敲一下它就響，敲得重，聲音大，時間長；敲得輕，它聲音小，時間短，它沒有起心動念。法身如來亦如是，光普照一切眾生，沒有一個眾生不在他光中，我們不知道，他全知道。

In fact, they do not have any thoughts at all. When sentient beings have seeking, they will respond without giving rise to thoughts. Just like us hitting the bell; the bell will make a sound when we hit it. If we hit it hard, it will make a loud sound for a long time. If we hit it lightly, it will make a faint sound for a short time. The bell has no thoughts, so are the Dharma body Tathagatas. Their radiance shines on all sentient beings, so not a single being is not in their light. We are unaware of it, but they know it all.

我們認為起一個微細的念頭，甚至於自己都不知道，佛與法身菩薩全知道，這個事實真相我們要知道。知道之後你就會想到，一切時、一切處，不要說言語造作，起心動念佛全知道，極樂世界的菩薩是阿惟越致菩薩，全知道，沒有一個不知道，我們能瞞得了誰？瞞自己，瞞不過別人。

We thought that when we give rise to a subtle thought, no one will know it (not even ourselves are aware of it), but buddhas and Dharma-body Bodhisattvas know it all. We have to know this truth. After you know this, you will think that not only buddhas, but the *avaivartika* bodhisattvas in the Land of Ultimate Bliss know your speech, deeds and thoughts at all times and in all places. None of them does not know it. Who can we hide it from? We can hide it from ourselves, but not from others.

### **無住生心如何運用到念佛法門 - 第 182 集**

#### **How to apply 'developing correct mindfulness while the mind does not abide in anywhere' in the Buddha-name chanting method?**

整個宇宙萬事萬物，用現在的話說有機體，它是活的，它不是死的。所以美國的修·藍博士，前年到我們這個攝影棚來，告訴我們，我們在此地一舉一動、一言一笑，包括你起心動念，他說桌子知道，椅子知道，牆壁知道，天花板知道，地板也知道，沒有一樣不知道，你能瞞得了誰？

In today's terms, all phenomena in the entire universe are organisms; they are living and not dead. That's why Dr. Ihaleakala Hew Len from the US who came to our studio the year before last, told us that the tables, chairs, walls, ceiling and floor know our every movement, speech and thought here. Who can you hide them from?

諸佛菩薩對於這些事相完全通達明瞭，所以他的心清淨，他的心平等，沒有起心動念、沒有分別執著，大公無私，對待遍法界虛空界，平等的對待，一片真誠慈悲，用這一片真誠慈悲來幫助遍法界虛空界苦難眾生。我們怎麼樣學法？抓住《金剛經》的綱領，「無住生心」。

All buddhas and bodhisattvas are fully aware of this matter, so their minds are pure and impartial without giving rise to thoughts, discrimination and attachments. They treat all beings throughout the empty space of the Dharma realms selflessly and impartially by helping the suffering ones with their sincerity, compassion and mercifulness. How do we learn? We should grasp the principle of cultivation *in the Diamond Sutra* i.e., developing correct mindfulness while the mind does not abide in anywhere.

生什麼心？生念阿彌陀佛的心。不生別的心，只生信願持名，就生這個心。心裡除了這個念頭之外，什麼念頭都沒有，就叫「應無所住」，就叫無住。我們的目的就是到極樂世界，就是親近阿彌陀佛，妙極了這個法門。所以一定要發無上菩提心，無上菩提心就是真信真願。

What kind of mind should we develop? We should not develop other minds, but only develop the mind that recites Amitabha Buddha's name with belief and vow. Having no other thoughts apart from this thought is called 'the mind not abiding in anywhere.' Our goal is to be reborn in the Land of Ultimate Bliss to be close to Amitabha Buddha. This Dharma method is awesome! That's why we must bring forth the supreme bodhi mind, which is true belief and true vow.

**喜愛的人如何永遠在一起 - 第 183 集**  
**How can we be together with our loved ones forever?**

你們在這一生當中有家親眷屬，喜愛的人，希望永遠在一起，有一個好辦法，同生極樂國就永遠在一起。不生到極樂世界去，一個輪迴就拆散了，再一次遇到了也不認識。只有到極樂世界，一到西方極樂世界，得的是法性身，確實是無量壽。

All of you have family members and relatives in this life and wish to be together with your loved ones forever. There is a good way to realize your wish, and that is to be reborn in the Land of Ultimate Bliss together. Otherwise, you will have to part with them once you reincarnate and will not know each other when you meet them again. Only by being reborn in the Land of Ultimate Bliss can you obtain the Dharma-nature body and infinite lifespan.

十法界裡面的壽命都是無常的，壽命有長短，人間壽命短，天上壽命長，長它有盡，它不是永恆的。忉利天是我們最熟悉的，忉利天主，中國人叫玉皇大帝，那個地方跟我們有時差，忉利天的一天是我們人間一百年，他的壽命是一千歲，一年也是三百六十五天，一千歲，一天我們人間一百年，壽命很長。

The lifespans in the Ten Dharma Realms are impermanent and vary, with human beings having short lifespans while the heavenly beings having long but not infinite lifespans. The king of the Thirty-three Heavens (i.e., Trayastrimsas Heaven) which we are most familiar with is called 'Jade Emperor' by the Chinese. There is a time difference between this heaven and our place. One day in this heaven is equal to 100 years in the human realm, and their lifespan is a thousand years (they also have 365 days in one year), so their lifespan is very long.

中國號稱五千年的文明古國，在忉利天五十天，不到兩個月，五千年文明古國，在忉利天五十天，一天一百年。他的壽命一千歲，真是長命，真叫無量壽。但是他有到的時候。愈往上面去壽命愈長。真正長壽，真正無量壽，是極樂世界，極樂世界是真無量壽；二十八層天是有量的無量壽，我們看到他壽命很長，總有到頭的一天。

China is known as an ancient civilization of 5000 years, but it is only 50 days (i.e., less than two months) in the Thirty-three Heavens. With their really long lifespan of a thousand years, they are really called 'infinite life.' However, their life will eventually come to an end. The higher the heavens are, the longer their lifespans will be. The residents of the Land of Ultimate Bliss really have a long and infinite life. The infinite lifespans in the twenty-eight heavens on the contrary are measurable. We see them having a very long life, but their life will come to an end one day.

**我們的心要與無上菩提相應 - 第 184 集**  
**Our mind must correspond to the supreme bodhi.**

「凡欲發心會無上菩提者」，這個會，是我們的心要與無上菩提相應，宗門常說「會麼」。這裡兩個意思，「先須離三種與菩提門相違法」，然後「須知三種順菩提門法」，這個說得很好。

It is stated in the *Treatise of Rebirth in the Pure Land*, “Anyone who wants to make a vow must know the supreme bodhi” --- this ‘know’ means our mind must correspond to the supreme bodhi. As the great Zen masters often said, “Do you know?” There are two meanings here: “One must first stay away from the three kinds of teaching which are against the approach to enlightenment. Then, one must know the three kinds of teaching which correspond to the approach to enlightenment.” These are very well said.

前面第一個，「依智慧門，不求自樂，遠離我心貪著自身故」。註解裡頭說「何等為三」，哪三種？第一種，「依智慧門，不求自樂」，極樂世界很誘惑人，要想去享受，這個心不相應，去不了。

First, “one must rely on the teachings of wisdom whereby one does not seek self-enjoyment and stays away from greedy attachment to self.” The annotation states, “What are the three kinds of teaching?” The first kind is relying on the teachings of wisdom whereby one does not seek self-enjoyment. If you think that the Land of Ultimate Bliss is very tempting and want to be reborn there to enjoy, then you will not succeed in attaining rebirth there because such a mind does not correspond to enlightenment.

所以一定要「遠離我心貪著自身」，要把這個放下。我要學跟阿彌陀佛一樣，阿彌陀佛發的大心是要普度遍法界虛空界十方一切如來剎土裡面的十法界眾生。這個心量多大，不是度一個地球，不是度一個太陽系，也不是度一個銀河系。銀河系在大乘佛教裡面才只是一個單位世界，三千大千世界有十億個銀河系，這是我們不能不知道的。

That’s why you must stay away from (i.e., let go of) greedy attachment to self. I want to learn to be like Amitabha Buddha whose great vow is to universally help sentient beings of the Ten Dharma Realms in all the Buddha Lands throughout the empty space of the Dharma realms. How broad is this mind because he does not only help the sentient beings of one planet Earth

or one solar system or one galaxy. In Mahayana Buddhism, one galaxy is only one world unit, and one Buddha-world (i.e., a great chiliocosm) has one billion galaxies. We must know this.

### **心量太小念佛怎麼能往生 - 第 185 集**

**How can one who chants Amitabha Buddha's name be reborn in the Pure Land if he is too narrow-minded?**

我們在《華嚴經》「華藏世界品」、「世界成就品」裡面看到，經上告訴我們，每一尊佛因地發願不一樣，所以成佛之後他的教區大小不相同，至少是一個三千大千世界，有兩個三千大千世界，有四、五個大千世界的，不相同。釋迦牟尼佛這個娑婆世界是個標準的三千大千世界。

In *the Avatamsaka Sutra*, it is stated in the chapters, *the Lotus Store World and the Formation of the World* that every buddha made different vows at their causal stage. That's why their areas of edification differ in size after they attained Buddhahood. Their areas can range from at least one great chiliocosm to two, four or five great chiliocosm. This Saha World of Sakyamuni Buddha is a standard great chiliocosm.

阿彌陀佛發的願太大了，無量無邊際，一切諸佛刹土諸佛無量，世界無量，他統統都要度，一個都不放棄。我們沒有這麼大的心量，跟阿彌陀佛不相應，所以為什麼念佛人多，往生的人那麼少，心量太小了，斤斤計較，一絲毫都不肯放下，這樣的心念佛怎麼能往生？

The vow made by Amitabha Buddha is too great as he wants to help immeasurable buddhas and sentient beings in all the Buddha Lands. He never forsakes anyone. If we do not have such a broad mind, then we do not correspond to Amitabha Buddha. That's why only so few Pure Land practitioners were reborn in the Pure Land; they were too calculating and were unwilling to let go at all. How can one who chants Amitabha Buddha's name be reborn in the Pure Land if he is so narrow-minded?

### **我們什麼時候能往生 - 第 186 集**

**When can we be reborn in the Pure Land?**



「若人不發無上菩提心，但聞彼國土受樂無間，為樂故願生，亦當不得往生也」。這個把我們的疑問解除了，為什麼蓮社同修那麼多，真正往生，這李老師說的，一萬個人有三、五個，這是六十年前。

It is stated in Great Master Tan Luan's *Annotation on the Treatise of Rebirth in the Pure Land*, "If one does not bring forth the supreme bodhi mind, but vows to be reborn in the Land of Ultimate Bliss to enjoy happiness after hearing about the endless enjoyment there, such a person cannot attain rebirth in that Land." This clears our doubt about what Teacher Li said. According to Teacher Li, out of ten thousand practitioners of the Lotus Society who practised Buddha Mindfulness, only three to five of them could really be reborn in the Pure Land. This was the situation sixty years ago.

六十年後的今天，你要問我，我會告訴你，一萬人當中大概只有一、二個，六十年前三、五個，現在只有一、二個。為什麼不能往生？看曇鸞法師這段開示就明白了，沒發菩提心。十八願固然重要，十九願不能少，十九願發菩提心。

Sixty years later today, if you ask me, I would tell you that out of ten thousand practitioners, only about one or two practitioners would attain rebirth in the Pure Land. Why so many practitioners failed to be reborn in the Pure Land? After reading Great Master Tan Luan's teaching here, you will understand that they did not develop the bodhi mind. The eighteenth vow is of course important, but the nineteenth vow (i.e., bringing forth the bodhi mind) is indispensable.

蕩益大師在《要解》裡頭講得好，能不能往生決定在信願之有無，信願就是菩提心，決定你能不能往生，你跟阿彌陀佛心是不是相同的、願是不是相同。

Great Master Ou Yi put it aptly in the *Commentary of the Amitabha Sutra*, "Whether or not one will achieve rebirth in the Pure Land depends entirely on the presence or absence of one's belief and vow" --- 'belief and vow' which is the bodhi mind, determines whether you can be reborn in the Pure Land or not. In other words, whether or not you can achieve rebirth in the Pure Land depends on whether your mind and vow are consonant with that of Amitabha Buddha.



跟他的心不同，跟他的願也不同，天天念十萬聲佛號也不能往生，跟阿彌陀佛結個緣。什麼時候能往生？心同佛心，願同佛願，就能往生。願是四十八願，心是普度一切眾生，對一切眾生要看作自己的親人。

If your mind and vow are different from Amitabha Buddha's, you cannot be reborn in the Pure Land either even if you chant one hundred thousand Amitabha Buddha's name every day; you are merely fostering an affinity with Amitabha Buddha. When can we be reborn in the Pure Land? We can be reborn there when we share the same mind and vow as Amitabha Buddha. Amitabha Buddha's vows are the Forty-eight Vows, and his mind is universally helping all sentient beings attain liberation. That's why we must treat all sentient beings as our own family and relatives.

### **維繫中國幾千年的傳統是什麼 - 第 187 集**

#### **What has sustained China's thousands of years of tradition?**

維繫幾千年傳統是什麼？諸位要知道，中國在全世界獨一無二，就是文字，文言文，這個東西丟掉了，現在跟著外國人走。如果不能把傳統的文字文言文再恢復，傳統文化是決定不能產生效果，為什麼？祖宗丟掉了。像棵樹一樣根沒有了，早晚要枯死。幾個人覺悟醒過來？這是很早就有這個意識，一生沒有緣，孤掌難鳴。

What has sustained China's thousands of years of tradition? You should know that China is unique in the world because of its traditional Chinese characters and Classical Chinese. However, the Chinese have discarded them to follow the foreigners now. If traditional Chinese characters and Classical Chinese cannot be restored, then traditional culture can never produce results. Why is that so? Because we have discarded our ancestors. Like a tree without roots, it will eventually die. How many people have awakened? This is what I realized very early on, but the condition is unavailable in my lifetime to do anything because one hand clapping cannot produce sounds.

學佛之後，這麼多年來有一些影響，影響還是很薄弱，障礙太多。擺在面前就是現實狀況，幾個人不求自樂，幾個人能夠放下貪著。真正能放下貪著的，就是真正修淨土、真正發願求生淨土的人，他能放下。為什麼？他知道不放下貪瞋痴去不了極樂世界。第一個要放下這個。

After learning Buddhism, even though there have been some influences over the years, the influences are still very weak because there are too many obstacles. The reality is in front of us: how many people do not pursue self-enjoyment? How many people can let go of greed? Those who can really let go of greed are true Pure Land practitioners who really vow to be reborn in the Pure Land. Why is that so? Because they know that if they do not let go of greed, anger and ignorance, they will not be able to go to the Pure Land. You must first let go of these three poisons.

### **慈悲是有智慧的愛 - 第 188 集** **Compassion is love with wisdom.**

佛法，古人說，說得很好，什麼是佛法？祖師大德的回應是「慈悲為本，方便為門」。正好這個地方慈悲、方便都有，慈悲是心、愛心。世間宗教很多，我接觸的十幾個宗教，讀他們的經典，沒有一個宗教不說愛。所以我們總結，我用四個字「仁慈博愛」，每一個宗教都包含在其中。宗教可不可以團結？可以，團結在哪裡？團結在仁慈博愛。What is Buddhism? The past eminent patriarchs and great masters said it well: Buddhism is based on compassion and expediency. It just so happens that compassion and expediency are mentioned here; compassion is love. There are many religions in the world; after reading the scriptures of over ten religions I came into contact with, none of them does not talk about love. That's why I used four words to conclude religion i.e., benevolence, compassion and universal love, whereby every religion is included. Can religions be united? Yes, they can. Where are they united? They are united in benevolence, compassion and universal love.

這裡面我們必須要知道，神的愛，《新舊約》裡頭，神愛世人，上帝愛世人；伊斯蘭教《古蘭經》裡頭，真主確實是仁慈的；佛法講的是大慈大悲，是愛。為什麼不用愛講慈悲？愛容易讓人產生感情，就是情愛，為了避免這個誤會，佛換一個名詞，換慈悲，慈悲是有智慧的。換句話說，有智慧的愛心叫慈悲，跟世間人這種情感的愛做一個明顯的差別。

In this regard, we must know the love of God. As stated in the *New and Old Testaments*, God loves the world. In the Islamic *Quran*, we can see that Allah is indeed benevolent and compassionate. Buddhism talks about great compassion which is love. Why is 'compassion' being used instead of 'love'? Because 'love' will make people develop emotional affection

easily. In order to avoid this misunderstanding, the Buddha changed the noun to ‘compassion’ which has wisdom in it. In other words, love with wisdom is called ‘compassion.’ This is obviously different from the worldly emotional love.

慈是與眾生樂，悲是救眾生的苦難，悲裡頭憐憫心多、同情心多，看到眾生有災難，一定要想方法把他的苦拔除，拔除一切眾生苦，與眾生的安樂。所以說遠離無安眾生心，對於眾生的苦難漠不關心，這個不可以的，這不是佛菩薩，這不是佛弟子。

Compassion is bestowing happiness on sentient beings (慈 Cí) and alleviating their sufferings (悲 Bēi). 悲 Bēi is more of mercifulness and sympathy; when we see sentient beings in hardships, we must find a way to end their sufferings and bring them peace and happiness. That’s why it is stated in the annotation, “One must avoid causing insecurity to sentient beings.” We cannot remain indifferent to the suffering of sentient beings because that is not a buddha, bodhisattva and Buddhist disciple would do.

佛弟子應該學佛菩薩，對一切苦難眾生時時刻刻他會伸出援手。像觀音菩薩現千手千眼的相，這什麼意思？表示眼到手到，我只要看到，幫助你的援手就伸出來，叫刻不容緩，取這個意思。

Buddhist disciples should emulate buddhas and bodhisattvas by always lending a helping hand to all suffering beings. Just like Avalokitêśvara Bodhisattva who manifested in the form of having a thousand hands and eyes. What does this mean? It means that the Bodhisattva would extend his help as soon as he sees sentient beings suffer. This is helping without delay.

### **心清淨身就清淨 - 第 189 集**

**When the mind is pure, the physical body will be pure too.**

清淨心裡頭沒有染污，有安全，有快樂。今天社會動盪不安，發菩提心就安了。今天的社會染污非常嚴重，不但物質的染污，心理染污比物質染污還要嚴重，心離開一切染污，我們的身也就離開了。

A pure mind is without defilement; it is safe and happy. With the social unrest today, we will have peace if we develop the bodhi mind. Today’s society is seriously contaminated, with psychological pollution being more serious than physical pollution. When our mind is free from all defilements, our physical body will be free from all pollution too.

現在量子力學家告訴我們，我們的念頭能夠改變我們的環境，物質環境是從念頭變現出來的，所以心清淨了身就清淨，我們居住的環境就清淨。這是真的，不是假的。

The quantum physicists now tell us that our thoughts can change our environment, because the physical environment is manifested by our thoughts. That's why when our mind is pure, our body and living environment will be pure too. This is true and not false.

### **大菩提是什麼 - 第 190 集** **What is the supreme bodhi?**

這個世間沒有真正的樂，極樂世界真樂。我們看念老的註解，「三者樂清淨心，欲令一切眾生得大菩提故」。大菩提是什麼？就是自己的真心、自己的本性，這叫大菩提。得大菩提的人就成佛了，成什麼樣的佛？阿彌陀佛。

There is no real happiness in this world but the happiness in the Land of Ultimate Bliss is real. Let's look at Upasaka Huang's annotation: "The third kind of bodhi mind is the pure mind, whereby one gives happiness to sentient beings by enabling them to attain the supreme bodhi." What is the supreme bodhi? It is our own true mind and true nature. People who have realized the supreme bodhi have achieved Buddhahood. What buddha have they become? They have become Amitabha Buddha.

你天天念阿彌陀佛，你成佛肯定是阿彌陀佛。到極樂世界就見到阿彌陀佛，阿彌陀佛為你講經說法，你得到阿彌陀佛四十八願威神的加持，不但完全能聽得懂、記得住，你智慧開了，你把阿彌陀佛的教誨變成你的生活、變成你的思想、變成你上求化他真實功德。

If you chant Amitabha Buddha's name every day, you will surely become Amitabha Buddha when you achieve Buddhahood. You will see Amitabha Buddha when you reach the Land of Ultimate Bliss and Amitabha Buddha will expound the Dharma lectures for you. Owing to the awe-inspiring majestic support of Amitabha Buddha's Forty-eight Vows, you will not only be able to understand and remember the lectures completely, but you can also make Amitabha Buddha's teachings become your life and thoughts, as well as becoming the true merits for you to seek enlightenment and edify sentient beings because your wisdom has been uncovered.

向上求佛道，到極樂世界就有本事，有本事能夠分身，分多少身？無量無邊。《西遊記》孫悟空不行，他只有七十二變。往生到極樂世界的人，那本事可大了，變化無窮無盡，十方有多少刹土、有多少諸佛如來，他就現多少身。

You will have the ability to seek Buddhahood and manifest in many forms when you reach the Land of Ultimate Bliss. How many forms can you manifest? You can manifest in infinite and boundless forms. Sun Wukong (the Monkey King) in the Chinese novel, *Journey to the West* only had seventy-two transformations, but people who are reborn in the Land of Ultimate Bliss have remarkable abilities as they can manifest in limitless forms according to the number of Buddha Lands and buddhas in the ten directions.

同一個時間，他能夠遍到一切諸佛刹土去拜佛、去供養，修福，聽佛講經說法是求智慧，福慧雙修，在一個時間裡面他就得到圓滿，天天圓滿，時時圓滿。在極樂世界成佛，所以時間非常快，佛沒有妄語，我們要能相信。

They can manifest in all Buddha Lands simultaneously to make obeisance and offerings to the buddhas to accumulate fortune, as well as listening to the buddhas' Dharma lectures to seek wisdom. They can simultaneously accumulate fortune and cultivate wisdom to perfection every day. That's why they can attain Buddhahood very quickly in the Land of Ultimate Bliss. We must be able to believe this because the Buddha never tells lies.

### **現代人為什麼自殺 - 第 191 集**

#### **Why do modern people commit suicide?**

離究竟苦，得究竟樂，依什麼能得到，依靠什麼？「要依大義門。大義門者，謂彼安樂國土是也」。我們中國在古代有不少朝代都有過太平盛世，禮義之邦，那個時候的人有福報。不像我們現在生在亂世，動亂的嚴重在過去歷史上沒有過的，中國歷史、外國歷史從來沒有過像現在這麼混亂。

What should one rely on if one wants to end extreme sufferings and attain perfect happiness? "One must rely on the Mahayana teaching of righteousness which is the Land of Ultimate Bliss." There were many dynasties in ancient China that had experienced peace and prosperity, and were known as the states of propriety and righteousness. Unlike us living in troubled times now, people at that time had the fortune to enjoy peace. The severity of the current turmoil had never occurred before in the history of China and other countries.

現在的人每天自殺的很多，他為什麼自殺？生不如死，人才會自殺。這些人不懂，以為死了就了了，他不知道死了更苦，比活在這個世間還苦。死不能解決問題，怎樣能解決問題？求菩提能解決問題。

There are many people committing suicide every day. Why did they commit suicide? Because they felt that being alive is worse than being dead. These people thought that their suffering would end if they terminate their life, not knowing that their suffering would be even greater after they died. Dying cannot solve one's problems. How can one's problems be solved? Seeking enlightenment can solve one's problems.

換句話說，學佛能解決問題，學中國傳統文化能解決問題。學佛能解決根本問題，那就是永遠擺脫六道輪迴，往生西方極樂世界。極樂世界是全宇宙裡面仁義之邦，所以稱為大義門。禮義之邦就是安樂國土，安樂國土就是極樂世界。

In other words, learning Buddhism and traditional Chinese culture can solve one's problems. Learning Buddhism can solve one's fundamental problem because it enables one to transcend transmigration within the Six Realms forever and be reborn in the Land of Ultimate Bliss. The Land of Ultimate Bliss is the state of benevolence and righteousness in the entire universe, so it is called 'the Mahayana teaching of righteousness.' The state of propriety and righteousness is the Land of Ultimate Bliss.

阿彌陀佛發大慈悲心，用五劫時間去修行，成就了極樂世界，這個到後面經文我們統統都學得到，看看阿彌陀佛怎樣建造極樂世界。現在這個世界建成功了，真的度無量無邊眾生，每一天往生極樂世界的人不計其數。

After bringing forth his great compassion, Amitabha Buddha spent five kalpas to accomplish the Land of Ultimate Bliss through his practice and studies. We will learn how Amitabha Buddha built the Land of Ultimate Bliss in the later part of the sutra texts. Now that the Land of Ultimate Bliss had been successfully built, innumerable people are born there every day. So, it has really helped infinite and boundless sentient beings attain liberation.



極樂世界能容得下嗎？能。為什麼？它是法性土，它跟我們這不一樣。我們這邊地球有大小，現在地球上的人口要到飽和點，再多容納不下，沒那麼多的資源。極樂世界資源豐富，沒有大小，再多都能容納下，不會顯得擁擠，這法性。

Can the Land of Ultimate Bliss accommodate them all? Yes, it can. Why is that so? Because unlike our world, it is a land of the true nature. Our planet Earth is limited in space. The population on earth has now reached the saturation point that it cannot accommodate any more people due to its limited resources. By contrast, the Land of Ultimate Bliss which is a land of the true nature, has abundant resources and is limitless in space, so it can accommodate innumerable people yet it does not appear crowded.

### **誰有能力突破時空 - 第 192 集**

#### **Who has the ability to break through time and space?**

我們這個世界侷限在時空裡面，誰有能力突破時空？念佛人能突破時空，念到功夫成片，這是我們每個人可以做到的。什麼叫成片？心裡只有阿彌陀佛，除阿彌陀佛之外其他的東西都清除掉、都擺脫掉了，這叫功夫成片。心裡只裝阿彌陀佛，沒有妄想，沒有雜念，這個心是清淨心。

Our world is limited in time and space. Who has the ability to break through time and space? Pure Land practitioners who have achieved Constant Mindfulness of Amitabha Buddha (which is achievable by every one of us) can do so. What is called ‘Constant Mindfulness of Amitabha Buddha?’ It means that one has removed all other things from the mind except Amitabha Buddha. In other words, one only retains Amitabha Buddha’s name (without wandering and distracting thoughts) in the mind. This mind is a pure mind.

如果有妄想、雜念，這個心叫染污心，心被染污了，不清淨，不清淨當然不平等，這是六道凡夫的妄心，它所現的相就是六道輪迴相。我們把清淨心裡頭這些染污統統清除出去，只留阿彌陀佛，往生極樂世界，花報。

If one has wandering and distracting thoughts, this mind which is called ‘defiled mind’, is neither pure nor impartial. This is the deluded mind of ordinary beings of the Six Realms, and the phenomena manifested by it are the phenomena of the Six Realms. If we clean up all these defilements in the pure mind and only retain Amitabha Buddha, we will be reborn in the Land of Ultimate Bliss. This is an immediate karmic reward.

所以清淨菩提心，「能感得廣大無際依報淨土，長遠無量正報壽命」。這就說明為什麼極樂世界那麼大，大到我們不能想像，十方世界去的眾生都能夠容得下，沒有擁擠的感覺，把這個道理給我們說出來了。

That's why a pure bodhi mind "can effect, generate and accomplish the circumstantial consequence of a vast and boundless Pure Land, as well as the direct consequence of infinite life." This explains why the Land of Ultimate Bliss is so vast that we cannot imagine its vastness. It can accommodate all sentient beings in the worlds of the ten directions without having the feeling of crowdedness --- it tells us this truth.

它超越空間，沒有空間限制；長遠無量，沒有時間的限制。所以他無量壽，正報無量壽，依報廣大無邊際。「除菩提心，無能當此」。這是說出突破時空的侷限是菩提心，唯有菩提心是真心。時間、空間有侷限的，統統在菩提心裡面，菩提心一發，時間、空間就不見了。

As it transcends space, it has no space limitation. It has no time limitation either because the people's lifespan is infinite. That's why its direct consequence is infinite life, while its circumstantial consequence is the vast and boundless land. "Only the bodhi mind can accomplish these" --- this is to say that it is the bodhi mind that breaks through the limitation of time and space because only the bodhi mind is the true mind. Once you bring forth the bodhi mind, time and space will disappear.

### **染污的心造成夢境 - 第 193 集**

**It is the defiled mind that has been creating the realms of dream.**

「信解諸法，皆如幻夢」。宇宙之間一切法，惠能大師開悟的時候末後一句說，「何期自性，能生萬法」，萬法就是一切法，就是這裡講的諸法。我們對一切諸法能信、能解，這是真實智慧。

"Believing and understanding that all phenomena are like illusions and dreams." All phenomena in the universe are produced by the true nature. As Great Master Hui Neng proclaimed in the last verse when he attained enlightenment, "Who would have thought that the true nature can produce myriads of phenomena!" Myriads of phenomena are 'all



phenomena' that is mentioned here. Being able to believe and understand that all phenomena are like illusions and dreams, is true wisdom.

這些諸法是怎麼回事情？皆如夢幻，《金剛經》上告訴我們，「凡所有相皆是虛妄」、  
「一切有為法，如夢幻泡影，如露亦如電，應作如是觀」。有為就是有生有滅，我們現在所看到的，動物有生老病死，植物有生住異滅，礦物有成住壞空。

What are these phenomena? They are like dreams and illusions. *The Diamond Sutra* tells us, "Everything with form is illusory (unreal); all conditioned dharmas are like dreams, illusions, bubbles and shadows. They are like dew and lightning. We should contemplate them as such!" Conditioned dharmas are subject to arising and ceasing. What we see now is animals undergo birth, old age, sickness and death, and plants have growing, abiding, changing and extinction, while minerals go through formation, abidance, decay and disappearance.

換句話說，我們所接觸的一切法都是假的，都不是真的，就像幻夢一樣。我們有作夢的經驗，夢裡頭好像真有其事，醒過來之後，這個夢境痕跡都找不到。我們現在在夢中，迷了。我們這個夢是六道輪迴，如果醒過來之後六道輪迴不見了，痕跡也找不到，是真的，不是假的。

In other words, everything that we come into contact with is illusory and not real; they are like illusions and dreams. We had the experience of dreaming and those dreams seemed to be real, but after we woke up, not even a trace of the dreams can be found. We are now in a dream and are deluded. Our dream is the Six Realms of reincarnation. If we awake from our dream, these realms will disappear without a trace. This is true and not false.

什麼人醒過來？阿羅漢，阿羅漢把清淨心恢復了。由此可知，這個染污的心造成一個夢境，心要是恢復清淨，夢就醒過來了，再不會作夢，真的阿羅漢再不會作夢了。阿羅漢需不需要睡眠？不需要，他可以不要這個肉身，肉身是個累贅，肉身不是我，肉身完全是虛幻的。

Who had awakened? Arhats, who had restored their pure mind, had awakened. From this, we can see that it is the defiled mind that has been creating the realms of dream. If one's pure mind is restored, one will wake up and will never dream again. Indeed, arhats will never dream again. Do arhats need sleep? No, they don't. They can even relinquish this physical body which is a burden and not the real self. This physical body is completely illusory.

**所有的現象是 非有非無 - 第 194 集**  
**All phenomena neither exist nor non-exist.**

肉身是個累贅，肉身不是我，肉身完全是虛幻的。今天量子力學家把這樁事情搞清楚、搞明白了，跟佛所說的一樣，證明大乘佛法裡頭有高等科學，不但物質現象是假的，精神現象也不是真的。物質是精神變現出來的幻相，精神現象就是思想、念頭，從哪來？佛說從阿賴耶的業相來的。

This physical body is a burden and not the real self. It is completely illusory. Today, the quantum physicists had figured this out. Their findings conform with what the Buddha said, so it proves that Mahayana Buddhism contains advanced science. Not only physical phenomena are illusory, but the mental phenomena are not real either. Physical phenomena are illusoriness manifested by the mental phenomena (i.e., thoughts). Where do thoughts arise from? The Buddha said that they arise from the mark of karma of the *alaya*.

業相是什麼？現在科學家說，自然現象，波動的現象，大乘教裡頭叫它做業相，阿賴耶的業相；起心動念，阿賴耶的轉相；物質是阿賴耶的境界相。佛法分三個，科學也分三個，這三個全不是真的，你要把它當真就錯了。它是什麼？「非有非無」，你不能說它有，也不能說它無。

What is the mark of karma? Scientists now said that it is the natural phenomenon, which is the phenomenon of fluctuating thoughts. The Mahayana teachings call it the mark of karma of the *alaya*. Thoughts are the mark of transformation of the *alaya*, while matters are the mark of the objective world of the *alaya*. Both Buddhism and science divide phenomena into three categories. All of them are not real, so it is wrong if you take them seriously. What are they? They neither exist nor non-exist; you cannot say that they exist, neither can you say that they do not exist.

作夢，夢裡清清楚楚，有，醒過來之後就沒有了，真找不到。所以所有的現象是非有非無，千萬不要把它當真，我們才能超越。凡所有相統統是非有非無，極樂世界是有，極樂世界是真的，決定不是假的，為什麼？它不是阿賴耶三細相變的。它從哪裡來的？它從自性裡變現出來的，也就是它是清淨平等覺裡變出來的，這是真的。

For instance, when we dream, everything clearly exists but after we awake from our dream, those things no longer exist and really cannot be found. That's why all phenomena neither exist nor non-exist. Do not take them seriously. Only then can we transcend illusoriness. Everything with form neither exists nor non-exists. The Land of Ultimate Bliss really exists; it is real and definitely not illusory. Why is that so? Because the Land of Ultimate Bliss is not manifested by the three subtle marks of the *alaya*. Where does it come from? It is manifested by the true nature. In other words, it is manifested by the pure, impartial and enlightened mind. This is true.

### **可修可斷但是不放在心上 - 第 195 集**

**There is something to be cultivated and severed, but do not retain them in the mind.**

「雖不見有煩惱、善法，而不撥無可斷可修」。這是正知正見，知道一切法非有非無，離言絕慮，清淨心現前。慮就是思慮，就是我們今天講的妄想、雜念，他斷絕了，所以清淨心現前。「依此信解」，是依清淨心，我相信了，我理解、明白了。

“Even though afflictions and virtuous Dharmas are intangible, we do not rule out that they can be severed and cultivated” --- this is a correct understanding and view. Knowing that all phenomena neither exist nor non-exist, purity of mind will appear when one renounces the marks of oral languages and mental cognition. The mark of mental cognition is what we call wandering and distracting thoughts today. Purity of mind appears after they are severed. “Owing to the appearance of purity of mind, we believe and understand that (all phenomena are like illusions and dreams).”

雖不見有煩惱、善法，煩惱、善法非有非無，離言絕慮，但是他並不反對有煩惱可斷、有菩提道可修，這就很可愛。你看，不撥無就是不排除，「撥者排也，無者除也」。故上面一句意思是，「雖不見煩惱與善法，但仍有可修與可斷」。

Even though one cannot see afflictions and virtuous Dharmas which neither exist nor non-exist, and has renounced the marks of oral languages and mental cognition, one does not oppose the existence of afflictions that can be severed and enlightenment that can be sought. This is very interesting! The above phrase thus implies that “even though afflictions and virtuous Dharmas cannot be perceived, there is still something to be cultivated and severed.”

我們看海賢老和尚的例子，這在眼前，光碟大家看過，他知不知道這一切法是假的，知道，他告訴人，他自己說的，只有念佛求生淨土是真的，其他都是假的。

Let's look at the example of Great Master Hai Xian which is right in front of us. Everyone has watched the video depicting his life. Did the Great Master know that all these phenomena are illusory? Yes, he knew, because he himself told people that only chanting Amitabha Buddha's name and seeking rebirth in the Pure Land are real while everything else is illusory.

你看他天天念佛，佛號不間斷，這就是有可修，什麼都不放在心上，可斷，仍有可修可斷的，這叫佛法在世間不離世間法。

You see, he had been chanting Amitabha Buddha's name unceasingly every day, implying that there is something (i.e., virtuous Dharmas) to be practised. Not embedding anything in his mind (except Amitabha Buddha's name) means there is something (i.e., afflictions) to be severed. Hence, there is still something to be severed and cultivated. This is called 'Buddhism is inseparable from mundane affairs in the world.'

### **度眾生心上不放度眾生的痕跡 - 第 196 集**

**We should help sentient beings without retaining the traces of having helped them in the mind.**

無願三昧是什麼？就是大三空三昧，三解脫門，空、無相、無作。「雖願皆度無量有情，而不存能度所度」。如果有能度所度，你依舊是凡夫，你沒有能度人。如果被你度的那個人根性利，他離開六道，你離不開。

What is the Samadhi of No-seeking? It is the Great Samadhi of Three Emptiness, and the Three Gates of Liberation (i.e., meditation on emptiness, formlessness and desirelessness). "Even though they vow to help innumerable sentient beings, they do not imprint the notions of 'rescuer' and 'the rescued' on their mind." If you still have these notions, then you are still an ordinary being and cannot help people. If the person you helped has superior faculties and has transcended transmigration within the Six Realms, you cannot transcend them.

為什麼你離不開？因為你著相，著相就離不開。大三空三昧，三昧就是禪定，三昧就是一心不亂，就是一心。度無量無邊眾生，沒度，一個也沒度。度了沒有？真度了。度眾生心上不放度眾生的痕跡，心地清淨，一塵不染。

Why can't you transcend? Because you are still attached to the phenomenal appearances. As far as the Great Samadhi of Three Emptiness is concerned, samadhi is meditative concentration or One Mind Undisturbed. There is not a single sentient being that you have helped even if you have helped innumerable and boundless sentient beings. Have the sentient beings been helped? Yes, they have really been helped. When you help sentient beings without retaining the traces of having helped them in the mind, then your mind is pure without the slightest defilement.

如果有個度眾生的念頭，這個念頭把清淨心染污了。清淨心被染污，你是六道凡夫，你不是阿羅漢。阿羅漢做再多的好事不著相，他沒有執著，發願要度眾生，見到眾生真正肯幫助，但是清淨心裡頭痕跡都沒有。「故能隨順於空無相」。空、無相、無願，無願是心裡沒有起心動念，有起心動念錯了。

If you have one thought of having helped sentient beings, then this thought will defile the pure mind and you are an ordinary being of the Six Realms and not an arhat. Arhats are not attached to the phenomenal appearances no matter how many good deeds they have done. They vow to help sentient beings and are really willing to help them anytime, but there is not a single trace of helping sentient beings in their pure mind. "Hence, they are able to accord with the meditation on emptiness, formlessness (and desirelessness)." Desirelessness is having no thoughts in the mind. It is wrong to have thoughts.

### **世間的恩愛 怨恨都是有生有滅 - 第 197 集**

#### **Worldly affection and resentment are subject to arising and ceasing.**

最難放下的，親情、恩情，最難放，名聞利養、七情五欲。所以經典上一再教導我們諸法實相，這一切法的真相要了解，真相是什麼。真相，一切現象全是虛妄相，全是一場夢，醒了之後痕跡也找不到。《金剛經》在中國佛教，無論學佛不學佛都讀過，沒有人不讀過《金剛經》的。

Familial and human affection, fame and profits, as well as the Seven Emotions and Five Desires are the most difficult to let go. That's why the sutras repeatedly teach us the reality of all phenomena. We must understand the reality of all phenomena. What is the reality? The reality is all phenomena are illusions and dreams, and no trace can be found after we wake up. In China, everyone has read *the Diamond Sutra*, whether they are Buddhists or not. There is no one who has not read this sutra.

為什麼？《金剛經》簡單明瞭，只有五千多個字，全是教我們認識宇宙萬物的真相，「凡所有相，皆是虛妄」，「一切有為法，如夢幻泡影」。有為法就是生滅法，動物有生老病死，植物有生住異滅，礦物有成住壞空，找不到一樣東西是不生不滅的，找不到。

Why is that so? Because this sutra, which only has over 5000 words, is simple and clear. It is all about the reality of everything in the universe. It is stated in the sutra, “Everything with form is illusory (unreal); and all conditioned dharmas are like dreams, illusions, bubbles and shadows.” Conditioned dharmas are subject to arising and ceasing. For instance, animals undergo birth, old age, sickness and death, and plants have growing, abiding, changing and extinction, while minerals go through formation, abidance, decay and disappearance. You cannot find a thing that is not subject to arising and ceasing.

這一切生滅法全是假的，如夢、如幻、如泡、如影。真正知道了，不能把這一切萬法放在心上，這就對了。《金剛經》的作用就在此地，不把它放在心上，它是假的。那把什麼放在心上？把阿彌陀佛放在心上。阿彌陀佛是極樂世界，極樂世界不生不滅，它是永恆常住的，它沒有生滅。不生不滅是真的，有生有滅是假的，記住這個原則。

All these things that arise and cease are all illusory; they are like dreams, illusions, bubbles and shadows. Once you really know this, you would not retain all these things in your mind. Then, you are on the right track. This is the role of *the Diamond Sutra*. What should be imprinted on your mind? You should imprint Amitabha Buddha on your mind. Amitabha Buddha is the Buddha of the Land of Ultimate Bliss, a land which neither arises nor ceases and is eternally abiding (permanent). We must remember this principle: anything that neither arises nor ceases is real, and those that will arise and cease are illusory.

凡是有生有滅的，不放在心上，世間的恩愛有生有滅，世間的怨恨也有生有滅，統統不要放在心上。這個東西有變化，愛可以變成恨，怨恨又可以變成愛，反覆無常，它不是真的，假的，別當真。教我們看破、放下，我們要真正把它落實在生活當中，落實在工作裡，落實在日常處事待人接物。

Do not retain anything that will arise and cease in your mind. Worldly affection and resentment are subject to arising and ceasing, so do not retain them in your mind. These things are



capricious. For instance, love can become hatred, and resentment can again turn into love. They are not real, so do not take them seriously. It teaches us to see through and let go. We must truly implement this teaching in our lives, at work, and in our daily dealings with people, matters and things.

### **一切世間法並不妨礙修行 - 第 198 集** **All mundane affairs do not hinder our cultivation.**

一切世間法、世俗法並不妨礙修行。我們在前面學過無住生心，生心就是生起菩提心。菩提心是什麼？大乘教裡頭常說的，真誠心、深心、大悲心。真誠心是菩提心的本體，真誠心就是真心，這不是妄心，真心能生能現萬法。

All mundane affairs do not hinder our cultivation. We have previously learned about developing correct mindfulness while the mind does not abide in anywhere. Developing correct mindfulness is developing the bodhi mind. What is 'bodhi mind'? It is often described as the sincere, deep and great compassionate mind in the Mahayana teachings. A sincere mind, which is the true mind (not the deluded mind), is the basic substance of the bodhi mind. The true mind can produce and manifest myriads of phenomena.

深心跟慈悲心是真心的作用，它起作用，起作用有兩個作用，一個是對自己的，一個是對別人的。對自己叫深心，對別人的叫慈悲心，用慈悲待人，用深心克己。深心是什麼？我這幾十年講菩提心，深心我用《無量壽經》的經題「清淨平等覺」，要用這個心對待自己。清淨不受染污，平等心不為動搖，別人冤枉你，別人毀謗你，你聽了生不生氣？

The deep and compassionate mind are the functions of the true mind i.e., one for oneself and one for others. We treat others with compassion and use the deep mind to restrain ourselves. What is the deep mind? I have been talking about the bodhi mind for decades, and I have been using the title of *the Infinite Life Sutra* (i.e., purity, impartiality and enlightenment) to describe the deep mind. We must use this mind to treat ourselves. Purity is undefiled, while impartiality is unmoved. Will you feel angry if others wrong and slander you?

如果一生氣，你被他動搖，你就錯了。要怎麼樣？聽了之後笑笑，沒事。聽了之後要想一想，他毀謗我，我有沒有？有則改之，無則加勉。我有這個過失，他說出來了提

醒我，我要改過自新；我沒有，他誤會，笑笑，絕不放在心上，放在心上就被動搖了，就搖晃了。

If you get angry, then you are wrong because you have been affected by them. What should you do? After hearing the slander, you should just smile as if nothing happened. You must also reflect whether you did commit the wrongdoing. If you did, then you can regard their slander as a reminder to rectify your fault. If you did not commit it, then you must cautiously avoid making the mistake and cannot retain the matter in your mind. If you retain it in your mind, then you have been affected by them.

**愛裡頭有情不是真愛 - 第 199 集**  
**Love has affection in it, so it is not true love.**

能大師說得好，「何期自性，本無動搖」，菩提心是不動的，這就深，深度。再深，再深就本心就現前，真心現前了。真心是覺而不迷，那是法身菩薩的自受用，平等是三乘菩薩的受用，清淨心是阿羅漢、辟支佛的受用。

Great Master Hui Neng put it aptly, “Who would have thought that the true nature is originally unmoved!” The bodhi mind is unmoved, so it is deep. If one goes deeper in practice, one’s original, true mind will appear. The true mind is enlightened and not deluded. Enlightenment is the benefit enjoyed by Dharma-body Bodhisattvas, while impartiality is the benefit enjoyed by bodhisattvas of the three vehicles, and purity is the benefit enjoyed by arhats and pratyekabuddhas.

自受用，這個多快樂！對待人一片慈悲，慈悲就是愛心，佛不叫愛，佛法不講愛，講慈悲。為什麼？愛容易讓人誤會，愛裡頭有情，有情就壞了，有情不是真愛，假愛。慈悲是以理智為基礎，它是真愛，它不是假愛。真愛永恆不變，假的愛反覆無常。這菩提心大乘經上講的意思，我們一定要搞清楚、搞明白，日常生活當中要用上。

How happy it is to have these self-enjoyments! They treat people with compassion which is love. In Buddhism, compassion is used instead of love. What is the reason? Because ‘love’ easily makes people misunderstand. Love has affection in it. Having affection is bad, so such love is not true love; it is fake love. Compassion on the other hand is based on rationality, so it is true love and not fake love. True love is eternal and will never change, but fake love is



capricious. We must be clear about the meaning of bodhi mind explained in the Mahayana sutras and apply it in daily life.

### **人在世間最大的一樁事是什麼 - 第 200 集**

#### **What is the greatest matter as a human being in the world?**

不被外面境界所轉，能轉外面境界，幫助一切眾生轉惡為善、轉迷為悟、轉凡為聖。所以修學佛法頭一個，就是教你發菩提心。淨宗發菩提心格外的嚴格，為什麼？真為生死，不為別的。

We must be able to change the external environment (and not be changed by it) and help all sentient beings turn evil into goodness and delusion into enlightenment, as well as transcending the mundane and enter sainthood. That's why in learning Buddhism, you are first taught to develop the bodhi mind, which is especially strict in Pure Land Buddhism. Why is that so? Because you really seek to transcend transmigration and not for anything else.

人在世間，最大的一樁事就是生死，其他，六道裡頭其他的五道，了生死出三界都不容易，唯獨人道。為什麼？人道苦樂一半一半的，容易覺悟；天人樂多苦少，他沒有覺得他苦，不容易覺悟；惡道苦多樂少，也不容易覺悟。

The greatest matter as a human being in the world is to transcend birth and death (i.e., reincarnation) because it is not easy for sentient beings in the other five realms to end reincarnation and transcend the Three Realms of Samsara. Only the human realm can accomplish this. Why is that so? Because humans have equal experience of suffering and happiness, so it is easy for them to become enlightened. Heavenly beings experience happiness more than suffering (they do not feel they are suffering), so it is not easy for them to become enlightened. Sentient beings in the evil realms experience suffering more than happiness, so it is not easy for them to become enlightened either.

只有人道，苦樂一半一半的，所以菩薩成佛一定是在人道。天道裡面，諸佛菩薩不以佛身去度他們，以菩薩身、用聲聞身，就是阿羅漢、菩薩，唯有人道裡頭能見到佛。畜生道亦如是，佛菩薩在畜生道裡現身現同類身，所以畜生見不到佛菩薩。

Only the human realm experiences equal happiness and suffering. That's why bodhisattvas must attain Buddhahood in the human realm. All buddhas and bodhisattvas will not manifest

as a buddha in the celestial realms to help the heavenly beings; they will manifest as a bodhisattva or an arhat instead. That's why you can only see a buddha in the human realm. Animals cannot see buddhas and bodhisattvas because the latter will manifest as animals in the animal realm.

### **往生極樂世界列祖列宗都沾光 - 第 201 集**

**Our ancestors will benefit if we are reborn in the Land of Ultimate Bliss.**

佛菩薩慈悲，永遠不離開苦難眾生，佛菩薩對眾生的恩德超過父母，父母對子女的恩德是一世，佛菩薩生生世世。我們不覺悟，我們不成佛，他都不捨棄我們，無論在哪一道，常常追隨著。所謂佛氏門中不捨一人，這個話是真的，不是假的。所以我們要明瞭，明瞭就會生感恩的心，就會勇猛精進，為什麼？

Buddhas and bodhisattvas are compassionate for they will never leave the suffering beings. Their kindness towards sentient beings surpasses that of parents because the kindness bestowed by parents on children is just for one lifetime, but buddhas' and bodhisattvas' kindness towards sentient beings is throughout innumerable lives. They never gave up on us even though we are unenlightened and have not attained Buddhahood. They will always follow us no matter which realm we are in. The saying, 'no one will be forsaken in Buddhism' holds true and not false. That's why if we understand this, we will be grateful and will make intrepid and focused progress. Why is that so?

我不認真學習，我對不起佛菩薩，對不起父母，對不起老師。我成就了，這一家人，連列祖列宗都沾光，為什麼？你往生到極樂世界，你家裡面的祖宗在哪裡你一眼就看到了，他現在在哪一道，你就會有緣去幫他忙，去引導他念佛求生淨土。自己不能往生，家親眷屬在哪裡見不到。

Because if I do not seriously learn and practise, I will disappoint buddhas and bodhisattvas, as well as letting my parents and teachers down. If I succeed in my cultivation, my family members and even my ancestors will benefit. Why is that so? Because once you are reborn in the Land of Ultimate Bliss, you will be able to see at a glance which realm your ancestors are in now and will have the affinity to go and guide them to chant Amitabha Buddha's name and seek rebirth in the Pure Land. If you yourself fail to be reborn in the Pure Land, you will not be able to see where your family members are.

## **什麼叫禪定 - 第 202 集**

### **What is called ‘meditative concentration’?**

佛陀的教誨，他有他的智慧，有他特殊的理念跟方法，這是正教，教導我們一門深入，長時薰修，這一生就能成就。成就的標準是明心見性，這才算成就，大徹大悟、明心見性。禪宗叫明心見性，教下叫大開圓解，就是大徹大悟，淨土宗叫理一心不亂，也是大徹大悟。

The Buddha’s teaching has its wisdom, special principle and method. It is a proper teaching that teaches us to delve deeply into one subject and persevere with it for a long period of time, and we will succeed in this life. The standard of success is seeing into the mind and true nature (i.e., attaining Supreme Enlightenment). In Zen Buddhism, it is called ‘seeing into the mind and true nature’, while the sutra-study schools call it ‘great awakening with complete understanding’ and Pure Land Buddhism calls it ‘One Mind Undisturbed at the noumenal level.’ They all imply Supreme Enlightenment.

每個宗派名字名稱不一樣，境界完全相同，都希望一生能拿到這個境界，這個境界好比我們學術裡頭的博士班，你拿到博士學位才算成就。佛教一般眾生，一生當中能不能拿到？能拿到。佛教給你的方法，你真相信，你不懷疑，你真依照去做，你肯定拿到，那就是一門深入。你學一部經典就是一門深入，學多久？

Every school has different names for enlightenment but their states are exactly the same and they hope to achieve this state in one lifetime. This state is like the doctoral class in our academic institution. Only when you have obtained a doctorate degree can you be considered as having achieved success. Can ordinary beings achieve this state in one lifetime by practising the Buddha’s teachings? Yes, they can. If you truly believe in (without doubt) and follow the method of delving deeply into one subject taught by the Buddha, you will surely achieve it. When you focus on studying one sutra, you are delving deeply into one subject. How long should you study this sutra?

一生，一生就學這一部經典，其他的統統別學。為什麼？一生搞一樣，你的心念就一樣，就是一樁事情，容易得定；換句話說，用讀經的方法來修禪定。什麼叫禪定？清

淨心裡頭沒有雜念、沒有妄想，這就是禪定。有雜念、有妄想，六道凡夫心；清淨心是真心、是佛心，平等心是佛心。

You should study it for a lifetime and learn nothing else. What is the reason? Because by learning one subject all your life, your mind is focused on only one thing, thereby making it easy for you to attain meditative concentration. In other words, you are using the method of studying sutra to cultivate meditative concentration. What is called ‘meditative concentration’? It is the pure mind without distracting and wandering thoughts. If these thoughts are present, it is the mind of ordinary beings of the Six Realms. A pure and impartial mind is the true mind (i.e., the buddha-mind).

### **什麼是真正的教育 - 第 203 集** **What is real education?**

佛是清淨平等覺，每個人心都是清淨平等覺，就是你有妄想、有雜念，把它破壞了，它不起作用。帶著妄想分別執著，這就叫妄心，執著是染污，染污就不覺了，分別就是波動，大風大浪，起伏不定。所以真心的德用失掉了。

Buddhas are pure, impartial and enlightened, so is every one’s mind. It is your wandering and distracting thoughts that have spoiled them, causing them to be ineffective. Having wandering thoughts, discrimination and attachments is called ‘the deluded mind’; attachment is a defilement, so it is unenlightened, while discrimination is fluctuation like the uncertain strong winds and waves. As a result, the virtuous function of the true mind is lost.

佛法沒有別的，就是幫助你恢復真心，用什麼方法？戒定慧。教給你一門深入，長時薰修，這是戒律，你要遵守；教給你讀書千遍，其義自見，這也是戒律。

Buddhism is nothing more than helping you to recover your true mind. What method should you use? You should employ the Threefold Learning method of precepts, meditative concentration and wisdom to recover it. You are taught to delve deeply into one subject and persevere with it for a long period of time, as well as reading a book for a thousand times to attain spontaneous enlightenment. You must obey this precept.

因戒得定，你能夠把這個規矩守住，一生都不改變，天天幹，久久就得定。定是什麼樣子？妄念沒有了，雜念沒有了，妄想沒有了，這就得定。定有淺深，淺的定是剛剛

伏住，心不起妄念。你看，我們讀經、念佛，心裡妄念沒有了，不讀經、不念佛又有了，這功夫淺，功夫要加深。

If you could keep this rule throughout your life and do it every day, you would attain meditative concentration over time. What is meditative concentration like? It is a mind without wandering and distracting thoughts. Meditative concentration can be shallow or deep. Shallow concentration means one has just begun to subdue the arising of wandering thoughts. You see, when we recite the sutra and chant Amitabha Buddha's name, we have no more wandering thoughts, but once we do not recite the sutra and chant Amitabha Buddha's name, the wandering thoughts come back again. This effort of practice is shallow and we have to work harder.

一千遍不夠兩千遍，兩千遍不夠三千遍，一定要讀到我不讀心也是清淨的，也沒有雜念，也沒有妄想，不念經也是，這就什麼？這就得定了。得定之後好，讀經不要放棄，還照以前一樣天天讀，為什麼？求自見，自見就是大徹大悟。

If reading the sutra for a thousand times is insufficient, we have to increase to two thousand or three thousand times. We must recite to the stage whereby our mind is still pure without distracting and wandering thoughts even when we do not recite the sutra. What have we attained? We have attained meditative concentration. This is good, but do not give up the sutra recitation even after you have attained meditative concentration but persevere with it every day. What is the reason? Because we seek to attain spontaneous enlightenment (i.e., Supreme Enlightenment).

以前光讀，讀得很熟，裡頭的理不懂，突然開悟了，全明白了。這就是開悟，開悟全明白了，不但你學的這部經明白了，你沒有學的東西全明白了。這是真正的教育。

In the past, we only recited it very fluently without understanding its principles and reasons, but we can fully understand them once we become suddenly enlightened. Not only will you be able to understand the sutra that you have been studying, but you can also fully understand things that you have not learned before. This is real education.

**人在世間 日子怎麼過 - 第 204 集**  
**How should people live their lives in this world?**

《菩提心義》是書名，這裡頭說，「此菩提之心，成佛之本，大事因緣莫過於此」，這句話很重要。菩提心是大乘佛法的標準，換句話說，大乘佛法是建立在菩提心的基礎上。我們不但學佛，單單講做人，菩提心對我們就非常重要，菩提心是真心。

It is stated in the book, *The Meaning of Bodhi Mind*, "This bodhi mind is the basis for attainment of Buddhahood. Nothing is more important than it as far as the causal condition for the great matter (i.e., attainment of Buddhahood) is concerned" --- this phrase is vitally important. Bodhi mind is the standard of Mahayana Buddhism. In other words, Mahayana Buddhism is established on the foundation of bodhi mind. Bodhi mind which is the true mind, is extremely important not only in practising Buddhism, but also in becoming a good person.

人生在這個世間，要活得有意義，活得有價值，活得歡喜、活得快樂、活得幸福，這日子怎麼過？要用菩提心。我們用真心待人，用真心對待自己，用至誠心對自己，自己的心就是清淨、平等、正覺。這三句是三個層次，有少分的真心是阿羅漢，凡夫沒有真心，都是假的，虛情假意。對你再好，高名厚利在你的眼前，你就會變心，那就不是真的。真心是永遠不會變的，只有佛門裡有，我們一定要曉得，佛門教給我們。

How should people live if they want to live a meaningful, valuable, joyful and happy life in this world? They must use the bodhi mind. If we treat people and ourselves with the true mind (i.e., sincerity), then our own mind is pure, impartial and enlightened. There are three levels pertaining to purity, impartiality and enlightenment. Arhats have little sincerity while ordinary beings are insincere and pretentious, because no matter how well you treat them, they would change their mind when great fame and substantial profits are before their eyes. We must know that the true mind which will never change, is only taught in Buddhism.

### **菩提心是成佛之本 - 第 205 集** **Bodhi mind is the basis for becoming a buddha.**

世間法就是六道輪迴裡頭有善有惡，斷惡修善來生可以生三善道；如果不知道斷惡修善，一味還隨順自己的習氣在造作惡業，來生的果報決定在三惡道。

Mundane affairs are the wholesome and unwholesome deeds in the Six Realms of reincarnation. If one ends evil and practises virtues, one can be reborn in the Three Good Realms in the next life. If one does not know how to cease wrongdoings and practise virtues, but just accord with

one's habituated tendencies to commit evil karmas, then one is bound to suffer karmic retributions in the Three Evil Realms in the next life.

經論上講得很清楚，講得很多，貪心墮餓鬼，貪心是餓鬼道的業因。這個地方要注意，是講心，不是論事。換句話說，我們在生活當中工作待人接物用的是什麼心？如果用的是貪心，貪名、貪利、貪財、貪色，或者是貪佛法，貪佛法也不行，全是餓鬼道。

It has been clearly explained in the sutras and sastras that greed will cause one to degenerate into the realm of hungry ghosts (greed is the karmic cause of rebirth in the realm of hungry ghosts). Please pay attention to this place: the key is the mind, not the matter. In other words, what mind are we using at work and when dealing with people and things in life? If we are greedy for fame, profits, wealth, lust or Buddhism, all these are the karmic causes of rebirth in the realm of hungry ghosts.

佛法在世間法來說，用貪心來學佛法，佛法是善法，但是你貪心學的，貪心就感餓鬼道，餓鬼道裡頭可能少受一點罪，比那個貪財、貪色的，那個嚴重，那個已經接近地獄道，所以佛法也不能貪心學。佛法要用什麼？用菩提心學就對了，用菩提心學會成佛，所以說菩提心是成佛之本。

If you learn Buddhism with greed, you are creating an affinity with the realm of hungry ghosts even though Buddhism is virtuous in terms of mundane teachings. You may suffer less retributions in the hungry ghost realm than those who are greedy for wealth and lust, which are serious offences and are already close to the realm of hells. That's why you cannot be greedy too when it comes to learning Buddhism. How should you learn Buddhism then? If you use the bodhi mind to learn it, then you are on the right track because you will attain Buddhahood. It is thus said that the bodhi mind is the basis for attainment of Buddhahood.

**淨土宗法門非常微妙 - 第 206 集**  
**Pure Land Buddhism is very special.**

淨土宗說，「發菩提心，一向專念」，決定往生極樂世界。《菩提心論》裡頭也有這麼幾句話，「此菩提心能包藏一切諸佛功德法故」。這一句是真的，菩提心不是物質現象，我們五根緣不到。五根是眼耳鼻舌身，緣不到。



According to Pure Land Buddhism, one will certainly attain rebirth in the Land of Ultimate Bliss if one develops the bodhi mind and single-mindedly concentrates on chanting (Amitabha Buddha's name). There are also these words in *the Treatise of the Bodhi Mind*, "This bodhi mind can contain the merits of all buddhas" --- this is true. The bodhi mind is not a physical phenomenon, so it cannot be apprehended by the five organs (i.e., the eyes, ears, nose, tongue and body).

這是物質，物質只能夠緣色相，能夠緣色聲香味觸，這能緣。法裡面有一分物質，有一分非物質，像佛法、菩提心法，這個非物質，但是這就是講的自性。自性不是物質，這裡面包藏一切諸佛功德法。惠能大師告訴我們，他說，「何期自性，本自具足」。具足什麼？

These organs are physical phenomena, so they can only apprehend the objects of form, sound, scent, taste and touch. One part of the phenomena is physical and another part is non-physical. Buddhism and bodhi mind are non-physical. Bodhi mind, which is the true nature, contains the merits of all buddhas. Great Master Hui Neng told us, "Who would have thought that the true nature is originally complete in itself!" What is the true nature complete with?

具足一切諸佛功德法，具足一切諸佛功德智慧。功德法裡頭包含智慧、德能、相好，沒有一樣不包括在其中，所以真正發菩提心就是萬法具足。發了這個心如何證得？淨土宗法門非常微妙，一心專念阿彌陀佛，往生極樂世界，你就得到，就證得。

It is complete with the merits of all buddhas which include wisdom, virtuous abilities, and fine appearance; nothing is not included in it. That's why one who truly develops the bodhi mind is replete with everything. How can you obtain these merits after you developed the bodhi mind? Pure Land Buddhism is very special because you will obtain the merits when you single-mindedly concentrate on chanting Amitabha Buddha's name and are reborn in the Land of Ultimate Bliss.

不但證得，而且可以說是圓滿的證得，這是得力阿彌陀佛本願威神加持。我們沒有用長時間去修行，到極樂世界就證得。

Not only will you obtain the merits, but it can be said that your obtainment is perfect. This is owing to the awe-inspiring majestic support of Amitabha Buddha's original vows. Without



spending a long time to cultivate, we will obtain these merits once we reach the Land of Ultimate Bliss.

### **如何才能見到真心 - 第 207 集**

#### **How can you see the true mind?**

菩提心就是用真心，一真一切真，我們用真心念佛，就得用真心生活，用真心工作，用真心待人接物。一真一切真，這個管用，與西方極樂世界感應道交，因為那個世界是真的，不是虛假的。假的是生滅法，真的是不生不滅。我們的妄心是生滅法，前念滅後念生。真心不生不滅，真心決定有，你見不到。如何才能見到？

The bodhi mind is the true mind. When one is true, everything is true, so if we use the true mind to chant Amitabha Buddha's name, we must also use the true mind at work and when dealing with people and things in life. Using the true mind at all times is useful because we are corresponding with the Land of Ultimate Bliss which is real and not illusory. Anything that is illusory will arise and cease, but those that are real neither arise nor cease. Our deluded mind is subject to arising and ceasing because of our incessant thoughts arising and ceasing one after another. The true mind which neither arises nor ceases, definitely exists, but you cannot see it. How can you see it?

眼見色、耳聞聲，看得清楚、聽得清楚，這是照見。智慧照見清清楚楚，沒有起心、沒有動念，這是真心；見色聞聲、起心動念是妄心，這把真跟妄簡單的區別出來。我們在日常生活當中六根接觸外頭六塵境界，盡量的要真正能做到不起心不動念，恭喜你，你真發大菩提心，你要希望往生極樂世界，你隨時可以去。

When you are clear about the sight and sound that you see and hear, it is 'illumination.' When your wisdom illuminates everything clearly without giving rise to thoughts, it is the true mind. If you give rise to thoughts when you see the sights and hear the sounds, it is the deluded mind. This distinguishes the true mind from the deluded mind. Congratulations to you if you can really try your very best not to give rise to thoughts when your six-sense organs are in contact with the external six objects in daily life, because you have really developed the great bodhi mind. If you wish to be reborn in the Land of Ultimate Bliss, you can be reborn there anytime.

### **我們如何修學菩提心 - 第 208 集**

### How to cultivate the bodhi mind?

菩提心一發，跟阿彌陀佛就溝通了，沒障礙了，想什麼時候去就什麼時候去，而且品位很高。這個難得！我們能不能做到？做不到，說清楚了也做不到。為什麼？我們見色聞聲還是會起心動念。起心動念這個心是妄心，是阿賴耶、末那、第六意識，連帶心心所同時起作用。

Once the bodhi mind is developed, you can communicate with Amitabha Buddha without obstacle and can go to the Pure Land anytime you want. Moreover, your grade of rebirth will be very high. This is rare! Can we do this? No, we can't do it even after I have made this clear. What is the reason? Because we still give rise to thoughts when we see the sights and hear the sounds. These incessant thoughts are the deluded mind, whereby the *alaya*, the seventh consciousness (*manas*) and the sixth consciousness, together with the mind and its associated factors, are concurrently functional.

我們努力盡量的把這種妄心、妄念減輕，這有好處，這種妄念愈淡薄愈好，我們跟真心就愈接近，要淡薄。怎麼淡薄法？知道一切法是假的，不是真的，「凡所有相，皆是虛妄」。要知道這個假相的真相，於是怎麼樣？我們見色聞聲像佛菩薩一樣隨緣妙用，恆順眾生，隨喜功德，決定不能把假相放在心上，這就是修學菩提心。

If we try our best to reduce our wandering thoughts, there are benefits to it because the lesser thoughts we have, the closer we are to the true mind. How do we reduce our thoughts? We must know that all phenomena are illusory and not real. As the sutra states, "Everything with form is illusory (unreal)" --- if we know the reality of this illusoriness, what will we do? Like buddhas and bodhisattvas, we will skilfully accord with sentient beings and conditions, and will rejoice in their merits when we come into contact with the sights and sounds of the world, but we will definitely not retain these illusory phenomena in our mind. This is cultivating the bodhi mind.

### 什麼是三心二意 - 第 209 集

What are the 'three minds and two mental consciousnesses'?

菩提心是本有的，不是外頭來的，這是真心。妄心本來沒有，迷了真心才起了一個妄心。很不幸，我們今天妄心當家，菩提心不見了，不是真的不見，不起作用，發號施令的是三心二意。

The bodhi mind which is the true mind, is innate to us and is not obtained externally. The deluded mind originally does not exist; it arises only when the true mind is lost. Unfortunately, the deluded mind has become our master today because our bodhi mind has disappeared (it has not really disappeared, but has become ineffective) and the three minds and two mental consciousnesses are effective.

三心就是阿賴耶、末那、意識，叫三心；二意就是第七識、第六識，二意，第六是意識，第七叫意根。三心二意造出來的境界就是輪迴，就是六道輪迴，假的。

The three minds are the eighth consciousness (*alaya*), the seventh consciousness (*manas*) and the sixth consciousness, while the two mental consciousnesses refer to the seventh consciousness (*manas*) and the sixth consciousness (the sixth consciousness is ‘mental consciousness’ while the seventh consciousness is called ‘mental faculty’). The realms created by the three minds and two mental consciousnesses are the Six Realms of reincarnation which are illusory.

如果我們把三心二意轉過來，六道就不見了，就像《金剛經》上所說的，六道是什麼？夢幻泡影。轉過來之後，找六道痕跡都找不到，真的像作夢一樣。醒過來，夢境在哪裡？

If we turn the three minds and two mental consciousnesses around, the Six Realms will disappear. According to *the Diamond Sutra*, what are the Six Realms? They are dreams, illusions, bubbles and shadows. After we turn the three minds and two mental consciousnesses around, not a trace of the Six Realms can be found. They are really like a dream. Where is the realm of dream when we wake up?

找不到，永遠找不到。這叫轉八識成四智。這個八識只有轉，不能滅。為什麼？真妄是一不是二，如果八識滅掉，四智也沒有，自性就沒有。自性是永遠存在的，不生不滅。

We can never find it. This is called ‘transforming the eight consciousnesses into the four kinds of wisdom.’ These eight consciousnesses can only be transformed but cannot be extirpated.

What is the reason? Because the true mind and the deluded mind are one and not two. If the eight consciousnesses are extirpated, then the four kinds of wisdom (i.e., the true nature) will not exist either. The true nature exists forever and will neither arise nor cease.

八識是生滅法，生滅法依不生不滅變現出來的。所以自性是體，三心二意是幻相，是生滅的幻相，我們要知道，你不理會它就沒事。根塵相接觸的時候，不起心不動念做不到，不是凡夫能做到的，不分別不執著可以做到。

The eight consciousnesses, which are subject to arising and ceasing, rely on the non-arising-and-ceasing (i.e., the true nature) to manifest themselves. That's why the true nature is the substance, while the three minds and two mental consciousness are illusory phenomena subject to arising and ceasing. We must know that if we ignore this illusoriness, we will be fine. Ordinary beings are unable to stop giving rise to thoughts when their six-sense organs are in contact with the external six objects, but they can stop having discrimination and attachments.

### **今天我們很幸運遇到特別通道 - 第 210 集**

**We are very fortunate to have encountered a special Dharma method today.**

今天我們很幸運，遇到的是特別通道，易行道，是捷徑，這就是淨土法門。佛告訴我們，淨土法門只有一個，沒有第二個，八萬四千法門只有這一門，無量法門也只有這一門。這一門很容易成就，但是很難相信。能信的，真正能相信，這一生沒有一個不成就。

We are very fortunate to have encountered a special Dharma method today. This shortcut, easy-to-cultivate method is Pure Land Buddhism. The Buddha told us that among the 84,000 and immeasurable Dharma methods, there is only one Pure Land method. It is very easy to succeed in practising this method, but it is very difficult for one to believe in it. If one can truly believe in it, no one will not succeed in this life.

有懷疑的修這個法門，這一生最後還是搞六道輪迴。為什麼？他有懷疑。所以覺明妙行菩薩告訴我們，修這個法門要具足三個條件：第一個條件不懷疑，第二個條件不夾雜，第三個條件不間斷。具足這三個條件，萬修萬人去。

Practitioners who have doubts in this Dharma method will still have to reincarnate in the Six Realms at the end of this life. What is the reason? Because they have doubts. That's why

Jueming Miaoxing Bodhisattva told us that one must meet three conditions when one practises this Dharma method. The first, second and third condition are having no doubts, no distractions and no interruptions respectively. If these three conditions are met, then out of ten thousand people practising Buddha Mindfulness, ten thousand will be reborn in the Pure Land.

我們就知道了，念佛不能往生，不具足這三個條件。第一個有懷疑；第二個有夾雜，念佛裡頭還有妄念；第三個有間斷，念佛不能相續。有這三個現象，自己要特別提高警覺，這絕對不是開玩笑的，這三個障礙你往生極樂世界，它又把你拉回來還是搞六道輪迴，那就太可惜了！

We thus know that those who failed to attain rebirth in the Pure Land did not meet these three conditions. Firstly, they had doubts; secondly, they had distractions (i.e., they still had wandering thoughts in their chanting) and thirdly, they had interruptions (i.e., they cannot chant Amitabha Buddha's name incessantly). You must be especially vigilant if you have these three phenomena. This is definitely no joke because they will hinder you from being reborn in the Land of Ultimate Bliss by pulling you back again to the Six Realms of reincarnation. This is a great pity and a great waste!

**我們一定要想方法成就自己 - 第 211 集**  
**We must find ways to help ourselves succeed.**

我們一定要想方法幫助自己、成就自己，決定希望自己在這一生到西方極樂世界。經上所說這些條件，我們要記住，努力把它做到。知道菩提心包藏一切諸佛功德法，知道這一句名號，阿彌陀佛這句名號，也包藏一切諸佛功德法，這一句名號就是十方三世一切諸佛名號的總稱。

We must find ways to help ourselves succeed, hoping that we can be reborn in the Land of Ultimate Bliss in this life. We must remember and try to meet the conditions for rebirth in the Pure Land mentioned in the sutra. We know that the bodhi mind contains the merits of all buddhas. This single phrase of Amitabha Buddha's name also contains the merits of all buddhas because it is the general name of all buddhas in the ten directions and in the three periods of time.

佛號的意思，阿彌陀佛統是梵語，要翻成中國話，阿翻作無，彌陀翻作量，佛翻作覺，無量覺。世尊在《彌陀經》上給我們說出阿彌陀佛名號的意思，他是用兩句，「無量

光」、「無量壽」，無量光是自性本具的般若智慧，無量壽就是一切無量功德。一切功德裡面、無量功德裡面壽命是第一德，沒有壽命一切都落空，什麼功德都落空，所以壽命是第一德。

Amitabha Buddha is a Sanskrit word. When translated into Chinese, 阿 (Ā) means 'none', 彌陀 (Mítuó) denotes 'finite' while 佛 (Fo) means 'enlightenment.' In Chinese, this name (阿彌陀佛) connotes infinite enlightenment. In *the Amitabha Sutra*, the Buddha used two phrases to tell us the meaning of Amitabha Buddha. 'Infinite light' is the prajñā wisdom innate to the true nature, while 'infinite life' is all infinite merits. Lifespan is the foremost merit among all merits because without lifespan, all merits are in vain.

你要有壽命，有福才能享；要沒有壽命，你再大的福報都落空了。你看這句名號還得了嗎？所以心裡面不能放別的東西，把別的東西統統清除掉，不清除掉不能了生死，不能出三界，心裡面就供養一尊阿彌陀佛，除阿彌陀佛之外我什麼都不要。這才行！這才萬修萬人去。

Only by having lifespan can you enjoy your fortune. Without lifespan, all your fortunes are useless no matter how great they are. You see how great is this Amitabha Buddha's name! That's why you must get rid of all other things in your mind and cannot keep them. Otherwise, you will not be able to end reincarnation and transcend the Three Realms of Samsara. We must make offerings to Amitabha Buddha in our mind and not anything else. Only then can everyone who practises Buddha Mindfulness be reborn in the Pure Land.

### **覺明妙行菩薩是如何修成的 - 第 212 集**

#### **How did Jueming Miaoxing Bodhisattva succeed in cultivation?**

覺明妙行菩薩是我們這個世界的凡夫，淨宗有一本小冊子傳得很廣，說明他的事蹟，這個小冊子叫《西方確指》。他們在這個世間同修八個人，在一起共修，八個人都往生了。他們遵守的就這三句話，不懷疑、不夾雜、不間斷，他就這樣修成的，把他們修行成就的方法傳給我們，提供我們做參考。八個人在一起修行，道場不大，小道場，但是圓滿成就，八個都往生了。

Jueming Miaoxing Bodhisattva was an ordinary person in our world. The Pure Land school has a widely circulated booklet called *Pointing Clearly to the West* which illustrates his story.

There were eight of them practising Buddha Mindfulness together and all of them had been reborn in the Land of Ultimate Bliss. They succeeded by obeying the three phrases of ‘having no doubts, no distractions and no interruptions’ during their course of practice, so he passed this method to us for our reference. They lived and practised together in a cultivation centre which was small and not big, but they had perfectly attained Buddhahood because all of them had been reborn in the Pure Land.

所以道場的莊嚴不在大小，在這個道場真正有多少人往生，你這個道場建立在此地，究竟接引多少個往生極樂世界的人，這是功德；如果一個往生的都沒有，他的功德等於零。他修的什麼？修的福德，還是六道輪迴裡面的福德，不是功德。

That’s why the adornment of a cultivation centre is not based on its size, but on the number of people who had really been reborn in the Pure Land. When you build a cultivation centre here, your merit is based upon the number of people who had been guided to the Land of Ultimate Bliss. If no one has been reborn in the Land of Ultimate Bliss, then your merit is equal to zero. What have you cultivated? You have cultivated fortune in the Six Realms of reincarnation and not merits.

### **三個世界原來是一個地方 - 第 213 集** **The three worlds turned out to be one place.**

修到理一心不亂，就是明心見性。則為一切導師，他有能力像佛一樣教化眾生，沒有障礙，證得如來十力、四無畏、十八不共法；要用《華嚴經》來說，他證得四種無礙：理無礙、事無礙、理事無礙、事事無礙，像佛一樣在世間教化眾生。

People who had attained One Mind Undisturbed at the noumenal level had seen into their mind and true nature. They become the teacher of all beings and just like buddhas, they have the ability to edify and transform sentient beings without obstacle since they had obtained the ten abilities of the Tathagata, the four kinds of fearlessness, as well as the eighteen distinctive qualities of the buddhas. According to *the Avatamsaka Sutra*, they had attained the four kinds of noumenal and phenomenal non-obstruction, thereby enabling them to teach and transform sentient beings in the world like all buddhas.



「若歸本則是密嚴土」，密嚴土是密宗的淨土，跟極樂世界一樣，密宗叫密嚴，淨土宗叫極樂世界，其他宗派像華嚴稱為華藏世界，實際上是同一個境界。

“If they return to the origin, then it is the Land of mysterious adornment” --- the Land of mysterious adornment is the Pure Land of Esoteric Buddhism. It is the same as the Land of Ultimate Bliss. It is called ‘mysterious adornment’ in Esoteric Buddhism, while Pure Land Buddhism and other schools such as *Hua-yan* call it ‘the Land of Ultimate Bliss’ and ‘the Lotus Store World’ respectively. They are actually the same realm.

修密人往生到密嚴土，學華嚴的到華藏世界，念佛往生極樂世界，三個人都往生之後，到那裡一看，怎麼你也來了，他也來了，原來是一個地方。華藏就是密嚴，密嚴就是極樂，名稱不一樣，原來同一個地方，都來了，好事情。

Esoteric practitioners will be reborn in the Land of mysterious adornment, while the *Hua-yan* and Pure Land practitioners will be reborn in the Lotus Store World and the Land of Ultimate Bliss respectively. After these three practitioners are reborn in their Pure Lands and see that everyone is there, they will realize that their Pure Lands are actually one place; the Lotus Store World is the Land of mysterious adornment, and the Land of mysterious adornment is the Land of Ultimate Bliss. The names are different, but they turned out to be the same place. It is good to see that everyone is there.

### **如何同時學無量法門 - 第 214 集**

#### **How to learn immeasurable Dharma methods simultaneously?**

「不起於座，能成一切佛事」。怎麼成就？一切佛事是教化眾生的事情，沒起座。每個往生到極樂世界的人都是這樣，你花開見佛，見到阿彌陀佛，阿彌陀佛在講堂裡講經教學，那裡頭有你的座位，你坐在那裡真的沒有起座，你有能力到十方世界去教化眾生，分身去的。

“Without leaving your seat, you can accomplish all the Buddha-work” --- how can you accomplish it? All the Buddha-work is the activity of edifying sentient beings without leaving one’s seat. Everyone who is reborn in the Land of Ultimate Bliss will see Amitabha Buddha when the lotus flower opens. You will then have the ability to manifest in many bodies to go to the worlds of the ten directions to edify sentient beings without leaving your seat (you have your own seat in the lecture hall when Amitabha Buddha delivers the Dharma lectures).



分多少身？分無量無邊無數的身。為什麼？十方世界有無量無邊無數諸佛刹土，你每個身到一個刹土去拜佛。拜佛修福報，供佛，聽經聞法開智慧，一尊佛教你一個法門，無量無邊佛同時教你，你就得無量無邊法門。

How many bodies will you manifest? You will manifest in infinite and boundless bodies. Why is that so? Because there are innumerable and boundless Buddha Lands in the worlds of the ten directions and each of your manifested body will go to one Buddha Land to make obeisance to the buddhas. You accumulate fortune by making obeisance and offerings to the buddhas, and cultivate wisdom by listening to the buddhas' Dharma lectures. Since one buddha teaches you one Dharma method, you will acquire immeasurable methods from infinite buddhas who teach you simultaneously.

法門無量誓願學，要這樣學才行，快速成就。一尊一尊到那去學，你要學到哪一年才能畢業？同時學，有這個本事。一個大學裡頭有幾百個學系，每個學系都是四年畢業，幾百個學系你要多長的壽命，你才能夠統統畢業全部學完？

You must learn in this way if you vow to learn immeasurable Dharma methods quickly. If you learn from one buddha at a time, till which year do you have to study to graduate? But you will have the ability to learn simultaneously in the Land of Ultimate Bliss. There are hundreds of courses in a university and each course takes four years to graduate. How long do you need to live before you can graduate and study them all?

極樂世界人就佔便宜，多少個學系分多少身，每個身學一個學系，四年總畢業，全學完了，到極樂世界就有這個本事。所以「法門無量誓願學，佛道無上誓願成」，這兩願到極樂世界去落實。

The people in the Land of Ultimate Bliss have the advantage of manifesting bodies according to the number of courses. With each body going to study one course, you can graduate in four years. You will have this ability when you reach the Land of Ultimate Bliss. That's why you have to implement the two vows of learning immeasurable Dharma methods and attaining Supreme Enlightenment in the Land of Ultimate Bliss.

前面兩願在此地落實，落實前面兩願你就能往生極樂世界。前面兩願，第一願是發菩提心，「眾生無邊誓願度」；第二願是落實第一願，「煩惱無盡誓願斷」。我們今天

要斷煩惱，你看看，懷疑是煩惱，妄念是煩惱，這夾雜妄念，夾雜是煩惱，斷斷續續的是煩惱。

You can implement the first two vows of helping boundless sentient beings (i.e., developing the bodhi mind) and extirpating endless afflictions here. The second vow is to fulfil the first vow. You can be reborn in the Land of Ultimate Bliss when these two vows are implemented. However, we may want to put an end to afflictions today, but our doubts, wandering and distracting thoughts (which are all afflictions) will occasionally rear their ugly heads.

覺明妙行菩薩他念佛的祕訣，不懷疑、不夾雜、不間斷；本經教導我們，「發菩提心，一向專念」，就是那個專字，懷疑就不專，夾雜也不專，間斷也不專。覺明妙行菩薩講三樁事情，這個地方一個字把這三樁事情都包括在其中，一向專念。

Jueming Miaoxing Bodhisattva's secret of chanting Amitabha Buddha's name is having no doubts, no distractions and no interruptions. This sutra teaches us to develop the bodhi mind and single-mindedly concentrate on chanting Amitabha Buddha's name. If we have doubts, distractions and interruptions, then our chanting is not single-minded. This one word, 'single-mindedness' covers the three points mentioned by Jueming Miaoxing Bodhisattva.

### **把菩提心忘掉修善事也是魔業 - 第 215 集**

#### **Practising virtues without the bodhi mind is also a demonic karma.**

「忘失菩提心，修諸善法，是名魔業」。我們常常把菩提心忘掉了，妄想、雜念當家，菩提心沒有，修一切善事也是魔業。為什麼？你要了解六道的事實真相，斷一切惡，修一切善，果報在哪裡？

The sutra states, "Practising virtues without the bodhi mind is called 'demonic karma.'" We often forget the bodhi mind, hence wandering and distracting thoughts become our master. Without the bodhi mind, practising all virtues are demonic karmas too. Why is that so? If you understand the reality of the Six Realms, where is the karmic consequence of ceasing all wrongdoings and practising all virtues?

在人天。人天在哪裡？沒出六道輪迴。造一切惡業墮三惡道，三惡道是消惡業的，三善道是消福報的、消善業的。不管你是善業、是惡業，統統是搞六道輪迴，這就叫魔道，出不了六道輪迴，希望我們要注意這樁事情。

The karmic consequence is in the realms of heavens and human beings. Where are these realms? They are still within the Six Realms of reincarnation. Committing all evil karmas will cause one to degenerate into the Three Evil Realms where one's evil karmas will be eliminated, while the Three Good Realms is a place where one's fortune and good karmas are eliminated. Whether you have committed good karmas or bad karmas, you will still be bound in the Six Realms of reincarnation called 'the demonic paths.' I hope everyone will pay attention to this.

在世間怎麼辦？斷惡不著斷惡的相，修善不著修善的相，你斷惡修善不造輪迴，這個好。這就是用菩提心，菩提心是覺而不迷，所以斷惡修善全是功德。如果還是用我們現在的輪迴心，斷惡修善依然出不了六道輪迴，這叫魔業。

What should you do in the world? When you cease wrongdoings and practise virtues, do not become attached to those acts. This is good because you do not create the cause of reincarnation and are using the bodhi mind, which is an enlightened and not deluded mind. That's why ceasing wrongdoings and practising virtues are all merits. If you still use your present mind of reincarnation, then you cannot escape from the Six Realms even if you cease wrongdoings and practise virtues. This is called 'demonic karma.'

**我們的心要在境界裡頭如如不動 - 第 216 集**  
**Our mind must remain unmoved in the external environment.**

發心太重要了！這個發心，我平常在跟同學們分享的時候，我沒有說菩提心，我說真心，真心就是菩提心，真心是覺心，覺而不迷。妄心是迷而不覺，妄心是隨著境界轉。真心是轉境界，不隨境界轉，在境界裡如如不動，事相隨緣，心如如不動，清清楚楚、明明白白，如如不動。這是定、是慧，如如不動是定，覺而不迷是慧。

Making a vow is too important. When I usually shared this with our practitioners, I did not say the bodhi mind, but said the true mind. In fact, the true mind, which is an enlightened mind, is the bodhi mind. The deluded mind, which is unenlightened, changes with the external environment. By contrast, the true mind changes the environment and will not be changed by it. In other words, the true mind remains unmoved in the environment, but it knows everything clearly while according with conditions. Remaining unmoved is meditative concentration, while being enlightened and undeluded is wisdom.

境界、境緣都是屬於戒這一方面的事，戒定慧三學，戒就是起心動念、言語造作有分寸、有規矩，嚴持不犯，心在境界裡頭如如不動。我們今天念佛的人，我們就是一句阿彌陀佛，佛號一句接著一句不間斷、不夾雜，修善不夾雜善，斷惡不夾雜惡，心決定是清淨心、是平等心，這就對了。

The external environment belongs to the aspect of precept in the Threefold Learning (i.e., precept, meditative concentration and wisdom). Precept is strictly adhering to proper thoughts, speech and actions while the mind remains unmoved in the external environment. For us Pure Land practitioners, we chant Amitabha Buddha's name unceasingly without distraction. When we practise virtues, we do not have the distraction of practising virtues, and when we cease wrongdoings, we do not have the distraction of ceasing wrongdoings. Our mind is definitely pure and impartial. This is the right way of practice.

### **為什麼學生隻能跟一個老師學 - 第 217 集** **Why students can only learn from one teacher?**

希望我們同學要認真努力，不要受到外人影響，跟一個老師，這個老師會幫助你，老師太多，問題出來了。我在前面跟諸位做過報告，我還沾了一點邊緣，就是中國師承的傳統。師承，老師對學生的要求，三樁事情：

I hope everyone would seriously work hard by learning from one teacher and would not be influenced by outsiders. If you learn from one teacher, this teacher will help you succeed in your learning. Having too many teachers will pose problems. As I mentioned to you earlier, I am considered fortunate to have come into contact with the Chinese tradition of a teacher's lineage, whereby the teacher would request his students to meet three conditions.

第一個，你在拜老師之前老師告訴你，你過去所學的我統統不承認，這第一個條件；第二個條件，從今天起只能跟他一個人學，只能聽他一個人講經教學，不可以找第二個人，什麼大德在這個地區講經、講演都不能去聽，除非他同意，他不同意不可以去；第三個，從拜老師這一天起，你看的文字，你看些什麼書、看些什麼經，都要經過他同意，他不同意不准看。

First, before you pay respect to the teacher, he will tell you that he would not acknowledge everything that you have learned in the past. This is the first condition. The second condition is from today onward, you can only learn from him and listen to his Dharma lectures, and not

anyone else's. Hence, you cannot go and listen to any great masters' Dharma lectures in your area unless he grants you the permission. The third condition is from the day you pay respect to him and regard him as your teacher, you can only read the texts, books and sutras approved by him.

你完全能夠接受，老師最後告訴你有期限的，五年，五年之內一定要遵守，你才能學到東西。這三個條件是什麼？就是覺明菩薩說的不懷疑、不夾雜、不間斷，跟一個老師。你跟兩個老師，老師看法、想法不一樣，老師講的不一樣，你到底跟誰？

If you can fully accept these conditions, the teacher would tell you that you have to abide by them for five years so that you can learn something. What are these three conditions? They are what Jueming Miaoxing Bodhisattva taught us: to have no doubts, no distractions and no interruptions. This is the advantage of learning from one teacher. If you learn from two teachers, who should you follow if these two teachers have different opinions and say different things?

三個老師就迷惑顛倒了，三個人三個說法怎麼辦？四個老師四個說法，你就沒法走路了。中國教學自古以來就是一個老師，不可能同時兩個老師。一個老師學完畢業了，大概畢業都是五年，學習期限是五年，五年之後你離開，如果你覺得還有高明的，可以再跟一個人，行，這個可以。

With three teachers, you will become confused. What should you do if these three teachers say different things? With four teachers saying different things, you would not be able to walk. The Chinese pedagogy since ancient times has been learning from one teacher and it was impossible to have two teachers at the same time. Upon completion of the 5-year study period under one teacher, you can learn from another wise teacher if you think there is one.

你再跟一個老師，老師告訴你，你從前學的我不承認。為什麼？承認要辯論，辯論很辛苦，老師不願意跟你辯論。我不承認，你得聽我的；你要不服，不服你離開，我不教你，你另請高明。這叫師承。

This teacher will again tell you that he would not acknowledge everything that you have learned before. What is the reason? Because if he were to acknowledge your previous learnings, you would have debates with him. Getting into a debate is very painful, so the teacher is unwilling to do so. By unacknowledging your past learnings, you have no choice but to listen to him.

You can leave and look for another wise teacher if you do not accept it because he would not teach you. This is called ‘teacher’s lineage.’

### **老師一生的願望是什麼 - 第 218 集**

#### **What is a teacher’s lifelong wish?**

真正聽話，老師真幫助你，真成就你。老師沒有別的希望，希望你成就。這就是古人講的「不孝有三，無後為大」，老師沒有傳人，他就沒有後，他對他的老師來說，他就不孝，至少要有一個傳承的人，希望這個學術、道統永遠傳下去，世世代代都有傳人，不定在什麼緣分成就的時候能發揚光大。

If you are truly obedient, the teacher would really help you succeed because that is his only wish. This is what the ancients said, “There are three unfilial acts; having no descendant is the greatest.” If the teacher has no successor, he is considered to have no descendant, and to his teacher, he is being unfilial. He must at least have one successor so that his wisdom and doctrines can be passed down forever. Ideally, there should be a successor from generation to generation so that the ancient teachings can flourish under certain circumstances.

沒有傳人就滅了，就斷掉了，所以老師一生的願望就是希望找一個學生能承傳的，決定沒有嫉妒障礙。學生學得超過老師，老師有沒有嫉妒障礙的？有，自古就有，不是沒有，可是學生心裡有數，真正學成的，當然跟老師的境界，甚至於超過老師，他懂得迴避，他懂得尊重老師。老師對他不滿的地方，甚至於障礙的地方，他懂得迴避，這是智慧，不傷師徒的感情，不會被外人笑話，這真正叫孝道。

If he has no successor, then his teachings would come to an end. That’s why a teacher’s lifelong wish is to find a student who can inherit his wisdom. He definitely has no jealousy, neither would he create obstacles to his student. Were there cases whereby the teacher felt jealous and posed obstacle to his student when his student surpassed him in knowledge and wisdom? Yes, there were such cases since ancient times, but the students knew it and out of respect, they knew how to avoid being harmed by their teachers. In this way, the teacher-student affection was unhurt and outsiders would not laugh at them. This is wisdom and truly called ‘filial piety.’

### **我們的心上決定不能把什麼忘掉 - 第 219 集**

#### **What we cannot forget in our mind?**



「一向專念，即專恆依止持名念佛法門之義」。專，專一；恆，永遠不改變，依止本經教給我們修行的方法，就是持名念佛，這叫一向專念。

“Single-mindedly concentrate on chanting (Amitabha Buddha’s name) implies focused perseverance and fixed reliance on the Buddha Mindfulness method” --- being focused is single-mindedness, while perseverance is constantness. We rely on this sutra which teaches us the method of cultivation (i.e., the Buddha Mindfulness method). This is called ‘single-mindedly concentrating on chanting (Amitabha Buddha’s name).’

「彌陀因中發十念必生之大願，故行人發菩提心，一向專念，必得往生淨土，圓證不退之妙果」。語氣非常堅定，讓我們讀了一點懷疑都沒有。

“At the causal stage of Amitabha Buddha’s practice, he made the great vow of definite rebirth in the Pure Land by reciting his name one to ten times in the final moment of one’s life. Hence, practitioners who have developed the bodhi mind and single-mindedly concentrate on chanting Amitabha Buddha’s name, will surely be reborn in the Pure Land and will fully obtain the marvellous result of non-retrogression.” The tone of voice is so firm here that we have not the slightest doubt when we read this.

我們看念老的原文註解，「一向專念者，一向二字有數義」，有好幾個意思。第一個，「朝向一方前進」，這是一向；第二種，「偏向一邊」，也是一向；第三個，「一味」；第四個是「總是」；第五個是「一段時間」，這一向有五個意思。

Let’s look at the original text of Upasaka Huang’s annotation, “Single-mindedly concentrating on chanting (Amitabha Buddha’s name) --- there are many connotations for the word ‘single-mindedness.’” The first connotation is ‘moving forward towards one direction.’ The second connotation is ‘leaning to one side.’ The third connotation is ‘wholeheartedness.’ The fourth connotation is ‘always’ and the fifth is ‘a period of time.’ There are five connotations for single-mindedness.

「故知一向專念阿彌陀佛」，就是專恆依止持名念佛法門。專是專一；恆是有恆心，絕不改變；依止，依定了；持名就是執持名號，持是保持。保持在哪裡？

“Single-mindedly concentrating on chanting (Amitabha Buddha’s name)” thus implies focused perseverance and fixed reliance on the Buddha Mindfulness method. Being focused is single-

mindedness while perseverance is constantness. Relying on is fixed reliance on, while holding fast to Amitabha Buddha's name is maintaining mindfulness of Amitabha Buddha's name. Where do we maintain Amitabha Buddha's name?

保持在心地上，心上有佛，有阿彌陀佛，決定不能把阿彌陀佛忘掉。這是淨土念佛法門，求生西方極樂世界的法門。「一向專念，本於彌陀本願第十八念必生之大願」。We maintain it in our mind and cannot forget it. This is the Pure Land method of chanting Amitabha Buddha's name and seeking rebirth in the Land of Ultimate Bliss. "Single-mindedly concentrate on chanting (Amitabha Buddha's name) is the great, eighteenth vow of Amitabha Buddha's original vows, which says that one can surely be reborn in the Pure Land if one is mindful of Amitabha Buddha's name one to ten times in the final moment of one's life."

一向專念有來由的，從哪裡來的？是從阿彌陀佛本願，本願有四十八條，四十八願當中第十八願，十八願有一句經文，「十念必生」，一向專念就是以這一願做依據、根據。

Where does 'single-mindedly concentrating on chanting' come from? It comes from the eighteenth vow of Amitabha Buddha's Forty-eight original vows, which is 'definite rebirth in the Pure Land by chanting Amitabha Buddha's name one to ten times (in the final moment of one's life).' So, 'single-mindedly concentrating on chanting' is based on the eighteenth vow.

「彌陀因中發十念必生大願，故行人發菩提心，一向專念，必得往生淨土，圓證不退之妙果」。

"At the causal stage of Amitabha Buddha's practice, he made the great vow of definite rebirth in the Pure Land by reciting his name one to ten times in the final moment of one's life. Hence, practitioners who have developed the bodhi mind and single-mindedly concentrate on chanting Amitabha Buddha's name will surely be reborn in the Pure Land and will fully obtain the marvellous result of non-retrogression."

### **甘露法雨潤眾生 - 第 220 集**

**The raining down of sweet Dharma dew moistens sentient beings.**

**【法音雷震。覺未覺故。雨甘露法。潤眾生故。】**



**In a voice that is as loud as the roaring thunder, they proclaim the Dharma Sounds to enlighten those who are yet enlightened. They rain down sweet Dharma dew to moisten sentient beings.**

『雨甘露法』。這個「雨」是降下，從上降下，像天降甘露一樣，這是度眾生。現在的社會需要什麼？需要聖賢的教誨。首先，需要相信聖賢教誨，再提升，喜歡聖賢教誨，能夠把聖賢教誨做到，文化就不會中斷，這個功德很大，大到我們無法想像。

“They rain down sweet Dharma dew” --- this ‘rain’ is like the dew falling from the sky, which connotes helping sentient beings. What does the current society need? They need the teachings of saints and sages. First, they need to believe in the teachings, and proceed to love and implement the teachings. In this way, culture will not be interrupted and the merits gained are inconceivably great.

受益，眾生，一個地區眾生受利益，一定會影響全球，全球眾生都得利益，這功德多大！這個地方要提醒大家，不求世間福報。為什麼？世間福報有限，我們要求出世間的福報。出世間福報求什麼？求往生淨土，求親近阿彌陀佛，就對了，那就圓滿功德。

When sentient beings in one region benefit from the teachings, it will definitely influence the whole world and all sentient beings will benefit. How great the merits are! I would like to remind everyone here not to pursue worldly fortune. What is the reason? Because such fortune is limited. Instead, we want to pursue supramundane fortune. What supramundane fortune do we seek? We seek to be reborn in the Pure Land to be close to Amitabha Buddha. Then our merits will be complete.

所以佛在此地教我們，我們以法音、以甘露覺悟眾生。甘露是比喻佛的教法，「甘露使人起死回生，佛之教法能令眾生永斷生死，得大涅槃」，這幾句話重要。四四十六個字，真的不是假的，沒有一個字是欺騙人的，佛之教法能令眾生永斷生死，得大涅槃。

That’s why the Buddha taught us here to enlighten sentient beings with the Dharma Sounds and sweet dew (sweet dew is a metaphor for the Buddha’s teachings). “Sweet dew enable people to rise from the dead, while the Buddha’s teachings enable sentient beings to end reincarnation forever by attaining great nirvana.” The above phrases are important, true and not a word is deceptive. The Buddha’s teachings can let sentient beings end reincarnation forever by attaining great nirvana.

我們遇到佛法，能不認真學習嗎？今天最嚴重的問題，就是佛法沒有人說，一般人對佛經很不容易理解；再有一種是誤會，認為佛教是宗教，宗教是迷信，遇到了，不能接受，不能奉行，等於沒遇到。

Now that we have encountered Buddhism, can we not learn and cultivate conscientiously? The most serious problem today is no one is giving the Dharma lectures because it is very difficult for ordinary people to comprehend the sutra teachings. Another serious problem is people have the misconception that Buddhism is a religion, and religion is superstition. As a result, even though they have encountered Buddhism, they cannot accept and practise it. This is no different from not encountering it.

這個世間財色名利，確確實實有很大的誘惑力量，幾個人能夠躲過？幾個人能夠不受誘惑？我們自己的同學，跟我十幾年、二十年、三十多年的，還是受誘惑。這就說明什麼？說明煩惱習氣太重，不是這一生累積的，多生多劫，生生世世，愈染愈深，愈嚴重。

How many people can resist the wealth, lust, fame and profits of this world, which are indeed great temptations? How many people will not be tempted? Even our own practitioners who have been listening to my Dharma lectures for over ten, twenty and thirty years are still being tempted. What does this mean? It means that they are heavily burdened with afflictions and habituated tendencies, which are not accumulated in this lifetime but had been accumulated over many lives and kalpas, with every life being more seriously defiled.

所以雖然聖教擺在面前，甚至於天天還讀經，天天還拜佛，天天還幹壞事，這是現在的情形，多麼可怕！它起作用，起什麼作用？讓不信的人看到的時候，他那個心就更是偏邪到一邊去了，你看學佛的人不就是這樣的，說的是這個，幹的是另外一套，說的是假的，幹的是真的，對佛法產生很深的誤會。

That's why they still commit wrongdoings every day despite that the saints' teachings are in front of them, and they have even been reciting the sutras and prostrating to Amitabha Buddha's image every day. This is the current situation. How terrible it is! What is the consequence? It causes those who do not believe in the Buddha's teachings, have a deep misunderstanding of Buddhism when they see what these Buddhists preach and do are totally different.

多年學佛的人看到這個樣子，他也把佛法丟了，佛法是假的，騙人的，真的有理都說不清。這是一群人，這一群人不少數，人數很多。真正修行，把生死擺在第一樁，把往生擺在第一條，不多。什麼原因？

When people who have studied Buddhism for many years see this, they would also give up Buddhism as they perceive it as deceiving. At this time, there is no way for us to explain even though we have sound reasoning. There are many people in this group. Not many practitioners really make transcending transmigration and rebirth in the Pure Land a top priority. What is the reason?

他受苦受難受得不夠，所以很容易受誘惑，高名厚利現前，忍不住了，不知道三途門敞開了，不久你就進去了。人要能想到這裡就害怕了。所以，現在什麼教育最重要？因果教育最重要，你要相信善有善果、惡有惡報，就不敢了，才能幫助你遠離誘惑。

Because they have not suffered enough. That's why they are easily tempted by great fame and substantial profits, not knowing that they are bound to enter the Three Evil Realms soon. If people can think of this, they will be afraid. So, what education is most important now? It is the education of causality. If you believe that doing good will bring good results, and doing evil will beget bad consequences, you will not dare to pursue fame and profits. Only then can it help you stay away from temptations.

### **念佛念到功夫成片就有機會見佛 - 第 221 集**

**People who have achieved Constant Mindfulness of Amitabha Buddha will have a chance to see Amitabha Buddha.**

第五種，「《首楞嚴大勢至菩薩念佛圓通章》勸導眾生，憶佛念佛，現前當來必定見佛，以念佛心，入無生忍」。

Fifth, "In the *Commentaries on the Suramgama Sutra: the Chapter on Perfect Penetration Through Mindfulness of Amitabha Buddha*, sentient beings are urged to chant Amitabha Buddha's name mentally and orally and they will certainly see Amitabha Buddha now and in the future. Owing to practising Buddha mindfulness, they attained the endurance based on the non-arising of phenomena."

這些經文跟淨土宗非常親切，尤其後面這一句，「憶佛念佛，現前當來必定見佛」，現前是現在，當來是往生到極樂世界。阿彌陀佛最後來接引你往生，那還是屬於現前。為什麼？

These sutra texts are very close to the Pure Land teachings, especially the last phrase which says, “By chanting Amitabha Buddha’s name mentally and orally, one will certainly see Amitabha Buddha now and in the future.” ‘In the future’ is when you are reborn in the Land of Ultimate Bliss, while Amitabha Buddha coming to receive you to the Pure Land still belongs to ‘now.’ What is the reason?

你的一口氣沒斷，你還會跟別人說話，我看見阿彌陀佛來接引我了，這是現前見佛。所以一般在念到功夫成片的時候，阿彌陀佛就會來給你送信息，讓你自己放心，一心專念，你必定見佛往生。

Because as long as you have not drawn your last breath, you can still tell others that you see Amitabha Buddha coming to receive you, so it is seeing Amitabha Buddha now. That’s why generally, when you have achieved Constant Mindfulness of Amitabha Buddha, Amitabha Buddha will come to send message to you so that you can rest assured. By single-mindedly concentrating on chanting Amitabha Buddha’s name, you will certainly see Amitabha Buddha and be reborn in his Pure Land.

我們也是根據這段經文，根據古大德《往生傳》裡面所記載的，我們能夠推想得到，念到功夫成片就有機會見佛，他來告訴你信息。

Our inference is also based on this sutra text as well as the ancient great masters’ records in *the Biographical Accounts of Rebirth in the Pure Land*. We can infer that people who have achieved Constant Mindfulness of Amitabha Buddha will have a chance to see Amitabha Buddha who will come to give them information.

### **極樂世界跟我們關係密切 - 第 222 集** **The Land of Ultimate Bliss is closely related to us.**

《觀無量壽佛經》緣起也很殊勝，韋提希夫人是這部經的當機者，她遇到她家庭政變，兒子聽了提婆達多的話，奪取王位，把他的父親殺了，母親囚禁。夫人遇到這樁事情，求釋迦牟尼佛，佛就現前安慰她，給她說法。她說這個世界不好，有沒有更好的世界

讓我去往生，不願意再住在這個世界上。佛就為她展現一切諸佛刹土，像現在看電視一樣，讓她統統看到，給她自由選擇。

The causal condition for the arising of *the Contemplation Sutra* is also very exceptional. Queen Vaidehi who was the main recipient of this sutra, faced a coup in her family when her son (Ajatasattu) killed his father and imprisoned her to seize the throne after listening to Devadatta's instigation. The Queen sought Sakyamuni Buddha's help and the Buddha appeared to console her and preach the Dharma to her. She told the Buddha that this world is not a pleasant place to live and asked if there is a better world for her to be reborn into as she did not want to live in this world anymore. Just like watching television now, the Buddha showed her all the Buddha Lands for her to freely choose from.

她看了之後選中極樂世界，這個世界好，這個世界沒有看到有不善的人、有不善的事，這世界沒有，看到的是純善純淨。向世尊請教怎樣能往生，佛就教給她十六種觀法，這十六種方法，無論用哪一種都能往生極樂世界。所以這部經裡頭佛說兩樁事情，第一樁，往生的方法十六種；第二樁，淨土所依憑的理論依據。淨土的原理，淨土的方法，在這部經裡頭。

After seeing all the Buddha Lands, she chose the Land of Ultimate Bliss because she did not see any evil person or unwholesome thing in that Land. Everything that she saw was purely wholesome. She then asked the Buddha how she could be reborn in that Land. The Buddha taught her the sixteen methods of contemplation and whichever method used can enable her to be reborn in that Land. That's why the Buddha mentioned two things in this sutra: first is the sixteen methods for rebirth in the Pure Land, and the second thing is the theoretical basis which Pure Land Buddhism relies on. The principles and methods of Pure Land Buddhism are taught in this sutra.

持名念佛是第十六觀，最後的一觀。淨宗的理論是「是心是佛，是心作佛」，告訴我們，極樂世界跟我們關係密切，不是不相關，是我們自性變現出來的。自性變現出來的境界，哪有不能往生的道理？決定可以往生！所以祖師大德告訴我們，「唯心淨土，自性彌陀」，極樂世界是心現的，阿彌陀佛也是自性變現的。

Oral and mental recitation of Amitabha Buddha's name is the sixteenth and last method of contemplation. The theory of Pure Land Buddhism is: this mind is a buddha's mind; this mind thus becomes a buddha. It tells us that the Land of Ultimate Bliss is closely related to us because

it is manifested by our own true nature. Since it is a realm manifested by our true nature, there is no reason we cannot be reborn in that Land. We can certainly be reborn there! That's why the patriarchs and great masters told us, "The Pure Land is the true mind; Amitabha Buddha is the true nature" --- the Land of Ultimate Bliss is manifested by the true nature (i.e., the true mind), so is Amitabha Buddha.

### **十方一切諸佛成佛的方法是什麼 - 第 223 集**

#### **What is the method used by all buddhas of the ten directions to attain Buddhahood?**

念頭有極其微細的念頭，那叫根本無明，我們不知道，那個念頭能生萬法。那我們善惡邪正的念頭可以把自性所現的這個萬物把它改變，改變什麼？改變成十法界。

There are extremely subtle thoughts in each thought called the 'fundamental ignorance.' We do not know their existence, but these thoughts can produce myriads of phenomena. Hence, our wholesome and unwholesome thoughts, as well as deviant and proper thoughts can change the phenomena manifested by the true nature. What changes can our thoughts make? They can change the phenomena into the Ten Dharma Realms.

要知道十法界是假的，決定沒有，六道輪迴不是真的，是我們念頭變現出來的，善念變三善道，惡念變三惡道，三善道、三惡道都是自作自受，與任何人都不相干。

We must know that the Ten Dharma Realms are illusory and definitely do not exist. They are manifested by our thoughts (i.e., with wholesome thoughts manifesting the Three Good Realms, and unwholesome thoughts manifesting the Three Evil Realms). Both good and evil realms are created by ourselves and have nothing to do with anyone, so we alone have to suffer the karmic consequences.

那別人逗我，讓我生氣，讓我發脾氣，我墮地獄去了，他害我的。不是的，他來引誘你、逗你，你為什麼接受？你可以不接受。像佛菩薩一樣，佛菩薩不接受，佛菩薩看到要引起自己煩惱，他一句對付他就化解了，「凡所有相，皆是虛妄」，不接受，假的。

For example, is it true that others have harmed and caused me to fall into hell when I got angry and lost my temper because of them teasing me? No, it is not true. Why did you accept their teasing in the first place? You can ignore it. Buddhas and bodhisattvas will not accept it. When



they see things which annoy them, they would use this phrase to deal with it: everything with form is illusory (unreal). Knowing that everything is illusory, they resolved the teasing by not accepting it.

善的境界不接受，不造三善道的業；惡的事情不接受，不造惡道的業。善惡統統不造，他就出了六道輪迴；染淨的分別都不造，他就出離十法界，回到一真法界。

By ignoring wholesome and unwholesome things, you neither commit karmas of the Three Good Realms nor karmas of the Three Evil Realms, thereby enabling you to transcend transmigration within the Six Realms. By not committing the defiled and pure karmas, you can transcend the Ten Dharma Realms and return to the One True Dharma Realm.

諸法之本原是一真法界，我們今天是從一真法界，用我們善惡的念頭變現出現前的境界，或者還繼續變現來生的境界、後世的境界，三途六道。善惡念頭沒有了，六道輪迴沒有了；染淨念頭沒有了，十法界沒有了。

The One True Dharma Realm is the origin of all phenomena. From the One True Dharma Realm, we have today manifested the present realm or are still continuing to manifest the Six Realms or the Three Evil Realms in the subsequent lifetimes with our wholesome and unwholesome thoughts. When we have no wholesome and unwholesome thoughts, the Six Realms of reincarnation will disappear, and when we have no defiled and pure thoughts, the Ten Dharma Realms will disappear.

牢牢的記住這個事實真相，這要不是佛陀的慈悲，我們怎麼會知道？這是宇宙的奧秘，知道了要會用，那你真正得佛法的利益。你看，不用善惡，六道沒有了；不用分別、不用染淨，十法界沒有了。讓我們在這一生當中回歸自性，回歸一真法界，諸佛如來的實報莊嚴土。

We must remember this truth. If not because of the Buddha's compassion, how can we know this? After knowing this mystery of the universe, you must know how to apply it in life. Then, you will really derive the benefits of Buddhism. You see, the Six Realms will disappear once we stop giving rise to wholesome and unwholesome thoughts, and the Ten Dharma Realms will disappear once we stop discriminating defilement and purity, thereby enabling us to return to our true nature (i.e., the One True Dharma Realm or the Adorned Land of Real Reward of all buddhas) in this life.

這個是人人可以做得到，這個是真的，其他的全是假的。我們今天用什麼方法來做？這個方法妙絕了，十方一切諸佛成佛方法，第一奇妙的就是念佛。

This is achievable by everyone. Other than this matter, everything else is illusory. What method do we use today to achieve Buddhahood? We use the Buddha-name chanting method, which is the first marvellous method used by all buddhas of the ten directions to attain Buddhahood.

### **憶佛念佛，現前當來必定見佛 - 第 224 集**

**By chanting Amitabha Buddha's name mentally and orally, one will certainly see Amitabha Buddha now and in the future.**

真正想往生，佛號不能間斷，間斷就拐彎了。海賢老和尚工作當中沒有離開念佛，一面工作心裡佛號不中斷，待人接物都沒有離開念佛，佛號在心中他已經養成習慣，丟都丟不掉。

If you really want to be reborn in the Land of Ultimate Bliss, you cannot stop chanting Amitabha Buddha's name or else you will have to spend longer time to succeed. Great Master Hai Xian never stopped chanting when he worked and dealt with people and things. He had already formed the habit of imprinting Amitabha Buddha's name on his mind and would never lose his mindfulness.

我們能夠一天用五個小時，修一年，我相信有感應。感應是什麼？大勢至菩薩跟我們說的，「憶佛念佛，現前當來必定見佛」，這個感應就是你見佛了。這個做不到，沒有感應。

If we can spend five hours a day to chant Amitabha Buddha's name and persevere with it for a year, I believe we will receive a response. What is the response? Mahāsthāmaprāpta Bodhisattva told us, "By chanting Amitabha Buddha's name mentally and orally, one will certainly see Amitabha Buddha now and in the future" --- the response is you will see Amitabha Buddha. If you cannot do this, you will not receive a response from Amitabha Buddha.

這個做到了有感應。佛會告訴你，等於說來給你授記，你的壽命還有多長。到你壽命終了的時候佛來接引你，你自己知道，只要長遠保持下去，決定得生淨土。



If you could persevere with 5-hour chanting every day for a year, Amitabha Buddha would tell you of your remaining lifespan and that he will come to receive you to the Pure Land when your life ends. This is equivalent to Amitabha Buddha coming to give you an assurance, so you know that you will certainly be reborn in the Pure Land as long as you keep up your effort in the long run.

如果你要向佛要求，我還有壽命不要了，現在就跟你去，佛會帶你到極樂世界。一般往生的人，現前見佛一般都是三次。第一次來告訴你消息，增長你的信心、願心。

If you tell Amitabha Buddha that you do not want your remaining lifespan and request Amitabha Buddha to take you to the Pure Land now, Amitabha Buddha will grant your wish. People who are bound for the Pure Land would usually see Amitabha Buddha three times at present. The first time is Amitabha Buddha coming to tell you the good news to boost your confidence and strengthen your vow.

第二次來是告訴你哪一天往生，這個大概都在往生前三個月到七天，最近的七天，比較長一點時間的三個月，第二次見你；第三次是他來接引，你又看到了，佛拿著蓮花來接引你往生。這都是現前見佛。到極樂世界花開見佛，那是當來見佛。所以現前當來必定見佛，這真的，決定不是假的。

The second time is Amitabha Buddha coming to tell you when you will be reborn in the Pure Land and this happens about three months to one week prior to your rebirth in the Pure Land. The third time is Amitabha Buddha coming with a lotus flower to receive you to the Pure Land. These are seeing Amitabha Buddha now. Seeing Amitabha Buddha in the future is when you reach the Land of Ultimate Bliss and see Amitabha Buddha when the lotus flower opens. That's why seeing Amitabha Buddha now and in the future is true and definitely not false.

### **我們對於名號功德是一無所知 - 第 225 集**

**We know nothing at all about the merits of Amitabha Buddha's name.**

「今本經以發菩提心、一向專念為宗，以十念必生願為大願之本」。十念必生是第十八願，在四十八願裡面這一願是根本。

“This sutra is based on the principle of developing the bodhi mind (i.e., bodhi resolve) and single-mindedly concentrating on chanting Amitabha Buddha's name; the vow which assures

one of a rebirth in the Pure Land by reciting Amitabha Buddha's name one to ten times (in the final moment of one's life) is the foundation of the great vows" --- 'assurance of a rebirth in the Pure Land by reciting Amitabha Buddha's name one to ten times' which is the eighteenth vow is the fundamental vow among the Forty-eight Vows.

「專重持名念佛，名具萬德，此一句佛號圓滿具足一切法之功德。舉體是華嚴玄門圓明具德之義」。所以名號功德不可思議。我們實實在在說，對於名號功德是一無所知，沒重視它。

“One should concentrate on practising Buddha Mindfulness because this Amitabha Buddha's name is fully replete with the merits of everything. This is exactly the meaning expounded in the profound approaches of the *Huayan* school i.e., perfect in wisdom and merits.” That's why the merits of Amitabha Buddha's name are inconceivable. Honestly, we know nothing at all about the merits of Amitabha Buddha's name and never paid attention to it.

如果真正明白了，就這一句名號，真的叫無事不辦。海賢法師為我們做出來，我們看到了，只要有信心，你的問題就解決。他老人家在十八歲的時候生了個病，腿上長一個瘡，癰瘡，潰爛，苦不堪言。母親給他求醫找藥，沒用。最後他明白了，佛法裡面說的冤孽病，藥物不能治療，治不好。

If we really understand its merits, then we can really say 'nothing is not accomplishable with this Amitabha Buddha's name.' As long as you have confidence in Amitabha Buddha's name, all your problems will be solved. Great Master Hai Xian had demonstrated this to us. His leg developed a carbuncle when he was eighteen and it was miserable. His mother went all out to seek medical advices and look for medicines, but all her attempts were futile. The Great Master then finally came to understand that no medicines can cure illnesses due to karmic retributions.

怎麼辦？聽說觀世音菩薩救苦救難，有求必應，跟他媽媽講不要求醫了，不要找藥了，一心專念觀世音菩薩。這個人我們知道，他的天性老實、聽話、真幹，有真誠心、有清淨心、有恭敬心，這些條件具足，念了一個多月，瘡好了。

What should he do? Having heard that Avalokitêśvara Bodhisattva can help to alleviate people's sufferings and would surely respond to people's requests, he asked his mother to stop seeking medical advices and looking for medicines as he decided to single-mindedly concentrate on chanting the name of Avalokitêśvara Bodhisattva. We know that his inborn

nature was honesty, obedience and truly practising. Owing to his inborn nature, as well as his sincere, pure and respectful mind, his sore leg was healed after he chanted the Bodhisattva's name for more than a month.

真正相信佛語是真話，決定沒有騙人，信心堅定了。二十歲出家，師父教他這一句阿彌陀佛。你要記住，十八歲的時候沒人教他念佛，所以他念觀音菩薩。如果是二十以後害的這個瘡，他肯定念阿彌陀佛，不會念觀音菩薩。

Thereafter, he really believed that the Buddha's words are true without deception and his confidence in the Buddha was firm. When he was ordained as a monk at the age of twenty, his tonsuring master taught him to recite Amitabha Buddha's name. Please bear in mind that he recited the name of Avalokitêśvara Bodhisattva when he was eighteen because no one taught him to recite Amitabha Buddha's name then. Had he developed the leg sore after twenty years old, he would have recited Amitabha Buddha's name and not Avalokitêśvara Bodhisattva's name.

我們能理解，我們能相信。觀音菩薩能幫助你解決的問題，阿彌陀佛做不到嗎？對阿彌陀佛不了解、不認識，對觀世音菩薩認識、了解的程度超過阿彌陀佛，觀音菩薩就管用。你相信哪一尊佛，相信哪一尊菩薩，他就管用。怎麼治好的？信心治好的，念頭治好的。念佛菩薩名號功德很大，這念頭好！念頭裡頭第一好的就是念阿彌陀佛，我們要知道，一定要把它搞清楚。

We can understand and believe this because if Avalokitêśvara Bodhisattva can help you solve problems, can't Amitabha Buddha do so? If you understand and know Avalokitêśvara Bodhisattva more than Amitabha Buddha, then reciting the Bodhisattva's name will be useful. It will be effective for you to recite the name of buddha and bodhisattva that you believe in. What have healed your illness? It is your confidence and thoughts that have healed it. The merits of reciting buddhas' and bodhisattvas' names are very great because such thoughts are wholesome! We must know and understand that being mindful of Amitabha Buddha's name is the best thought.

### **一句佛號證得三個境界 - 第 226 集**

**You can attain the three states of purity, impartiality and enlightenment by reciting this Amitabha Buddha's name.**

如何我能夠眼見、耳聞、鼻嗅、舌嘗、身體接觸都不生執著。沒有執著那你就證阿羅漢，你就超越六道輪迴，你這個功夫超過四禪天，超過四空天。要不是佛教導我們，我們怎麼會知道？功夫再提升，不但於一切法不執著，能於一切法不分別。不分別，心裡沒事了，清淨平等心是真心，真心現前。真心的作用就是覺，覺就是知，無所不知。

How can we not give rise to attachment in everything that we see, hear, smell, taste and come into contact with? If you have no attachment, you will attain the realisation of arhatship and transcend transmigration within the Six Realms and your effort of practice surpasses that of heavenly beings in the Four Meditation Heavens (in the realms of form) and the Four Formless Heavens. How can we know this if not because the Buddha taught us? If we work harder by not giving rise to discrimination in all situations, our true mind which is pure and impartial, will appear. The function of the true mind is enlightenment, which is omniscience.

這樁事情於讀書不讀書沒有關係，就像惠能大師一樣，惠能大師沒有念過書，不認識字。海賢老和尚也不認識字，來佛寺的三個都沒有念過書，都不認識字。他們世出世間一切法沒有不通的，為什麼？念佛得三昧，就是得清淨心。我們的經題上講的清淨心、平等心、覺心，他們用一句佛號，這三個都得到了。

This achievement has nothing to do with one's literacy, just like Great Master Hui Neng who had never attended school and was illiterate, so were Great Master Hai Xian and the other two accomplished practitioners of *Lai Fo Si*. There is nothing in the world and beyond which they did not know. Why is that so? Because they had attained samadhi (i.e., purity of mind) by chanting Amitabha Buddha's name. In fact, they had attained the purity, impartiality and enlightenment mentioned in this sutra title by using one single phrase of Amitabha Buddha's name.

清淨，阿羅漢；平等是菩薩；覺是佛，覺是法身大士。這三個境界，一句佛號證得，為什麼證得？他肯放下。我們念不能證得，沒放下，分別執著都沒有放下。

Purity, impartiality and enlightenment are attained by arhats, bodhisattvas and buddhas (i.e., Dharma-body Bodhisattvas) respectively. Why were they able to attain these three states by reciting Amitabha Buddha's name? Because they were willing to let go. We also chant Amitabha Buddha's name but we cannot attain these states because we did not let go of our discrimination and attachments.

不但沒有放下，可能分別執著與日而增，一年比一年加重，沒有減輕；如果一年比一年輕，他有進步，他功夫得力了。這些習氣一年比一年重，換句話說，他這一生跟佛結了緣，阿賴耶識有種子，這一生不能成就，來生繼續搞六道輪迴。

Not only we did not let go, instead our discrimination and attachments may be increasing (instead of decreasing) by the day and year. If you have lesser attachments and discrimination every year, then you have made progress and your effort of practice is effective. By contrast, if these habituated tendencies grow stronger every year, you will not succeed in this life and have to continue to transmigrate within the Six Realms in the next life. In other words, you have only fostered an affinity with the Buddha and the buddha-seed has been sown in your *alaya* consciousness in this life.

### **清淡中有微妙 - 第 227 集**

**There was profoundness within that simplicity.**

我在很多年前，就勸導大家，四弘誓願我學前面兩條，「眾生無邊誓願度，煩惱無盡誓願斷」，我這一生幹的。到極樂世界我修下面兩條，「法門無量誓願學，佛道無上誓願成」，這到極樂世界再圓滿。分成兩截，讓我們現在專心，一門深入。

I have been urging everyone many years ago to learn and implement the first two of the Four Great Vows in this life i.e., I vow to help boundless sentient beings and extirpate my endless afflictions. We will implement and fulfil the last two vows of learning immeasurable Dharma methods and attaining Supreme Enlightenment when we reach the Land of Ultimate Bliss. We split them into two parts so that we can concentrate on delving deeply into one subject now.

學海賢老和尚，你看看人家，多簡單、多省事，一生當中一部經也沒有念過，就是一句阿彌陀佛。剃頭的時候師父教他的，囑咐他一直念下去。他過人之處，超過一般凡人的地方就是老實、聽話、真幹，所以他很快就成就。他明心見性了，這一句佛號，功夫成片得到了，事一心不亂得到了，理一心不亂成就了。

In this regard, we should learn from Great Master Hai Xian. You see how simple his practice was; he never recited a single sutra all his life, but only chanted Amitabha Buddha's name which his tonsuring master taught him to keep on chanting. His strengths which surpassed that of ordinary beings were honesty, obedience and truly practising. That's why he could achieve

success very fast. He accomplished Constant Mindfulness of Amitabha Buddha, as well as One Mind Undisturbed at the phenomenal and noumenal level by chanting this single phrase of Amitabha Buddha's name.

理一心不亂就是禪宗所說的大徹大悟、明心見性，所以他什麼都知道，不說。為什麼不說？沒有人懂，沒有人能做到。所以，完全表演在日常生活當中，會看的人看出來了，不會看的人說了沒用，說了會給自己惹麻煩。

One Mind Undisturbed at the noumenal level is known as seeing into the mind and true nature (i.e., Supreme Enlightenment) in Zen Buddhism. That's why he knew everything but did not tell people. Why didn't he tell people? Because no one could understand and achieve it. That's why he fully demonstrated everything to us in everyday life. People who are observant could see his omniscience, but for those who could not see it, it was useless and asking for trouble to tell them.

一生表演得清淡，清淡當中有神奇、有微妙。表法，表什麼法？就是表拿一本書照相的法，圓滿的表法，這一法表了，三天之後就走了，阿彌陀佛接引他去的。這個法重要，要佛法常住在世間，除了僧讚僧沒有第二個辦法。你這一家家庭要興旺，家庭上上下下、老老少少都互相讚歎，這個家興旺。如果這個家裡面的人，對人都不滿意，都自以為是，這個家肯定衰敗。

He demonstrated living a simple and frugal life, but there was profoundness within that simplicity. What did he demonstrate? His perfect demonstration was having his picture taken while holding a book entitled: *for Buddhism to Flourish, the Sangha (monks and nuns) Must Praise Each Other*. Three days after he demonstrated this, Amitabha Buddha came to receive him to the Pure Land. It was an important demonstration because in order for Buddhism to prevail in this world, there is no other way than the sangha praising each other. Likewise, if everyone in this family praises each other, this family will certainly prosper. By contrast, if every member of this family is dissatisfied with each other and holds strongly to their own opinions, this family is bound to decline.

**佛法是活的 - 第 228 集**  
**Buddhism is flexible.**



今天還有人來問我，他過去念《普門品》、念大悲咒，現在念阿彌陀佛，那些東西可不可以不念，還是要繼續念？如果你真搞明白、搞清楚了，這一句佛號裡頭有圓滿的大悲咒，有圓滿的《普門品》，你念這一句佛號就不要念了，你會很歡喜、會很快樂。如果你心裡懷疑，我不念這個我對不起觀音菩薩，我不念《地藏經》我對不起地藏菩薩，那怎麼辦？那就全念。

Someone asked me today if they still need to continue reciting *the Chapter of Universal Door* and *the Dharani of Great Compassion* if they are chanting Amitabha Buddha's name now. If you truly understand the merits of Amitabha Buddha's name, you would be very happy to chant Amitabha Buddha's name without needing to recite this sutra and mantra anymore, because this name is complete with *the Dharani of Great Compassion* and *the Chapter of Universal Door*. What should you do if you are doubtful and feel sorry for Avalokitêsvara Bodhisattva and Earth-Store Bodhisattva if you stop reciting the sutra and mantra, as well as *the Ksitigarbha Sutra*? Then you should recite them all.

各人根性不一樣，什麼是最正確的？與他根性相應的叫最正確的，所以佛沒有定法可說。你有這種執著，你就這麼念下去，但是把所修的功德統統迴向往生極樂世界，千萬不要想生天，不要想升官發財，那就管用。

Since everyone has different inborn nature, what is the most correct approach? The most correct approach is to accord with one's inborn nature. That's why the Buddha has no fixed teaching. If you have this kind of attachment, then you should continue to recite the sutra and mantra, but you must dedicate all the accumulated merits towards rebirth in the Land of Ultimate Bliss. Do not ever think of wanting to be reborn in the celestial realms or seeking promotion, fortune and good luck. In this way, your cultivation will be fruitful.

每個人根性不相同，佛法是活的不是死的，活學活用，什麼障礙都沒有，圓融自在。所有障礙的發生，我們對它了解不夠透徹，我們在日常生活當中用錯了，這才發生障礙。要是性相、理事、因果都搞明白、都搞透徹了，哪裡還會有障礙？真的是事事無礙、理事無礙，《華嚴經》上講的四種無礙統統具足。

Everyone has different inborn nature. Buddhism is flexible and not rigid, so you can learn and practise it flexibly without any hindrance. It is perfectly integrated to allow freedom. The occurrence of all obstacles is due to our lack of understanding, causing us to apply the teachings



wrongly in daily life. If we understand its nature and characteristics, noumenal and phenomenal aspects, as well as causes and effects, where else would there be obstacles? Buddhism is indeed unobstructed noumenally and phenomenally. It is complete with the four kinds of non-obstruction mentioned in *the Avatamsaka Sutra*.

**佛不從外頭來的，放下就是 - 第 229 集**  
**Buddha does not come from outside; it comes from letting go.**

六道輪迴從哪來的？從人的念頭所生的。所以佛說「一切法從心想生」，說得好！現在被科學家證明了，一切法真的從心想生。心想從哪來的？追根究柢，現在科學家底下這個命題，就是念頭到底是什麼？現在在研究這個。研究的報告不少，很多書店都能看得到，《念力的祕密》，念力的能量，都是這一類的報告，愈來愈靠近佛法了。

Where do the Six Realms of reincarnation come from? They came into existence because of people's thoughts. That's why the Buddha put it aptly, "All phenomena arise from the mind." This has now been proven by scientists. Where do thoughts come from? Scientists have this proposition now: what exactly is thought? Scientists are researching this now. There are many reports on the power of mind such as *The Intention Experiment* sold in many bookstores, and this kind of report is getting closer to Buddhism.

佛告訴我們念頭從業相生的，佛經不叫念頭，叫轉相，物質叫境界相，境界相從轉相生出來的，轉相從業相生出來的。業相是什麼？大乘經上常說一念不覺，一念不覺就是業相，不覺是動的，覺是不動。所以佛家修行，八萬四千法門、無量法門修什麼？

The Buddha told us that thoughts (thoughts are called 'the mark of transformation' in the Buddhist sutras) arise from the mark of karma. Substances (i.e., matters) which are called 'the mark of the objective world' arise from the mark of transformation, which arise from the mark of karma. What is the mark of karma? It is the 'one unenlightened thought' often mentioned in the Mahayana sutras. Unenlightened thought is ever-changing, while enlightened thought is immovable. Hence, what is the practice of the 84,000 (immeasurable) Dharma methods?

統統修定，不是別的。所以《金剛經》上說得好，「法門平等，無有高下」，不管哪個法門統統修的禪定。為什麼修定？因為自性本定。真心是定的，妄心是動的。我們

現在有念頭，有起念，念起念滅，這是妄心，這就是阿賴耶。真心呢？真心不動。所以我們能放下妄心，妄心是起心動念。

It is none other than cultivation of meditative concentration. That's why *the Diamond Sutra* puts it aptly, "All methods are equal; no method is superior or inferior to the other." All methods are cultivation of meditative concentration. Why is that so? Because the true nature is originally unmoved and in samadhi. The true mind never moves, while the deluded mind is ever-changing. We have thoughts arising and ceasing now --- this is the deluded mind or *alaya*. What about the true mind? The true mind never moves. That's why we can let go of the deluded mind (i.e., thoughts).

我們眼見色、耳聞聲，真正修行怎麼修法？看得清楚、聽得明白，這是慧。自性本具的般若智慧，清楚明瞭沒有起心動念，這是定，自性本定。清清楚楚、明明白白、如如不動，這就叫佛，這就叫本來面目，你本來就是這樣的。《華嚴經》上說，本來是佛，本來成佛。佛不從外頭來的，放下就是。

If we truly cultivate, how should we cultivate when we see the sights and hear the sounds? Understanding what we see and hear is the *prajñā* wisdom innate to the true nature. Being clear about everything without giving rise to thoughts is the original samadhi of the true nature. Having a clear understanding while the mind remains unmoved is called 'buddha (enlightenment)' (which is your original state). As *the Avatamsaka Sutra* states, "All sentient beings are originally buddhas and are bound to become buddhas." Buddha does not come from outside; it comes from letting go.

### **要怎樣才能避免災難 - 第 230 集** **How to avoid disasters?**

要怎樣才能避免災難？這就要靠佛菩薩。佛菩薩大慈大悲示現在六道，教化這些迷惑眾生，幫助他們斷惡修善，破迷開悟，就能化解三災八難。我們要明白，佛菩薩於我們有大恩德。過去的人知道，現在的人不知道。為什麼？

How to avoid disasters? This has to depend on buddhas and bodhisattvas. They manifest in the Six Realms out of great compassion to edify these deluded sentient beings by helping them to cease wrongdoings and practise virtues as well as ceasing delusion and achieving

enlightenment so that the Three Calamities<sup>31</sup> and the Eight Difficult Circumstances<sup>32</sup> can be resolved. We must understand that buddhas and bodhisattvas have bestowed great kindness on us. People in the past knew it, but not the modern people. What is the reason?

過去從小有父母教你，有老師教你，有長輩教你，社會大眾都在那裡教你，你知道。知恩就曉得報恩，怎麼報？依照聖賢教育去奉行，斷惡修善，積功累德。特別是佛陀的教育，佛教導我們，沒有能力自己開悟見性，沒有這個能力，都求往生極樂世界，親近阿彌陀佛。

People in the past had been taught since childhood by their parents, teachers, elders and the community, so they knew the kindnesses of others. If we know the kindness of buddhas, we will know how to repay their kindness. How do we repay their kindness? We repay their kindness by following the saints' and sages' teachings (especially the Buddha's teachings) by ceasing wrongdoings and practising virtues, as well as accumulating merits. The Buddha taught us to seek rebirth in the Land of Ultimate Bliss to be close to Amitabha Buddha if we do not have the ability to become enlightened (i.e., see into our mind and true nature) on our own.

所以說「但得見彌陀，何愁不開悟」，只要見到阿彌陀佛，決定大徹大悟，明心見性，這就功德圓滿了。有能力自己覺悟的，好，但是怎麼好都比不上求生淨土。為什麼？

That's why it is said, "If we have seen Amitabha Buddha, why worry about not becoming enlightened?" ---- as long as we have seen Amitabha Buddha, we are bound to attain Supreme Enlightenment (i.e., see into our mind and true nature) and our merits will be perfect. It is good if we have the ability to gain enlightenment on our own, but it is still not as good as seeking rebirth in the Pure Land. Why is that so?

自己修行時間很長，五十一個階級一步一步向上提升。要多長時間？要無量劫，很不容易，沒有像到極樂世界那麼快速。極樂世界是成佛的捷徑，是成佛最近的道路，一生當中就能圓滿成就，不用經過劫數，不需要。

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<sup>31</sup> There are two kinds of three calamities, namely, minor and major. The minor ones are wars, pestilence, and famine which appear during a decadent world-period. The major ones (大三災) are fire, floods and storms which can destroy the world.

<sup>32</sup> The eight circumstances whereby it is difficult to see the Buddha or hear his teachings, namely, the hell-beings, hungry ghosts and animals, as well as in the long-life heavens where life is long and easy, and in *Uttarakuru* (the northern continent where everything is pleasant); the deaf, dumb and blind, a worldly philosopher, as well as in the intermediate period between the life of the Buddha and his successor.

Because if we rely on our own effort to cultivate, we have to take a considerably long time to gradually elevate our level of practice through the fifty-one stages. How long do we need to take? Unlike the swiftness of success we can achieve in the Land of Ultimate Bliss, we have to take immeasurable kalpas to succeed, so it is extremely hard. Reborning in the Land of Ultimate Bliss is a shortcut to attaining Buddhahood, so we can have perfect achievement in one lifetime without going through kalpas to cultivate.

### **好事美夢一場 壞事惡夢一場 - 第 231 集**

**Good things are just a sweet dream, while bad things are just a nightmare.**

所以凡聖同居土裡面只有兩道，人天兩道，其他四道都沒有。所居的法界佛刹，廣博嚴淨，嚴是莊嚴，淨是清淨，美好到極處叫莊嚴。廣大沒有邊際，法性土，不是法相，在哪裡？跟自性一樣大。自性在哪裡？

That's why there are only two realms (i.e., the human and celestial realm) in the Land where Sages and Ordinary beings Dwell Together. The other four realms do not exist in this Land. This Land where they live is extensive without borders, extraordinarily beautiful (adorned) and pure. It is a land of the true nature and not a land of phenomenal characteristics. Where is this land? It is as vast as the true nature. Where is the true nature?

無處不在，無時不在。極樂世界凡聖同居土，既然是法性土，也就是它無處不在、無時不在。所以我們往生很容易，極樂世界在哪裡？沒有離開我們，當下就是，阿彌陀佛一現身，你就見到了，一步沒有動就在極樂世界，就是。

It exists everywhere and at all times. Since the Land of Ultimate Bliss where Sages and Ordinary beings Dwell Together is a land of the true nature, it also exists everywhere and at all times. That's why it is very easy for us to be reborn in the Land of Ultimate Bliss. Where is this Land? It is right here and now, so you will see Amitabha Buddha once he manifests his body and without taking a step, you are already at the Land of Ultimate Bliss.

這個境界《往生傳》裡頭有記載，往生的人，家人問他，見了佛沒有？見到了。極樂世界在哪裡？就在我家裡，在我堂屋，在我這房子隔壁。這見到了，這個話是真的。

This state is recorded in *the Biographical Accounts of Rebirth in the Pure Land*. When the family members of the person who was bound for the Land of Ultimate Bliss asked him whether

he had seen Amitabha Buddha, he replied 'yes'. When asked where is the Land of Ultimate Bliss, he said, "It is in my house, in my main room and next door to my house." What he said is true.

讓我們想起來，《金剛經》上告訴我們，「一切有為法，如夢幻泡影」，什麼叫有為的？凡是識變的就叫有為，心現的是無為。識變的是有為，有為就是有生有滅，有生有滅像夢一樣，夢醒了，痕跡都找不到；夢沒有醒，在夢中還是找不到，自以為找到了，其實全是假的。

It reminds us of this phrase in *the Diamond Sutra*, "All conditioned dharmas are like dreams, illusions, bubbles and shadows." What is called 'conditioned'? Anything that is altered by the consciousness is called 'conditioned', while what is manifested by the true mind is 'unconditioned.' Conditioned dharmas are subject to arising and ceasing. Like dreams, no trace of this dream can be found before and after you awake from your dream. You thought you have found it, but it is all illusory.

這個比喻，比喻得太好、太妙了！所以我們遇到一切困境怎麼想法？夢幻泡影，你妄想分別一切統放下，智慧就現前，就處理得很好。這是我們佛門當中說，佛菩薩冥冥當中加持你，你自己還沒有覺得，但是事情已經辦好了。

This metaphor is too great! That's why what should we think of when we encounter all difficulties? We should contemplate them as dreams, illusions, bubbles and shadows. Then, we will let go of all wandering thoughts and discrimination, and with the appearance of wisdom, we will be able to deal with the predicaments very well. This is what we say in Buddhism, "Buddhas and bodhisattvas are supporting you somewhere." Before you realize it, things are already done.

最重要的要知道假的不是真的，不能把心放在這上，放在這上面錯了。好事美夢一場，壞事惡夢一場，無論醒沒有醒，痕跡都找不到。佛就告訴我們應作如是觀，對整個宇宙人生的看法，這樣看法就對了，與實相相應。

Most importantly, you must know that they are illusory, and cannot retain them in your mind for doing so is wrong. Good things are just a sweet dream, while bad things are just a nightmare. Whether you have wakened up or not, no trace of the dream can be found. The Buddha told us

to contemplate human life and the entire universe as such. Then, we are corresponding with the reality.

### **學佛首先要了解自己是什麼身分 - 第 232 集**

#### **We must first understand who we are when we learn Buddhism.**

在修學年代裡頭，如果過去入佛門沒有遇到這個法門，學了很多經咒，學了很多方法，現在遇到了，遇到淨宗，應該怎麼辦？《金剛經》上所說的，「法尚應捨，何況非法」，要會用。我們學了一大堆佛法，現在遇到淨宗，想在淨宗成就怎麼辦？

If we had not encountered this Dharma method when we first learned Buddhism, but had learned many sutras, mantras and methods, what should we do if we have encountered this method now? We must know how to apply this teaching in *the Diamond Sutra*, “Even the Dharma should be cast aside, let alone the non-Dharma!” If we had learned a lot of Buddhist teachings in the past but have encountered Pure Land Buddhism now, what should we do if we want to succeed in our Pure Land practice?

把所有的佛法統統放下，一部經、一句佛號一直念下去，你這一生決定往生，一切諸佛都鼓掌、都讚歎你，你做對了。如果你學佛的時候就遇到淨宗法門，學了多少年沒有效果，看到學禪的加一點禪進去，看到學密的加一點咒進去，看到學教的加一點經教經論進去，諸佛菩薩看了就嘆氣，可惜，把淨宗變成大雜燴。

We should let go of all our past learnings and keep reciting one sutra and this Amitabha Buddha's name to the end. Then, you will definitely attain rebirth in the Pure Land in this life. All buddhas will applaud and praise you because you are pursuing the right practice. If you had encountered Pure Land Buddhism from the beginning of your Buddhist practice, but later on added some Zen practice, Esoteric mantra chanting and other sutra teachings into your practice because you have not seen any results after practising it for many years, all buddhas and bodhisattvas would sigh when they see it because you have turned Pure Land Buddhism into a hodgepodge. It is such a great pity, and a great waste!

你自己以為很好，這些菩薩跟我都有緣，你看我一個都不得罪，我統統拜你們，到最後不能往生，這一生的緣分空過了，錯了！首先要了解自己是什麼身分，六道凡夫，業障深重。



You think that practising in this way is very good since you are paying respect to all these bodhisattvas without offending any of them, but you have missed this lifetime opportunity to attain Buddhahood when you fail to be reborn in the Pure Land in the end. This is absolutely wrong! We must first understand who we are; we are ordinary beings of the Six Realms burdened with heavy karmic obstacles.

遇到這個得度的法門，那個度不了我們的全都要捨掉，不要障礙能度我們的法門，重要，這要看清楚。所以遇到了，真正相信，那就不能不放下，不敢不放下，為什麼？不放下自己沒有把握往生，放下自己有把握往生，放下跟阿彌陀佛就相應，不放下不相應。

Since we have encountered the Pure Land method which can help us transcend transmigration, we must give up all those methods that cannot help us succeed so that they will not hinder our practice of this method. It is important that we see this clearly. That's why when we encounter this Dharma method and truly believe in it, we have to let go of other methods. Why is that so? Because if we do not let go, we have no assurance of attaining rebirth in the Pure Land since we do not correspond with Amitabha Buddha. If we let go, we are assured of attaining rebirth in the Pure Land because we correspond with Amitabha Buddha.

### **淨土教是頓中之頓 - 第 233 集**

**The Pure Land teaching is the immediate of the immediate path towards enlightenment.**

這說，「明未斷惑凡夫，直出過三界者，偏是此教」。沒有斷煩惱的凡夫，六道凡夫，直捷超出，超出什麼？三界，三界就是六道輪迴。

It is stated in the *Interpretation of the Great Sutra* (大經釋), "This teaching (i.e., Pure Land Buddhism) enables ordinary beings who have yet severed delusions to transcend the Three Realms of Samsara directly." What can ordinary beings of the Six Realms, who have yet severed afflictions, transcend directly? They can transcend the Three Realms of Samsara (i.e., the Six Realms of reincarnation) directly.

你看小乘出六道輪迴多難！小乘證得須陀洹初果，他還要繼續努力修行，天上人間七次往來。人間壽命短，天上壽命長。在六道裡面不能出六道，人間壽命到了他生到天上繼續修，天上壽命到了又到人間來。



You see how difficult it is for practitioners of the lesser vehicle (Theravadins) to transcend transmigration within the Six Realms! After attaining the first realisation of a stream-enterer (srotāpanna), they still have to continue to practise hard throughout their seven rebirths between the celestial and human realms. Humans' lifespan is short but heavenly beings' lifespan is long. They cannot escape from the Six Realms during this period. When their life in the human realm ends, they will ascend to heaven to continue with their practice and vice versa.

他不會墮三惡道，保證不墮三惡道，天上人間只有七次，他就超越六道輪迴了。他會經歷三界，欲界六層天，色界十八層天，根利的阿羅漢在四禪天就超越了，根鈍的還要通過四空天才能出去。所以我們想想，這個時間多長。

They definitely will not degenerate into the Three Evil Realms. After these seven rebirths, they will be liberated from the Six Realms. Prior to that, they will undergo the Three Realms of Samsara, namely, the Six Heavens of the Desire Realm and the Eighteen Heavens of the Form Realm as well as the Formless Heavens. Arhats, who have superior faculties, will transcend transmigration in the Four Meditation Heavens (of the Form Realm) while those with inferior faculties have to pass through the Four Formless Heavens before they are liberated. So, let's think about how long this will take!

出了六道輪迴還沒見性，往生到十法界裡頭的聲聞法界，再向上提升緣覺法界、菩薩法界、佛法界。在佛法界裡面破一品無明，證一分法身，超越十法界，往生到實報莊嚴土。

Despite having transcended the Six Realms of reincarnation, they have yet to see into their mind and true nature. They will further ascend to the realms of śrāvaka, pratyekabuddha, bodhisattva and buddha in the Ten Dharma Realms. Once they have extirpated one part of nescience (ignorance) and obtained one-part Dharma body in the realm of buddha, they will transcend the Ten Dharma Realms and be reborn in the Adorned Land of Real Reward.

凡是走這條路的，釋迦牟尼佛娑婆世界的實報莊嚴土，就是華藏世界，要多長的時間？論劫算！這個我們一定要知道，這是漸教。沒有斷惑的凡夫，直捷超過三界，偏是此教，「故此教為頓中之頓」。

How long is the time taken for anyone who goes through this path (i.e., being reborn in the Adorned Land of Real Reward of Sakyamuni Buddha's Saha World (i.e., the Lotus Store

World)))? The period is calculated in kalpas. We must know that this is a gradual path towards enlightenment. “This teaching (i.e., Pure Land Buddhism) enables ordinary beings who have yet severed delusions, to transcend the Three Realms of Samsara directly. Hence, this teaching is the immediate of the immediate path towards enlightenment.”

這個教，我們在《往生傳》裡面看到的，《淨土聖賢錄》裡面看到的，三年。三年不能往生的，你對這個世間有留戀，你不肯去；如果對這個世間毫無留戀，決定得生。

We can see in the *Biographical Accounts of Rebirth in the Pure Land* and *Records of the Pure Land Saints and Sages* that the practitioners attained rebirth in the Pure Land after reciting Amitabha Buddha’s name for three years. People who fail to be reborn in the Pure Land within three years are emotionally attached to this world, so they are unwilling to leave for the Pure Land. If you have not the least attachment to this world, you will certainly be reborn in the Pure Land.

### **淨土這個法門非常特別 - 第 234 集** **The Pure Land method is very special.**

《無量壽經》很特別，釋迦牟尼佛一生講經沒有講第二遍的，唯獨這部經多次宣講。佛究竟講了多少遍沒有人知道，但是根據現在所存的五種原譯本來比對去看，至少佛說過三次，所以古大德講三次以上，不是一次。附帶介紹淨土的多了，一百多種經論裡頭都看到，那是附帶說的。

*The Infinite Life Sutra* is very special because throughout Sakyamuni Buddha’s life, the Buddha never expounded a sutra twice except this sutra, which he had expounded many times. No one knows exactly how many times the Buddha lectured on this sutra, but based on the comparison made to the current five original translations of the sutra, the Buddha had at least expounded this sutra thrice. That’s why the ancient great masters said that this sutra had been expounded more than thrice and not once. There are over a hundred sutras and treatises which introduce Pure Land Buddhism incidentally.

《華嚴》最後你看普賢菩薩十大願王導歸極樂，《法華》龍女八歲成佛，這都附帶說，都是講的念佛往生淨土成就的。

You see, towards the end of *the Avatamsaka Sutra*, it is stated that the Ten Great Vows of Samantabhadra Bodhisattva are reverted to the Land of Ultimate Bliss, and *the Lotus Sutra* depicts an eight-year-old *naga* girl (the daughter of the dragon king) attaining Buddhahood. This is an incidental description of someone who succeeded by attaining rebirth in the Pure Land through practising Buddha Mindfulness.

那《華嚴經》上有叫華嚴時，佛說了淨土；《法華經》裡面有，那就是最後第五時，《法華》裡頭也講淨土，也說了這部經，所以這部經是多次宣講。為什麼？我們能夠體會得到，只有這部經，無論在什麼時節因緣之下，你只要遇到都能成就，而且決定成就。

According to *the Avatamsaka Sutra*, the Buddha expounded Pure Land Buddhism during the *Huayan* period and it is stated in *the Lotus Sutra* that the Buddha also expounded this sutra during the fifth period (i.e., the Lotus and Nirvāṇa period). That's why this sutra had been expounded many times. What is the reason? We can understand that because only this sutra can assure you of success under any circumstances as long as you encounter it.

其他法門不是那麼簡單，起心動念、分別執著沒有徹底放下，你入不了境界。淨土這個法門非常特別，阿彌陀佛給我們建立一個中途站，先到中途站，然後再成無上菩提，這個中途站就是極樂世界。八萬四千法門、無量法門沒有中途站；換句話說，完全靠自己。

It is not so easy for you to succeed by practising other methods because you cannot enter the Buddha's state without letting go of wandering thoughts, discrimination and attachments completely. The Pure Land method is very special because Amitabha Buddha had built a stopover station for us. We must first reach the stopover station and then attain Supreme Enlightenment. This stopover station is the Land of Ultimate Bliss. There is no stopover station for the 84,000 (immeasurable) Dharma methods. In other words, we have to rely entirely on our own effort to succeed.

這個地方自己跟阿彌陀佛一合作，阿彌陀佛只要三個條件，真正相信不懷疑，真正發願求生西方淨土，肯念這一句佛號，哪怕十聲，佛都接引你。這個條件太簡單、太容易了。

For the Pure Land method, we cooperate with Amitabha Buddha who only requires you to meet three conditions i.e., you must truly believe in this method without any doubt and you really vow to be reborn in the Pure Land as well as willing to chant this Amitabha Buddha's name. Amitabha Buddha will come to receive you to the Pure Land even if you only chant his name one to ten times in your final moment of life. This condition is too simple!

### **大悲為根 菩提為因 - 第 235 集**

**“Great compassion is their root; bodhi is their seed.”**

「大悲為根，菩提為因，方便為究竟」，這是《毘盧遮那經》上講的。「蓋明必有究竟方便度生之法，方是如來果覺之究竟。故十念必生之究竟方便，實由於彌陀究竟成就之最極方便處，正是本經中如來定慧究暢無極處」。

It is stated in *the Maha Vairocana bhisambodhi-sutra*, “Great compassion is their root, bodhi (i.e., enlightenment) is their seed, and expedience are their ultimate way.” The annotation states, “It can be understood that there must be an ultimate expedient way to help sentient beings, and this is the ultimate enlightenment of the Thus Come One. Hence, the ultimate expedient way of ‘attaining rebirth in the Pure Land by reciting Amitabha Buddha’s name one to ten times’ is attributed to the utmost expedience accomplished by Amitabha Buddha. This is exactly the limitless meditative concentration and wisdom of the Thus Come One mentioned in this sutra.”

這一段先引用密宗的經典，這個三句非常重要。佛為什麼要度眾生？而且眾生很難度，你去幫助他，他還要毀謗你，甚至他要陷害你，他不感謝你。他迷惑，顛倒行事，不知道事實真相。可是佛憐憫他，這就是大悲是根，同體大悲。

The phrases in this paragraph which are quoted from the Esoteric sutra are supremely important. Why do buddhas want to help sentient beings? Moreover, it is extremely difficult to help sentient beings because instead of thanking you, they will slander and even frame you when you go and help them. Being deluded and ignorant of the reality, they act contrary to virtues, yet buddhas are merciful to them. This is called ‘great compassion is their root’ (their great compassion is based on the awareness that sentient beings and them are one entity).

你跟他講，他不接受，他不能相信，他還說你欺騙他。菩提為因，菩提是覺悟，就是自性本具的智慧，智慧照了非常清楚。方便是究竟，沒有究竟的方便幫不上忙。這個

究竟方便阿彌陀佛獨有，一切諸佛如來都缺這個法門。一切諸佛需不需要開這個法門？不需要，彌陀佛開這個法門就夠了。

Sentient beings cannot accept and believe what you tell them and say that you are deceiving them. 'Bodhi is their seed' --- bodhi which is enlightenment, is the wisdom innate to the true nature. With wisdom, one can see everything very clearly. "Expedience is their ultimate way" --- without ultimate expedience, we cannot help sentient beings. Amitabha Buddha is unique in this regard because all buddhas lack this Dharma method. Do all buddhas need to start this method? No, they need not do so, because it is enough for Amitabha Buddha to have started it.

所以一切諸佛如來都勸他這個世界裡面六道罪業深重的凡夫，勸他們念阿彌陀佛求生極樂世界。彌陀的究竟方便，馬上轉變成一切諸佛如來成為他自己的究竟方便。佛沒有分別，沒有分別你我，你有的我沒有，我有的你沒有，佛沒有。佛的境界裡頭，你有的就是我的，我有的就是你的，沒有爭論。

That's why all buddhas have been urging ordinary beings of the Six Realms (in their worlds), who are burdened with heavy karmic misdeeds, to chant Amitabha Buddha's name and seek rebirth in the Land of Ultimate Bliss. Hence, the ultimate expedience of Amitabha Buddha has instantly become all buddhas' own ultimate expedience. All buddhas do not have the discrimination that we have, so they have no debate over what they and others have or not have. In their state, what you have is mine and what I have is yours.

阿彌陀佛在那裡辦學校，一切諸佛幫助他招生，把十方世界苦難眾生統統都送到西方極樂世界。所以西方極樂世界每一天去往生的人不知道有多少。我們這個地球上的人不多，可是十方世界去的人就太多太多了。這是說明十念必生究竟到極處，沒有比這個更究竟的了。

While Amitabha Buddha runs a school in the Land of Ultimate Bliss, all buddhas help him enrol students by sending all the suffering beings in the worlds of the ten directions to his Land. That's why there are uncountable sentient beings who are reborn in that Land every day. There are not many people on our earth who are reborn in the Land of Ultimate Bliss, but there are too many people in the worlds of the ten directions who are reborn in that Land. Evidently, 'attaining rebirth in the Pure Land by reciting Amitabha Buddha's name one to ten times' is the best method; no method is more expedient than it.

## 極樂世界是不是虛妄的？ - 第 236 集 Is the Land of Ultimate Bliss illusory?

為什麼佛法重視禪定？因為自性本定。起心動念跟自性是相違背的，萬緣放下就是隨順自性。自性裡頭一法不立，就是它什麼都沒有，你心地要乾乾淨淨、統統放下，跟自性就相應，隨順自性。心裡放了有東西，錯了，凡夫。

Why Buddhism attaches great importance to cultivation of meditative concentration? Because the true nature is originally unmoved and in samadhi. Having thoughts is contrary to the true nature while letting go of all worldly matters corresponds with the true nature. Nothing exists in the true nature (i.e., it has nothing at all), so if your mind is clean without afflictions, you are corresponding with the true nature. Retaining something in your mind is wrong because this is the mind of ordinary beings.

六道凡夫全是妄想，沒有一樣是真的。凡所有相皆是虛妄，那我們要問，極樂世界是不是虛妄的？極樂世界不是虛妄的。極樂世界有沒有相？有相，這個相是性德，不是妄想。十法界依正莊嚴是從妄想變現出來，極樂世界的相是性德，自性變的。

Ordinary beings of the Six Realms are preoccupied with wandering thoughts, not knowing that nothing is real. As *the Diamond Sutra* states, “Everything with form is illusory (unreal).” We may then ask, “Is the Land of Ultimate Bliss illusory?” No, it is not. Does the Land of Ultimate Bliss have forms? Yes, it has, but those forms are innate virtues and not wandering thoughts. The circumstantial and direct adornments of the Ten Dharma Realms are manifested from wandering thoughts, while the phenomena in the Land of Ultimate Bliss are manifested by the true nature.

自性現，遇到緣它現，沒有緣它隱，它有隱現，它不是生滅。生滅是剎那不住，前面相跟後面相不一樣。極樂世界是前面相跟後面相是一樣的，所以它不是生滅。於是我們就知道了，極樂世界人長壽，個個都是無量壽，但是永遠年輕，沒有衰老。

These phenomena are apparent when they encounter a condition, but in the absence of condition, they will be concealed. That’s why those phenomena can be apparent or concealed, but they neither arise nor cease. The phenomena of arising and ceasing never stop for a moment, so the phenomenon before and after are different. The phenomenon in the Land of Ultimate



Bliss is always the same, so it neither arises nor ceases. So, we know that the people in that Land have infinite lifespan, but they are forever young without senescence.

衰老是什麼？有變化，他沒有變化。同樣一個道理，人心要是定的、清淨的，雖然年歲高，但是他衰老得很緩慢，八十歲的人看起來像六十歲，一百歲的人看起來像七十歲，這樣的。這是什麼原因？心清淨。心裡妄念多，煩惱多，雜念多，他的變化快，也就是他衰老得快。念頭控制我們身體、控制我們的生活環境，我們不能不知道。

What is senescence? It is having changes. The people in the Land of Ultimate Bliss never change. Likewise, if people's mind is still and pure, they will age very slowly despite their old age. For example, an eighty-year-old will look like sixty-year-old, and a hundred-year-old will look like seventy-year-old. What is the reason? Because their mind is pure. By contrast, people with many wandering and distracting thoughts (i.e., afflictions) will age fast. We must know that thoughts take control of our body and living environment.

### **極樂世界的來源 - 第 237 集** **The origin of the Land of Ultimate Bliss.**

阿彌陀佛在因地，沒有成佛之前叫因地，發無上菩提心，願意幫助苦難眾生，拯救這些人，建立西方極樂世界，確實是為這樁事情。這是說明極樂世界的來源，彌陀為什麼發心、為什麼建立，真的慈悲到極處，幫助這些凡愚，不是這個法門，這些苦難眾生永遠不能夠離苦。成佛之道是多，八萬四千法門，無量法門，門門都難。

Amitabha Buddha brought forth the supreme bodhi at the causal stage (i.e., prior to his attainment of Buddhahood) to help and rescue the suffering beings, so he established the Land of Ultimate Bliss. This illustrates the origin of the Land of Ultimate Bliss. Amitabha Buddha is really compassionate in helping these ignorant sentient beings because without this Buddha-name chanting method, they can never end their sufferings. There are many paths to Buddhahood, but all these 84,000 (immeasurable) Dharma methods are difficult for one to succeed.

所以要講究竟方便，究竟方便就是一點都不難，只要你能信，你願意往生極樂世界，你肯念這一句阿彌陀佛，這條件就具足，一切方便法門當中沒有比這個更方便的了。你看四個字，「信願持名」，蕩益大師在《要解》上說的，大師講得非常好，跟《無



量壽經》上講的完全相應。《無量壽經》佛說，「發菩提心，一向專念阿彌陀佛」，這是往生的條件。

That's why Amitabha Buddha had to introduce an ultimate expedient method, which is not at all difficult to succeed, as long as you meet the conditions of believing in this method, vowing to be reborn in the Land of Ultimate Bliss and willing to chant this Amitabha Buddha's name. Among all the expedient methods, there is no method more expedient than this. You see, Great Master Ou Yi had put these three conditions of rebirth in the Pure Land very aptly in the *Commentary of the Amitabha Sutra* and they fully correspond with the teachings in the *Infinite Life Sutra*, i.e., developing the bodhi mind and single-mindedly concentrating on chanting Amitabha Buddha's name.

蕩益大師告訴我們，真信、真願，這就是無上菩提心，菩提心就有了，持名就是一向專念，四個字。印光大師看到佩服得五體投地，真正是簡明扼要，簡單明瞭，非常扼要。男女老少、賢愚不肖，人人有分，真正是究竟方便法門。

Truly believe and vow, which Great Master Ou Yi told us, is the supreme bodhi mind, while practising Buddha Mindfulness is single-mindedly concentrating on chanting Amitabha Buddha's name. Great Master Yin Guang expressed his profound admiration when he saw this because Great Master Ou Yi had made the verse really simple and concise. It is really an ultimate expedient method because people of all gender, ages and different intelligence and capacity can succeed in their practice.

### **真誠心怎麼修法 - 第 238 集** **How do we cultivate sincerity?**

我們用真誠心對人、對事、對物。別人對我們是虛偽的、假的，我們對別人是真的。為什麼？我們要求生淨土，不這麼幹不能往生。那人家不幹呢？因為他搞六道輪迴。我們自己想想，我們還要不要搞六道輪迴？不想再搞六道輪迴了，一定要用真誠心，不能用虛偽；換句話說，決定不再用妄想分別執著，這是搞六道輪迴的，用真誠心。

We should treat people, matters and things with sincerity. Even when others are hypocritical to us, we are sincere to them. What is the reason? Because we want to seek rebirth in the Pure Land. If we do not do so, we cannot be reborn in the Pure Land. What if others do not do so? That's because they still want to revolve in the Six Realms. Let's think about it: do I still want

to revolve in the Six Realms of reincarnation? If we do not want to, then we must use sincerity and not hypocrisy. In other words, we cannot use wandering thoughts, discrimination and attachments anymore because these are the causes of transmigration.

真誠心怎麼修法？對自己就是清淨平等覺。清淨是定，阿羅漢所證得的；平等也是定，菩薩證得的；正覺就是大徹大悟，明心見性。用真心容易開悟，對一切眾生一定要慈悲，慈幫助眾生得樂，悲幫助眾生離苦。常常要想到，佛法在世間為什麼？

How do we cultivate sincerity? We cultivate sincerity by being pure, impartial and enlightened ourselves. Purity is meditative concentration attained by arhats, while impartiality is also meditative concentration attained by bodhisattvas. Enlightenment is Supreme Enlightenment (i.e., seeing into the mind and true nature). By using the true mind, it is easy for us to become enlightened. That's why we must be compassionate (慈悲 cí bēi) to all sentient beings by helping them attain happiness (慈 cí) and end sufferings (悲 bēi). We must often think about why Buddhism exists in the world.

就是為幫助眾生離苦得樂。要常存這個心，時時刻刻不能丟掉。用什麼方法幫他離苦得樂？用教學。所以一切諸佛菩薩沒有一個不教學的。教他什麼？教他破迷開悟。苦從迷來的，迷破了，苦就斷了、就滅了。覺悟了，真正得樂。覺悟的人法喜充滿，常生歡喜心。

It is to help sentient beings end sufferings and attain happiness. We must always bear this in mind and never forget it. What method should we use to help them achieve it? We use teaching to help them achieve it. That's why there is not a single buddha and bodhisattva who does not teach. What do they teach? They teach sentient beings to cease delusion and achieve enlightenment. Since delusion is the cause of suffering, suffering will be extirpated once delusion cease to exist. By achieving enlightenment, one truly attains happiness because an enlightened person is always beaming with the joy of Dharma bliss.

你們看看海賢老和尚，他法喜充滿，一生，有人跟我們講過，他一生當中從來沒有見到他發過脾氣，從來沒有看到過他批評人、毀謗人，沒有，總是歡歡喜喜，滿面笑容，恆順眾生，隨喜功德。這我們要學。見什麼人都是好人，連打他、侮辱他，他心目當

中都是好人。好人為什麼做壞事？一時迷惑，他做錯事了，不要去怪他，他會回頭，回頭就是好人。

You can see this in Great Master Hai Xian. Someone told us that he had never seen the Great Master lose his temper, criticize and slander others all his life. He was always happy and beaming, as he accorded with sentient beings and rejoiced in the merits of others. We have to learn this from the Great Master. Everyone he saw is a good person (even those who had beaten and insulted him). Why do good people do bad things? They are deluded for a while and made the mistake, so do not blame them because they will reform and become good people.

### **恭敬心跟阿彌陀佛才會起感應 - 第 239 集**

**Only a respectful mind can receive a response from Amitabha Buddha.**

用真心對一切人、一切事、一切物，絕不要用妄心，我們的身體自然就調理好了。如其說是三寶加持，倒不如說自性功德，自性的功德能量不可思議。你看《華嚴》上說，「一切眾生皆有如來智慧德相」。

We must treat all people, matters and things with our true mind, and never use the deluded mind. Then, our body (physical and mental health) will be naturally adjusted. Instead of saying that it is the support of the Triple Gems, we might as well say that the power of innate merits is inconceivable! You see, *the Avatamsaka Sutra* states, “All sentient beings are replete with the wisdom, virtuous abilities and fine appearance of the Tathāgatas.”

相信這句話是真的，一切眾生個個都有像如來一樣的智慧、一樣的德能、一樣的相好，要用信心、要用念力來轉變，這個就對了。所以對人不能不恭敬，能修禮敬諸佛，你的念頭就產生效果。為什麼？普賢菩薩哪能不加持你！普賢在一切菩薩眾裡頭上首，普賢菩薩看一切眾生都是諸佛，他沒有看錯，他對一切諸佛統統禮敬。

We must believe that this is true, and use our confidence and mind power to change ourselves. We are then on the right track. That's why you cannot be disrespectful to people. By being respectful to all buddhas (i.e., sentient beings), your thoughts will produce effect. Why is that so? How can Samantabhadra Bodhisattva (i.e., the best bodhisattva among all bodhisattvas) not support you! The Bodhisattva sees that all sentient beings are buddhas, so he respects them all. His perception is not wrong at all.

對人要行禮，有禮貌；對事認真負責，就是對事的禮敬；對物，像這張桌子，把它擺得整整齊齊、擦得乾乾淨淨，是對它的禮敬。千萬別搞錯了，桌子是佛，每天給它磕頭就錯了，完全搞錯了。它是佛沒錯，它是桌子的形式，我們不必對它跪著禮拜，擺整齊、擦乾淨，這是對它的敬。

Giving people a respectful bow is being courteous, while handling matters seriously and responsibly is being respectful to matters. Be respectful to things such as this table by arranging it neatly and wiping it clean. It is completely wrong if you kowtow to the table every day because it is buddha. It is true that the table is buddha but it is in the form of a table, so you need not kowtow to it. Arranging it neatly and wiping it clean is being respectful to it.

統統在日常生活當中，你早晨起床到晚上睡覺，這一天所看到的、聽到的、聞到的、接觸到的，「毋不敬」，這是中國《禮記》上的一句話。沒有一樣不是用恭敬心對待，這樣的人他能不生淨土嗎？普賢十願，願願都通西方極樂世界，不能疏忽。

You must practise this in daily life. From the time you rise in the morning till the time you sleep at night, you must never be disrespectful to what you see, hear, smell and come into contact with this day. This is stated in the Chinese *Book of Rites*. Can a person who treats everything with respect not be reborn in the Pure Land? In fact, every of the Ten Great Vows of Samantabhadra Bodhisattva is connected to the Land of Ultimate Bliss, so they cannot be neglected.

我每天念佛念十萬聲，我對人瞧不起，我對人不尊重，能不能往生？不能往生。為什麼？你那十萬聲佛號是從沒有恭敬心那個妄心念出來的，不作數，恭敬心跟阿彌陀佛才會起感應。

Can I be reborn in the Pure Land if I chant 100,000 Amitabha Buddha's name every day, but I despise and disrespect people? No, I can't! What is the reason? Because your 100,000 recitations are uttered from a disrespectful mind (i.e., the deluded mind). The number of recitations is not important; only a respectful mind can receive a response from Amitabha Buddha.

**懺悔真正的意思 - 第 240 集**  
**The real meaning of repentance?**

懺悔真正的意思，我在年輕的時候章嘉大師教我，真修懺悔法，因為那個時候我沒出家，我還在工作，大師告訴我，佛法重實質不重形式。形式就是它的儀規，那個時候沒有人教我，有人教我，我也很難接受。

When I was young, Great Master Zhangjia taught me the real meaning and true practice of repentance because at that time, I was not a monk yet and was still working. The Great Master told me that Buddhism emphasizes substance (i.e., true practice) rather than formality (i.e., etiquette). Nobody taught me this at that time, but even if there was someone teaching me, it was also hard for me to accept.

大師對我非常清楚，用善巧方便來誘導我，告訴我重實質。實質是什麼？後不再造，這叫真懺悔。在佛菩薩面前懺悔了，懺悔完了還造，還照幹，這是假的不是真的。所以我們的業障懺除不淨，原因就是在此地。非常有可能懺悔也是造業障，為什麼？

The Great Master understood me very well, so he skilfully guided me, telling me that repentance emphasizes true practice. What is true practice? It is never repeating the same mistakes again. This is called 'true repentance.' If we repent before buddhas and bodhisattvas, but still repeat the mistakes later, such repentance is deceiving and not true. That's why we fail to eliminate our karmic obstacles completely and very likely, we are also committing karmic obstacles when we do repentance. Why is that so?

沒有真誠心、沒有恭敬心，把懺悔當作兒戲。在佛菩薩面前發願，願都不能兌現，都是假的，這假的就變成欺騙佛菩薩。諸位想想，欺騙佛菩薩那不是罪過嗎？甚至於在做早晚課，早晚課沒有真心在做，敷衍塞責。

Because we repent without sincerity and respect, treating it as child's play. After making vows in front of buddhas and bodhisattvas, we cannot fulfil them. That's why our vows become deceiving buddhas and bodhisattvas. Let's think about it: isn't it an offence to deceive buddhas and bodhisattvas? We even do not use the true mind to perform the morning and night prayers as we do them perfunctorily and irresponsibly.

道場規定要做早晚課，不能不參加，做早晚課有口無心，念誦著經本還照樣打妄想。而且這個妄想負面多，沒有把自私自利放下，沒有把名聞利養放下，沒有把五欲七情

放下。這樣的早晚課，求佛菩薩保佑你升官發財，哪有這個道理！所以這種懺悔就變成造業了，而且造很重的罪業。

We have to participate in these prayers because they are compulsory in the cultivation centre, but we are unmindful during the prayers as we still give rise to wandering thoughts while reciting the sutras. Moreover, since we did not let go of our selfishness, fame and profits, as well as the Five Desires and Seven Emotions, our wandering thoughts are more of negative ones. For such morning and night prayers of seeking buddhas and bodhisattvas to bless us with promotion, fortune and good luck, how can there be no karmic misdeeds! That's why such repentance has turned into committing very heavy karmic misdeeds.

### **我們怎麼懺悔 - 第 241 集**

#### **How do we repent?**

怎麼懺悔？著重在真心，改過自新。自己的過失，叫發露懺悔，可以向大家報告，我知道錯了，我承認過失，從今而後不再犯同樣的過失，所以它跟儒家講的不貳過是一個意思。孔子的學生，真正做到不貳過的只有一個人，顏回，他能做到，別人沒做到。孔子學生有七十二個優秀的，七十二賢，真正做到不貳過的一個，你就知道多難。佛法的懺悔比儒家的更嚴肅，為什麼？

How do we repent? The focus is on using the true mind to rectify our mistakes and turn over a new leaf. Disclosing and admitting our own faults to everyone and vowing not to make the same mistakes again from now on, has the same meaning as the Confucian teaching of never committing a mistake twice. Among Confucius' seventy-two outstanding students or seventy-two sages, only Yan Hui managed to accomplish this, so you know how difficult it is not to make a mistake twice! Buddhism is even stricter than Confucianism when it comes to repentance. What is the reason?

儒沒有出六道輪迴，它是世間法；佛幫助你出六道輪迴。出六道輪迴，最簡單、最方便的法就是淨土，淨土主張帶業往生，這個業就是業障，業障沒有懺悔盡沒有關係，可以帶著業障往生極樂世界。

Because Confucianism is a mundane teaching and its practitioners have not yet been liberated from the Six Realms of reincarnation. The Buddha helps you to transcend the Six Realms. In this regard, Pure Land Buddhism is the simplest and most expedient method because it



advocates taking karmas (i.e., karmic obstacles) along to the Pure Land. It does not matter if your karmic obstacles are not completely eliminated because you can be reborn in the Pure Land with your karmas.

這在八萬四千法門裡面，任何一個法門沒有帶業的，都是要消業障，要斷煩惱。消業障斷煩惱太難了，我在年輕的時候，學法華、學天台、學法相、學楞嚴，都講消業，沒有講帶業的。

None of the 84,000 Dharma methods allows taking karmas to the next rebirth, so the practitioners must eliminate their karmic obstacles and sever their afflictions before they can attain enlightenment. It is too difficult to eliminate karmic obstacles and sever afflictions. The Lotus sect-*Tiantai*, *Faxiang* and *Suramgama* that I learned when I was young, are all about eliminating karmic obstacles; they do not talk about taking karmas.

自己認真反省，不帶業難。他們一定要斷煩惱，才能證得果位。最低的果位我們都做不到，小乘初果、大乘初信位菩薩，這剛入門。

If we seriously reflect, it is hard for us to succeed if we cannot take our karmas to the Pure Land. Practitioners of other Dharma methods must sever their afflictions before they can achieve realisation. Honestly, we cannot even achieve the lowest stage of realisation i.e., the first realisation in Theravada Buddhism (i.e., stream-enterer (srota-āpanna)) and bodhisattvas of the initial stage of the Ten Faiths (初信) in Mahayana Buddhism. These sages have just entered the Dharma door.

### **捨棄假我，真我就見到了 - 第 242 集**

**If we give up the illusory self, we will see the real self.**

六道凡夫都把肉身當作自己，這頭一個大錯。必須要知道，大乘法裡頭講無我，你還把身體當作我，這入不了門，初信的門入不了。那身不是我是什麼？身是假我，不是真我。有真我，因為執著有這個假我，真我見不到了；捨棄假我，真我就見到了。

Ordinary beings of the Six Realms regard their physical body as themselves, which is the first big mistake. We must know that Mahayana Buddhism talks about no-self, so if you still regard this physical body as real self, you will not be able to enter the door of the initial stage of the Ten Faiths (初信). What is this physical body then if it is not our real self? It is an illusory self



and not real self. Real self does exist, but because we are attached to the existence of this illusory self, we cannot see the real self. If we give up the illusory self, we will see the real self.

真我太高了，菩薩證得三德祕藏，這個三德就是法身、般若、解脫，真我就現前了。法身裡面有常樂我淨，有我；般若裡面也有常樂我淨；解脫裡頭也有，叫三德祕藏。祕是深密，藏就是四德，常樂我淨。常不生不滅，我們這個身是有生有滅，所有的物質現象、精神現象、自然現象都是有生有滅，有生有滅是假的，不是真的。

Being able to see real self is too high an achievement; bodhisattvas who have attained the Secret Store of Three Virtues (i.e., Dharma body, prajñā wisdom and freedom) can see real self. There is permanence (eternity), happiness, real self and purity (i.e., the Four Attributes of Nirvana) in the Dharma body, as well as in prajñā wisdom and freedom (called the Secret Store of Three Virtues). ‘Secret’ connotes deep while ‘store’ refers to the Four Attributes of Nirvana. ‘Permanence’ is neither arising nor ceasing. Our physical body as well as all the physical, mental and natural phenomena are subject to arising and ceasing, so they are illusory and not real.

真的一定常，常就是不生不滅；一定是樂，樂是決定沒有苦。你看我們這個三界六道眾生，有苦苦，有壞苦，有行苦。有苦哪來的樂？真正樂裡頭沒有苦。有我，我是什麼？我是主宰，我是自在，真正得自在。

Anything that is real must be permanent (i.e., neither arise nor cease) and happy (i.e., definitely without suffering). You see, sentient beings of the Three Realms of Samsara and the Six Realms are bound to undergo physical suffering (i.e., direct suffering arising from external circumstances e.g., sickness, exhaustion, hunger, storm etc.), as well as the suffering of decay or destruction of the body, and the suffering produced by impermanence. Where is happiness when there is suffering? There is no suffering in true happiness. Real self does exist. What is real self? It is ‘the master’ and ‘true obtainment of freedom.’

淨是清淨，沒有染污，不受外面境界影響，可以跟外面境界共存共榮，不受它影響。我們今天受影響，眼見色，受色影響，耳聞聲被聲影響，從見色聞聲裡面，會起心動念、會分別執著，這就造業，這受影響了。諸佛菩薩眼見色不受色影響，耳聞聲不受

聲影響。為什麼？全是假的。什麼叫不受影響？不放在心上就沒有影響了；放在心上就受影響了，放在心上心就被染污了，不清淨了。

Purity is without defilement; one can co-exist and co-prosper with the outside world, but would not be affected by it. Today, we are affected by the sight that we see, and the sound that we hear because we give rise to thoughts, discrimination and attachments, thereby committing karmas. Buddhas and bodhisattvas will not be affected by the sight and sound that they see and hear. Why is that so? Because they know that everything is illusory. What is called ‘unaffected’? It is not retaining what we see and hear in the mind. If we retain them in the mind, then we have been affected and our mind has become defiled, so it is not pure anymore.

### **依照這個方法修行，沒有一個不成功 - 第 243 集**

**As long as one practises according to this method, no one will not succeed.**

淨宗法門叫特別法門，特別是跟八萬四千法門不一樣。八萬四千法門都要斷煩惱，不准帶著煩惱。我們帶著一句阿彌陀佛，這不算煩惱。別的法門不行，別的法門帶阿彌陀佛也不能往生。為什麼？阿彌陀佛這名是假名，清淨心裡什麼都沒有，怎麼會有阿彌陀佛？

The Pure Land method is called ‘special method’ because it is different from the 84,000 Dharma methods which require the practitioners to sever afflictions (i.e., they are not allowed to have afflictions). For Pure Land practitioners, we retain one single phrase of Amitabha Buddha’s name, which is not counted as affliction. However, practitioners of other methods who retain Amitabha Buddha’s name cannot be reborn in their Pure Land. Why is that so? Because Amitabha Buddha is a nominal name. Nothing exists in the pure mind, so how can there be Amitabha Buddha’s name?

這個話的意思很深，可不能聽錯。因為其他法門入門是空門，淨宗這個法門是有門，教我們信願持名，我們修這個法門容易。空不容易，空不了。什麼都沒有，這我空了，你還執著有個空，你空還沒放下。這才曉得其他法門要真本事，有沒有這種人？有。

This sentence has a profound meaning; you cannot misunderstand it. Because other methods are teachings of emptiness, which regard everything as unreal or immaterial. Pure Land Buddhism is a teaching of existence, which teaches us to chant Amitabha Buddha’s name with belief and vow, so it is easy for us to practise this method. It is difficult to practise the methods

of emptiness because there is no way for you to empty your mind since you are still attached to the notion of emptiness and have yet to let go of it. Only then do we know that other methods require one to have real ability. Are there such people? Yes, there are.

佛說八萬四千門，就有八萬四千種不同的根性，對了號決定成功，對不上號就不成功。但是淨土這一門法門廣大，無論什麼根性，你只要遇到了，依照這個方法修行，沒有一個不成功。

Since the Buddha expounded 84,000 Dharma methods, there must be 84,000 different kinds of inborn natures (innate characters). If you choose a method adapted to your capacity, you will definitely succeed. Otherwise, you will not succeed. However, the Pure Land method is vastly adapted to all capacities. As long as one has encountered it and is practising according to this method, no one will not succeed regardless of one's inborn nature.

修十大願王，專修這十樣能不能往生？當然能往生。為什麼？普賢菩薩會來接引你，跟著阿彌陀佛一起來接引你。淨土法門是觀音勢至跟阿彌陀佛來接引你，叫西方三聖，到極樂世界，文殊普賢這些大菩薩你都見到了。

Can you be reborn in the Pure Land if you concentrate on practising the Ten Great Vows of Samantabhadra Bodhisattva? Of course you can be reborn there. What is the reason? Because Samantabhadra Bodhisattva will follow Amitabha Buddha to come and receive you to the Pure Land. In Pure Land Buddhism, Avalokitêśvara Bodhisattva and Mahâsthâmaprâpta Bodhisattva will come with Amitabha Buddha (i.e., the three saints of the West) to receive you. Once you reach the Land of Ultimate Bliss, you will also see these great bodhisattvas like Mañjuśrî Bodhisattva and Samantabhadra Bodhisattva.

### **佛法裡最精彩的修因證果的依據 - 第 244 集**

#### **The best theoretical basis for causal practice and attainment of enlightenment in Buddhism.**

業障，業就是造作，正在造這叫事，造完之後就叫業。在學校讀書，上課的時候是在作業，這門課修圓滿了叫畢業，那就是業了。佛法裡頭一切造作，起心動念是心造業，言語是口在造業，動作是身在造業，動作裡頭你看看，有眼耳鼻舌身，還有意，意是屬於心，是屬於念頭。

Karma is an action that will bring about results. The process of doing it is called 'deed', and after the action is done, it is called 'karma.' When we do homework during class in school, it is a deed, and upon completion of this course, it is called 'graduation' (i.e., karma). In Buddhism, when we give rise to thoughts, the mind is committing karmas, when we talk, the mouth is committing karmas, and when we do something (i.e., action), the body is committing karmas. You see, actions can be performed by the eyes, ears, nose, tongue, body and mind (which belongs to thoughts).

起心動念言語造作無不是業，如果這個業不善，那無不是罪，這個不能不知道。我們念佛為什麼不能往生？佛是念了，敵不過業力。我今天二十四小時，多少時間念佛，多少時間在造業？

Our thoughts, speech and actions are nothing but karmas. We must know that if these karmas are unwholesome, then they are nothing but misdeeds. Why can't we attain rebirth in the Pure Land despite having been chanting Amitabha Buddha's name all this while? Because our chanting cannot defeat the power of karmas. For instance, how many hours (in 24-hour a day) do I spend on chanting and how many hours do I spend on committing karmas?

你說我今天做了十個鐘點的功課，二十四小時還有十四個小時你在造業。那十四個小時造業的力量強，十個小時念佛的力量弱，依舊敵不過。所以念佛不能往生，道理在此地。那要怎麼辦？世尊彌陀、諸佛菩薩教我們一個方法能消業障，就是真懺悔。

You may say, "I spent ten hours on chanting today" but you are committing karmas for the remaining fourteen hours. Since the power of the fourteen hours of committing karmas is strong, while the power of the ten-hour chanting is weak, the power of chanting still cannot defeat the power of karmas. This is the reason why some Pure Land practitioners cannot be reborn in the Pure Land. What should we do then? Sakyamuni Buddha, Amitabha Buddha, as well as all buddhas and bodhisattvas taught us a method that can help us eliminate karmic obstacles and this method is true repentance.

真懺悔要用什麼？要用真心，你要把心改變過來，那個力量非常強大。為什麼？所有的業，無量劫來造的業，全是妄心，在佛家講，阿賴耶、末那、意識在造業。前五識了別，不分別，不分別就不造業。誰分別？

What mind should you use to repent? If you turn around to use the true mind, then that power of repentance is very strong. Why is that so? Because the karmas of innumerable kalpas were all committed by the deluded mind. In Buddhism, we say that the eighth consciousness (*alaya*), the seventh consciousness (*manas*) and the sixth consciousness are committing karmas. The first five consciousnesses do not commit karmas because they do not discriminate. Who discriminates?

第六意識分別，第七識執著，第八識含藏種子，妄心。佛憑什麼救度一切眾生？憑真心。造作無量無邊罪業，妄心。把妄心換成真心，業就沒有了，就真的消掉了。這個是佛法裡最精彩的修學修因證果的依據，理論的依據，用真心什麼問題都解決了。

The sixth consciousness discriminates, while the seventh consciousness becomes attached and the eighth consciousness stores karmic seeds. They are the deluded mind. What does the Buddha rely on to save all sentient beings? The Buddha relies on the true mind. Since it is the deluded mind that has been committing infinite and boundless karmic misdeeds, these karmas will disappear once we replace the deluded mind with the true mind. This is the best theoretical basis for causal practice and attainment of enlightenment in Buddhism. By using the true mind, all problems will be solved.

### **隨喜是純淨純善的心 - 第 245 集**

#### **Rejoicing in the merits of others is a purely wholesome mind.**

我勸大家都向老和尚學習，每天把光碟看三遍，念一萬聲佛號，迴向求生淨土，這是隨喜功德。真聽懂了，真幹的人愈多，這功德就愈大。這個時間要長遠，十年、二十年、三十年、五十年、一百年，往後九千年，大家都能夠記住這樁事情，認真努力學習，這功德多大？太大了！

I urge everyone to learn from Great Master Hai Xian by watching the video depicting his life three times a day, recite 10,000 Amitabha Buddha's name every day, and dedicate the merits to be reborn in the Pure Land. This is rejoicing in the merits of others. The more people who really understand and truly practise according to the Great Master's teachings, the greater the merits would be. If everyone could remember and conscientiously practise his teachings in the next ten years, twenty, thirty, fifty and one hundred years or even nine thousand years later, how great would the merits be! It would be incredibly great!

一樁事情，如果我要嫉妒障礙，看到他的好，我不如他，我把它銷毀，我不讓別人知道，那個罪多大？不是跟海賢法師一個人結罪，是跟將來所有能得到他利益的。他利益裡頭最殊勝就是一生往生不退成佛，算帳從這算，那這個罪過就大了，就太嚴重了。By contrast, if we harbour jealousy and create obstacles to the Great Master (because he is better than us) by destroying him so that others would not be able to know him, how great would the misdeeds be? Well, we are not guilty to the Great Master alone, but also to all those who can derive benefits from his demonstration in the future. The most exceptional benefit is being reborn in the Pure Land and becoming a buddha in one lifetime without retrogression. If we calculate the offence based on this, then this offence is too great and too serious!

往後九千年，這個正法流通多少人得利益？你在此地一下把它堵住，叫所有人不能得利益，這個帳不是對我，是對影響的眾生有多少人，影響的時代有多麼長，從這裡結罪。我們得搞清楚、搞明白，隨喜功德很好修。它的反面是嫉妒障礙，嫉妒障礙是存的非常不善的心。隨喜是非常純淨純善的心，所以要知道學。

How many people would benefit from the dissemination of this True Dharma nine thousand years down the road? If you block the dissemination of the True Dharma now, causing everyone to be unable to derive its benefits, then you are not owing a debt to me, but to the number of people who would be influenced by the teachings, depending on how long the influence would last. We have to be clear about this. In fact, it is very easy to cultivate rejoicing in the merits of others. Contrary to this is being jealous and posing obstacles to others, which are very unwholesome minds. Rejoicing in the merits of others is a purely wholesome mind, so we must know how to learn and practise it.

### **要怎樣才能落實常隨佛學 - 第 246 集**

**In what way can we implement ‘always following and learning from the Buddha’?**

普賢十願，從禮敬諸佛到請佛住世，這個七條是真正大願。後面三願都是迴向，「常隨佛學」是迴向菩提，「恆順眾生」是迴向給眾生，後面「普皆迴向」是迴向給法性。這就是說，修積無量無邊功德為的什麼？

The first seven vows of the Ten Great Vows of Samantabhadra Bodhisattva, from ‘being respectful to all buddhas’ to ‘requesting that the Buddha remains in the world’ are really great



vows. The last three vows are dedication of merits whereby ‘always following and learning from the Buddha’ is dedicating merits towards enlightenment, while ‘always according with sentient beings’ is dedicating merits to sentient beings and ‘dedicating merits universally’ is dedicating merits to the true nature. That’s to say, what is the purpose of accumulating immeasurable and boundless merits?

絕不是為自己名聞利養，不是為自己求福、求慧、求長壽，不是的，是隨菩提，常隨佛學是迴向菩提。常是不間斷，要怎樣才能落實？普賢菩薩難得，十大願王導歸極樂，只要往生極樂世界，常隨佛學就落實了，是真的不是假的。為什麼？

It is definitely not for self-pursuit of fame, profits, fortune, wisdom and long life. The purpose of always following and learning from the Buddha is to dedicate merits towards enlightenment. ‘Always’ is uninterrupted. How can this be implemented? Samantabhadra Bodhisattva is great in this respect because the Ten Great Vows of Samantabhadra Bodhisattva are reverted to the Land of Ultimate Bliss. That’s why as long as one is reborn in the Land of Ultimate Bliss, one has implemented ‘always following and learning from the Buddha.’ This is true and not false. What is the reason?

極樂世界阿彌陀佛無量壽，那個無量壽是真的無量壽，不是有量的無量壽。有量的無量壽，是實報土裡面的法身菩薩，他們壽命多長？大乘經上講三個阿僧祇劫。我們稱三個阿僧祇劫叫無量壽，有量的無量，三個阿僧祇劫還會到，雖然長，它還會到。但是極樂世界是真無量壽，真的無量壽，阿彌陀佛無量壽，阿彌陀佛所有的學生都是無量壽。

Because Amitabha Buddha of the Land of Ultimate Bliss really has infinite lifespan. His lifespan is really infinite and not a measurable infinite lifespan, which Dharma-body Bodhisattvas of the Adorned Land of Real Reward have. How long is the lifespan of these Bodhisattvas? According to the Mahayana sutra, their lifespan is three great asamkhyeya kalpas. We call ‘three great asamkhyeya kalpas’ infinite lifespan. Even though three great asamkhyeya kalpas is an extremely long time, it will eventually reach an end, so it is a measurable infinite lifespan. However, the people in the Land of Ultimate Bliss really have infinite lifespan because Amitabha Buddha has infinite lifespan, so are all his students.

**極樂世界決定要去 - 第 247 集**



## **We definitely want to go to the Land of Ultimate Bliss.**

阿彌陀佛究竟圓滿的證悟自性，諸佛如來稱讚他為，「光中極尊，佛中之王」，我們要想證得究竟的果報，應當追隨阿彌陀佛。普賢十願常隨佛學這一尊佛，肯定就是阿彌陀佛。

Amitabha Buddha had definitively and perfectly realized the true nature (i.e., Buddhahood). That's why all buddhas praised him thus, "Amitabha Buddha's radiance is the most respected radiance of all buddhas and he is the king among all buddhas." So, if we wish to attain definitive realisation, we should follow Amitabha Buddha. We can thus infer that 'the Buddha' mentioned in the eighth vow of the Ten Great Vows (i.e., always following and learning from the Buddha) is definitely Amitabha Buddha.

為什麼？十大願王導歸極樂，極樂世界就是阿彌陀佛，所以這一願，就鎖定在極樂世界。到達極樂世界之後，你就看到阿彌陀佛永無間斷，化身無量無邊，沒有數字，無量無邊無數。化這麼多佛化身，幹什麼？

Why is that so? Because the Ten Great Vows of Samantabhadra Bodhisattva are reverted to the Land of Ultimate Bliss (i.e., Amitabha Buddha). That's why this vow is locked in the Land of Ultimate Bliss. After you reach the Land of Ultimate Bliss, you will never stop seeing Amitabha Buddha because Amitabha Buddha manifests in immeasurable bodies. Why does Amitabha Buddha manifest in so many bodies?

到十方世界接引往生到極樂世界的人。我們可以說，每個時辰，現在講一分一秒，每一分、每一秒，十方諸佛刹土裡頭，念佛往生到極樂世界的人，人數太多了，我們沒辦法去計算。每個往生的人都見到阿彌陀佛去接引他，所以阿彌陀佛要分無量無邊身去接引他。

Because Amitabha Buddha has to go to the worlds of the ten directions to receive those who are to be reborn in his Pure Land. We can say that there are too many (i.e., uncountable) people from the Buddha Lands of the ten directions who practise Buddha Mindfulness and are reborn in the Pure Land every minute and every second. Everyone who is bound for the Pure Land will see Amitabha Buddha coming to receive them, so Amitabha Buddha has to manifest in innumerable and boundless bodies to go and receive them.

如果不去接引，極樂世界在哪裡，找不到。每個往生的人，包括現前往生的人，今天往生的人，到達極樂世界見佛之後，進入佛的講堂，就有能力像佛一樣，也能夠分無量無數無邊的身。幹什麼？不是接引眾生，是到十方一切諸佛刹土裡面去拜佛。

If Amitabha Buddha does not go to receive them, they will have no way to locate the Land of Ultimate Bliss on their own. Everyone who is reborn in the Land of Ultimate Bliss, including those who are reborn there today, will have the same ability as Amitabha Buddha (i.e., they can also manifest in innumerable and boundless bodies) after they see Amitabha Buddha in the Land of Ultimate Bliss and enter his lecture hall. What do they do? They manifest in many bodies not to go to receive sentient beings, but to go to all the Buddha Lands in the ten directions to make obeisance to the buddhas.

這個法界無量無邊諸佛，去供養佛修福，聽經聞法修慧，極樂世界的學習是這麼個學習法。自己的本身在阿彌陀佛講堂聽佛講經，沒離開。

There are innumerable and boundless buddhas in this Dharma Realm, so they accumulate fortune by making offerings to the buddhas and cultivate wisdom by listening to the buddhas' Dharma lectures. This is how the people in the Land of Ultimate Bliss learn and cultivate. They go to the Buddha Lands in the ten directions to accumulate fortune and cultivate wisdom whilst listening to Amitabha Buddha giving the Dharma lectures in the lecture hall.

阿彌陀佛也有個本事，在大講堂講經沒有中斷，接引眾生，化身出去，分身出去了，自己的真身、報身在極樂世界如如不動。我們到極樂世界也是一樣，我們的報身也是如如不動，坐在阿彌陀佛面前。但是我們也有能力分身，這就是到達極樂世界，你就有這個能力。能力從哪來的？

Amitabha Buddha also has an ability --- while his own reward-body gives the Dharma lectures without interruptions in the grand lecture hall of the Land of Ultimate Bliss, his transformation bodies go to receive sentient beings. Our reward-body will also remain unmoved when we reach the Land of Ultimate Bliss: we will be sitting in front of Amitabha Buddha but we also have the ability to manifest in many bodies. Where does this ability come from?

阿彌陀佛給你的，阿彌陀佛四十八願無量功德加持給你，你就有這個能力。這能力不是你修得的，是佛加持的。到什麼時候修得？明心見性就修得。所以到極樂世界明心見性快，不難。我們了解這個事實真相，極樂世界怎麼能不去？決定要去。

It is given by Amitabha Buddha who supports you with the infinite merits of his Forty-eight Vows. So, this ability is not obtained through your own cultivation but is supported by Amitabha Buddha. Till when do you have to cultivate to obtain this ability? You have to cultivate until you see into your mind and true nature (i.e., attain Supreme Enlightenment) to obtain it. That's why you can quickly and easily attain Supreme Enlightenment in the Land of Ultimate Bliss. Having understood this reality, how can we not go to the Land of Ultimate Bliss? We definitely want to go there.

### **隨眾生心 應所知量 - 第 248 集**

#### **To manifest in accordance with sentient beings' mind.**

下面這句第九，恆順眾生。這個眾生是指哪裡？十法界，特別是六道。一切諸佛刹土，十法界六道眾生，你都看得清楚，你都聽得清楚，你在極樂世界沒有離開他們，他們跟你有緣，緣成熟的時候，你會化身去度他。

The following ninth vow is 'always according with sentient beings.' Where are these sentient beings? They are sentient beings of the Ten Dharma Realms, especially the Six Realms. You can see and hear clearly what sentient beings of all the Buddha Lands as well as the Six Realms in the Ten Dharma Realms do and say when you are in the Land of Ultimate Bliss. If they have an affinity with you, you will go to help them in your transformation bodies when the condition is right.

他喜歡什麼身分，你就現什麼身分，現身說法自己沒有起心動念，完全順眾生。像《楞嚴經》上所說的，「隨眾生心，應所知量」，隨心應量，眾生想什麼你就現什麼，幫助他，接引他；他喜歡聞什麼法，想聽什麼法，你就給他講什麼法。

You will manifest and teach according to their preference without giving rise to thoughts. As *the Suramgama Sutra* states, "To manifest in accordance with sentient beings' mind" --- you will manifest according to what sentient beings think so as to help and receive them. You will teach them the Dharma according to their preference.

而且同時可以現無量無邊身，剋實而論，佛菩薩的數量比我們人數多，多得太多了，佛菩薩人數多數，眾生是少數。少數為什麼難度？是的，有難度，有容易度。在我們中國這個地區，兩百年前住在這個地區的人，容易度，佛法興盛。

Moreover, you can manifest in infinite and boundless bodies simultaneously. In fact, buddhas and bodhisattvas outnumber us many times, so sentient beings are relatively small in number. But why is it difficult to help them when they are few in number? Well, some are difficult to be helped while some are easy to be helped. For instance, it was easy to help the people who lived in China two hundred years ago (i.e., when Buddhism flourished).

現在眾生難度，度化眾生的人少了。為什麼？現在眾生迷得很深，不相信，不接受。這就是什麼？緣不成熟。緣不成熟佛菩薩不來，縱然來了，很少，不多。

It is difficult to help sentient beings now, so few people go and teach them. What is the reason? Because their delusion is deep-seated, so they cannot believe in and accept the Buddha's teachings. What does this show? It shows that their condition for attaining Buddhahood is not right yet, so buddhas and bodhisattvas will not come. Even if they came, only very few of them came.

他跟你有緣，還不錯，你說他還能相信；沒有緣的，你說得再好他不相信你，他不能接受，所以一切懂得恆順眾生。我們在現前也要學這個，一切順眾生。眾生有善有惡，善可以隨順，惡的我們想善巧方便來迴避，要明白這個道理。

It is not bad if you have an affinity with them because they can still believe in what you say. If you have no affinity with them, they will not believe and accept no matter how well you say it. That's why you must know how to accord with sentient beings at all times. We must also learn this now. Sentient beings can be good or bad. We can accord with what is good, but must skilfully avoid what is bad. We have to understand this truth.

### **統統放下為什麼 - 第 249 集**

#### **Why must we let go of everything here?**

最後一句，「普皆回向」，普是普遍、是平等，沒有先後、沒有分別、沒有執著，所有一切功德統統迴向自性，迴向法界。一般就相上來說，迴向法界眾生，那就一個都

不漏。我每天拜佛，最後一拜是代父母師長、歷劫冤親、法界眾生，禮佛三拜，求生淨土，最後是代法界一切眾生求生淨土。

The last vow is ‘dedicating merits universally’ --- 「普」 (pǔ) connotes universally throughout, impartiality, and without sequence, discrimination and attachment, so all merits are dedicated to the true nature and all beings in the Dharma Realms without leaving anyone out. Every day when I make obeisance to the Buddha, my last bow is made on behalf of my parents, teachers, elders and karmic creditors of infinite kalpas, as well as all beings throughout the Dharma Realms. I seek rebirth in the Pure Land on behalf of them.

常常發這個願，遍法界虛空界跟我都有緣分，我們到西方極樂世界成佛了，不離開這些人。這些人有成熟的，幫助他往生淨土；還沒有成熟的，增長他的信心、願心。

I always make this vow because all beings throughout the empty space of the Dharma realms have an affinity with me. That’s why we do not forsake these people after we attain Buddhahood in the Land of Ultimate Bliss. We will help those whose condition is right to be reborn in the Pure Land. For those whose condition is not right yet, we will help them boost their confidence and strengthen their vow.

對於世法還有貪戀的，多幫助他認識極樂世界，也認識現前的生活環境，他要搞清楚搞明白了，他就會選擇極樂世界，真正願意往生，對這個世界不再留戀了。

For those who still have greedy attachment to the worldly things, we will help them know more about the Land of Ultimate Bliss and the current living environment. If they have a clear understanding of both worlds, they would choose the Land of Ultimate Bliss and really want to be reborn there because they would have no more psychological attachment to this world.

有一樁事情留戀，就去不了。真正到西方極樂世界去，此地統統放下。為什麼？它全是假的。極樂世界真的，叫一真法界，不能有假的東西混雜在裡頭，不可以，所以要捨得乾乾淨淨才能往生淨土。

Being attached to even one thing will cause us to be unable to be reborn in the Pure Land. We have to let go of everything in this world if we really want to be reborn in the Land of Ultimate Bliss. Why is that so? Because everything here is illusory, as opposed to the Land of Ultimate Bliss (i.e., the One True Dharma Realm) which is real. Since we cannot have unreal things mixed into the Pure Land, we must abandon everything here before we can be reborn there.

## 凡是帶不去的都要放下 - 第 250 集

**We must let go of everything we cannot take with us to our next life.**

《行願品》裡頭又說，「若人誦此願者」，假如有人念誦普賢菩薩十大願王，「是人臨命終時，最後剎那」，這個人在命終的時候，最後這一剎那，「一切諸根，悉皆散壞」。這是說身體壞了，人死亡了，身體不能再用，諸根是眼耳鼻舌身，都不管用了。「一切親屬，悉皆捨離」，這是說你的親情，家親眷屬，你最疼愛的，統統要捨離，沒有一個會跟你一起走。

It is also stated in *the Chapter on the Great Vows of Samantabhadra*, “If someone has been reciting the Ten Great Vows of Samantabhadra Bodhisattva and in the final moment of his life, when all his organs (i.e., the eyes, ears, nose, tongue and body) have stopped functioning and cannot be used anymore, he has to part with all his family members” --- it means that you have to let go of all your dearest ones because no one will be leaving this world with you.

「一切威勢」，你有福報，你有勢力，你做大官、發大財，也帶不去，「悉皆退失」，沒有一樣能帶走。「輔相大臣」，這是你縱然做了皇帝，你的宰相、你的大臣你也帶不去，沒有一個跟你一起去的。「宮城內外」，這是你居住的皇宮，也不會跟你去。「象馬車乘」，這是你的交通工具。

“All his power will be lost” --- it means that even if you are a high ranking official and are blessed with power and enormous wealth, you cannot take them with you too. “Including his prime minister and great ministers” ---- it means that even if you are a king, you cannot take your prime minister and great ministers with you either, because no one will be leaving the world with you. “Inside and outside his palace and city” ---- the palace where you live will not leave with you too. “His elephant and horse carriage etc.” --- these are your means of transportation.

現在富貴人家，私人有飛機、有遊艇，車輛是很平常的事，這所有交通工具你也帶不走。「珍寶伏藏」，你藏的一些珍珠、瑪瑙，種種寶物你所收藏的，一樣帶不走。「如是一切，無復相隨」，沒有一樣東西跟你走的，都是帶不去的。佛告訴我們，警告我們，凡是帶不去的都要放下。



It is very common for wealthy families to own aeroplanes, yachts and cars now. You cannot take all these transportation with you too. “His accumulated jewellerys” ---- the pearls, agates and assorted treasures in your collection cannot be taken with you. “None of these will follow him” --- nothing will leave this world with you. The Buddha told and warned us that we must let go of everything we cannot take with us to our next life.

**功夫都在日用平常當中 - 第 251 集**  
**Our effort of practice is in daily life.**

下面說，「唯此願王，不相捨離，於一切時引導其前，一剎那中即得往生極樂世界，到已，即見阿彌陀佛」。你看，一到極樂世界就花開見佛。這是什麼品位？我們在《觀經》上看到，這是上品往生，不是中下品。我們能達到嗎？能。怎麼能？怕的是你自己不肯幹，沒有人障礙你，自己障礙自己。

The following phrase states, “Only these Great Vows will never leave him, but will always lead him in front. In an instant, he is reborn in the Land of Ultimate Bliss and see Amitabha Buddha right away.” You see, once we reach the Land of Ultimate Bliss, we will see Amitabha Buddha when the lotus flower opens. What grade of rebirth is this? We see in *the Contemplation Sutra* that it is the advanced grade, and not the intermediate or basic grade. Can we achieve it? Yes, we can, but how? I’m afraid you yourself are unwilling to practise. Only you yourself can pose obstacles to yourself because no one can obstruct you if you really want to practise.

為什麼能？萬緣放下就能，你有一樁放不下，有牽掛，就不能了，關鍵就在此地。能徹底放下，你就能爭取到上輩往生，我們這個經上講的，三輩往生你就能爭取上輩，上輩花開見佛。上輩人心量大，要能包容。

Why can we be reborn in the advanced grade? The key is letting go: you can achieve it if you can let go of all worldly matters, but if you cannot let go of just one thing, you will not be able to achieve it. According to this sutra, you can strive for the advanced grade of rebirth if you can completely let go. People who are reborn in the advanced grade will see Amitabha Buddha once the lotus flower opens in the Land of Ultimate Bliss. Such people are broadminded and can accommodate others’ misdeeds.



學海賢老和尚的忍辱波羅蜜，收電費的人打了他兩耳光，他接受了。旁邊人看到看不慣，要想去跟這個收費人理論，老和尚說算了，息事寧人，完全不計較。對於毀謗的人，他何嘗不知道，無需辯論，也不必計較，時間久了真相自然明白了，何必去爭，成就忍辱波羅蜜。

In this regard, we should emulate Great Master Hai Xian's practice of forbearance. When the electricity bill collector slapped him twice across the face, he gladly accepted it. People around him who saw this could not stand it and wanted to go and have a debate with the bill collector, but the Great Master forbade them to do so, thereby putting a peaceful end to the matter. He never calculated with anyone. He knew those who had been slandering him, but there was no need for him to debate and calculate with them because the truth will naturally be revealed after a long time. Why bother to fight with people! He thus perfected his practice of forbearance.

不但不怨恨，還感謝他，他來考考我，看我六波羅蜜修得怎麼樣。布施、持戒、忍辱、精進、禪定、般若，都在日常生活當中，在工作裡面，在處事待人接物，成就圓滿的六波羅蜜。你要不然在哪裡修？特別是人事環境，順境不生貪戀，逆境不生瞋恚，這就是功夫。功夫都在日用平常當中，與我們取西方淨土的品位有很大的關係。

Not only do we not resent, but we also thank those who have come to test our practice of the Six Paramitas. We perfect our practice of the Six Paramitas (i.e., giving, precepts observation, forbearance, focussed progress, meditative concentration and wisdom) in daily life, at work and in dealing with matters, people and things. Otherwise, where do we cultivate them? This is especially so in the social environment, whereby we do not give rise to greedy attachment and resentment in favourable and adverse conditions respectively --- this is effort of practice. That's why our effort of practice is in daily life. It has a lot to do with our grade of rebirth in the Pure Land.

### **成就無量功德一句佛號夠了 - 第 252 集**

**One single phrase of Amitabha Buddha's name is enough to accomplish infinite merits.**

能不能往生，完全是信願之有無，蕩益大師告訴我們，真信切願你就取得往生的條件；生到極樂世界品位高下，在你念佛功夫的深淺。念佛裡頭，具足三福、六和，具足三學、六度，具足十大願王，這叫功夫，佛號裡頭有這些東西。

Great Master Ou Yi told us that whether or not one will achieve rebirth in the Pure Land depends entirely on the presence or absence of one's belief and vow. In other words, with true belief and earnest vow, you have met the conditions for rebirth in the Pure Land. The grade of rebirth depends on the depth of your effort of practising Buddha Mindfulness. Buddha Mindfulness which is complete with the Three Conditions, the Six Principles of Harmony, the Threefold Learning and the Six Paramitas of bodhisattvas, as well as the Ten Great Vows of Samantabhadra Bodhisattva is called 'effort of practice.'

這個功夫要深，不在乎念佛多少，是在乎你放下多少，你成就多少，在乎這個，成就你的六度萬行，成就你無量功德。這些道理如果懂得，一句佛號夠了，圓滿具足。

This effort of practice has to be deep. It does not matter how much you recite Amitabha Buddha's name. What matters is how much you have let go and how much you have accomplished the myriad practices of the Six Paramitas as well as infinite merits. If you understand these principles, one single phrase of Amitabha Buddha's name is enough because it is fully replete with these myriad practices and infinite merits.

海賢老和尚念了九十二年，他活了一百一十二歲，二十歲出家，師父教他這一句佛號，教他一直念下去，他九十二年沒有改變，真聽話、真用功，沒有雜念。他要不要聽經？要不要誦經？

Great Master Hai Xian, who lived to a ripe old age of 112, had been chanting this Amitabha Buddha's name for 92 years without engaging in other practices, because when he was ordained as a monk at the age of twenty, his tonsuring master taught him to recite this name incessantly. He was really obedient and assiduous as he was only mindful of Amitabha Buddha without having distracting thoughts. Does he need to listen to the Dharma lectures and recite the sutras?

不需要。他萬緣放下，就是一句佛號，讀書千遍，其義自見，他開悟了。他在這一句佛號上，首先得功夫成片，大概要多久？

No, there was no need for him to do so, because he had already let go of all worldly matters and only held fast to Amitabha Buddha's name. As the ancients said, "By reading a book for a thousand times, one is bound to attain spontaneous enlightenment." He had thus attained Supreme Enlightenment. Prior to this attainment, he had first achieved Constant Mindfulness of Amitabha Buddha. About how long did he take to achieve this?

三年夠了；再提升，事一心不亂，有個三、五年他就到了；再向上提升，理一心不亂，理一心不亂就是明心見性，就是見性成佛。我看他的光碟，細心觀察他，他的事一心不亂應該在三十歲左右，理一心不亂在四十歲左右。

Three years was enough for him to achieve it. He then further attained One Mind Undisturbed at the phenomenal level within the next three to five years, and finally attained One Mind Undisturbed at the noumenal level (i.e., seeing into the mind and true nature and becoming a buddha). After watching the video depicting his life carefully, I believe he should have attained One Mind Undisturbed at the phenomenal and noumenal level around thirty and forty years old respectively.

理一心，往生極樂世界生實報莊嚴土，真的是花開見佛悟無生。那個無生是什麼地位？大乘經教上佛常說七地以上，無生忍，七地菩薩是下品。這叫功夫，我們有，我們可以做到，要努力。

When One Mind Undisturbed at the noumenal level is attained, one will be reborn in the Adorned Land of Real Reward in the Land of Ultimate Bliss, whereby one really sees Amitabha Buddha when the lotus flower opens and becomes enlightened to the non-arising of phenomena. What stage of practice is this? In the Mahayana sutras, the Buddha often said that bodhisattvas of the seventh ground stage and above have attained this endurance (the seventh ground stage is the lowest grade of endurance). This is called 'effort of practice.' We can accomplish this, so we have to work hard.

### **往生極樂世界就真正報了佛恩 - 第 253 集**

**Being reborn in the Land of Ultimate Bliss is really repaying the Buddha's kindness.**

賢公老和尚常常教人，時時刻刻提醒人，念佛往生成佛是大事，其他的都是假的，沒有一樣是真的，跟《行願品》上這一段經文上所說的完全相同，沒有一樣是真的。你的身體是假的，臨命終時諸根散壞，眼不能見了，耳不能聽了，鼻不能呼吸，口不能說話，身體不能動，這叫散壞。

Great Master Hai Xian often taught and reminded people that chanting Amitabha Buddha's name and reborn in the Pure Land to become a buddha is a great matter while other matters are illusory. This is exactly the same as what is mentioned in this paragraph in *the Chapter on*

*the Great Vows of Samantabhadra* i.e., nothing is real. Your physical body is illusory because in your final moment of life, all your organs will stop functioning i.e., your eyes, ears, nose, mouth and body cannot see, hear, breathe, talk and move anymore.

你的家親眷屬不能跟你走，你的一切地位、權勢、財富，一樣帶不走。在這個時候，只有普賢菩薩十大願王，你要是修這個，這個願王不相捨離，它引導你往生極樂世界。到極樂世界，因為你是上輩往生，到那邊你就見阿彌陀佛，到那邊你就可以證到七地菩薩，花開見佛悟無生，你就能到七地，這麼高的地位。

Your family members and relatives cannot leave this world with you, neither can you take all your status, power and wealth with you. At this time, if you have been practising the Ten Great Vows of Samantabhadra Bodhisattva, these great vows will never leave you and will lead you to the Land of Ultimate Bliss. Because you will be reborn in the advanced grade, you will see Amitabha Buddha when the lotus flower opens and become enlightened to the non-arising of phenomena once you reach the Land of Ultimate Bliss. You can thus attain the seventh ground stage of bodhisattva practice there. You can reach such a high status.

念佛法門無比殊勝，我們這一生遇到了，我們報佛恩，真正往生就真正報了佛恩。身體還在此地，我們護持正法，盡心盡力幫助正法長住世間。

The Buddha-name chanting method is incomparably exceptional. Now that we have encountered it in this life, being reborn in the Land of Ultimate Bliss is really repaying the Buddha's kindness. While our body is still here, we must make every effort to protect and support the True Dharma so that it can live in the world forever.

### **妄心從哪來的 - 第 254 集** **Where does the deluded mind come from?**

自性就是真心，每個人都有，雖有，我們迷了，叫迷失了。這一生從來沒有發現過真心，從來沒有用過真心，一生從早到晚全用的是妄心。妄心是阿賴耶，妄心也叫做妄想，胡思亂想。他用這個心，這就壞了，這個心造業，業有善惡，造善業生三善道，造惡業就生三惡道。

The true nature which is the true mind, is innate to everyone. Even though it is innate to us, we have lost it because we never found and used the true mind in this life. We have been using the

deluded mind from morning till night all our life. The deluded mind, which is the *alaya*, is also called 'wandering thoughts.' It is bad to use the deluded mind because it commits both wholesome and unwholesome karmas. Committing wholesome karmas will result in rebirth in the Three Good Realms (i.e., the realms of heavens, human beings and asuras), while committing unwholesome karmas will result in rebirth in the Three Evil Realms (i.e., the realms of animals, hungry ghosts and hells).

六道輪迴從哪裡來的？妄心變現出來的。妄心不清淨、染污的，這個東西淵源很深。最初怎麼會有妄心？大乘經上佛告訴我們，佛見性了，對這個事情清清楚楚、明明白白，妄心從哪來的？一念不覺。

Where do the Six Realms of reincarnation come from? They are manifested by the deluded mind. The deluded mind which is impure and defiled, is deep-rooted. How does the deluded mind exist in the first place? The Buddha who had seen into his mind and true nature, is clear about this matter. Where does the deluded mind come from? In the Mahayana sutras, the Buddha told us that it comes from one unenlightened thought.

真心是覺，覺就是什麼？充滿智慧，無所不知，無所不能，萬德萬能，用這個來讚歎它，萬是形容無量無邊無數無盡。智慧、德能都是真心裡頭本來有的，不是從外面學來的，見性完全就現前，它就起作用。這個道理學佛的人一定要把它搞清楚、搞明白，對它深信不疑。學佛的目的在什麼地方？

The true mind is enlightened; what is enlightenment? It is full of wisdom, so it is omniscient and omnipotent (i.e., myriad virtuous abilities) --- these are used to praise enlightenment. 'Myriad' is a description for infinite, boundless and limitless. Wisdom and virtuous abilities are innate to the true mind and not acquired externally. They will fully appear and become effective when we see into our mind and true nature. All Buddhists must be clear about this truth and firmly believe in it. What is the purpose of learning Buddhism?

就是在見性，要把真心找回來。我們用真心來過日子，就叫成佛、成菩薩，才真正離苦得樂，破迷開悟。一念不覺沒有原因，它是第一個錯誤的念頭。沒有原因就不是真的，它是假的。一切法從心想生，那個心是真心，想是妄心，真心加上個妄心，就變現出十法界，變現出六道輪迴。

It is to see into our mind and true nature (i.e., recover our true mind). Using the true mind to live our life is called ‘becoming a buddha and a bodhisattva.’ Only then can we really end sufferings and attain happiness through ceasing delusion and achieving enlightenment. The arising of one unenlightened thought is without reason. It is the first erroneous thought. Since it arises without reason, it is illusory and not real. “All phenomena arise from the mind and thoughts” --- this ‘mind’ is the true mind while ‘thoughts’ are the deluded mind. Hence, the Ten Dharma Realms (i.e., Six Realms of reincarnation) are manifested by the true mind plus the deluded mind.

### **佛教經典講些什麼 - 第 255 集**

#### **What do the Buddhist sutras impart?**

佛教經典講些什麼？這些年來，我們把佛陀的教育分作世間跟出世間。世間，普世的教育。人沒有遠見，沒有心想離開六道輪迴，只想到人天福報。佛恆順眾生，也能滿足你，正所謂「佛氏門中，有求必應」，你求什麼，他有道理、有方法，如理如法，你決定可以求得到。

What do the Buddhist sutras impart? Over the years, we have divided the Buddha’s education into mundane (i.e., universal education) and supramundane. People who are not farsighted have no intention to leave the Six Realms of reincarnation but only think of seeking the fortune (i.e., karmic rewards) of the human and celestial realms. The Buddha, who accords with sentient beings, can also satisfy you. As the saying goes, “In Buddhism, every sincere request will receive a response.” If you seek in accordance with the principles and methods taught by the Buddha, you can certainly obtain what you seek.

這個道理、方法，佛知道，你要求，佛會教給你。所以普世教育裡面，佛說倫理，佛說道德，佛說因果，能把這三樁事情做好，你在六道、在十法界，你會很自在，享受人天福報。如果違背倫理道德因果，所有一切造作所感的是畜生、餓鬼、地獄，那就很苦。

The Buddha knows the principles and methods for obtaining these fortunes and he will teach you if you want to pursue them. That’s why the Buddha imparted ethics, morality and the law of causality in the universal education. If you can practise these three teachings well, you will be very free, enjoying the fortune of the human and celestial realms in the Ten Dharma Realms



(i.e., the Six Realms). If you violate them, then all your misdeeds will cause you to fall into the realms of animals, hungry ghosts and hells, which are extremely painful.

佛的普世教育這三種，跟中國傳統文化完全相應。但是它還有高的，佛門常說「向上一著」，再提升向上是什麼？就是圓滿的哲學、圓滿的科學，今天我們說高等哲學、高等科學，真叫登峰造極。

These three kinds of universal education imparted by the Buddha correspond exactly with traditional Chinese culture, but as Buddhism often says, there are loftier teachings. What are these teachings? They are perfect philosophy and perfect science known as advanced philosophy and advanced science today. Buddhism is really the pinnacle of education.

### **佛陀給我們開闢一條生路 - 第 256 集** **The Buddha opened up a new route for us.**

今天地球的社會，湯恩比說得好，相當於中國古代春秋戰國，諸侯國很多，今天講的擁有主權的國家。參加聯合國的有一百四十多個，這麼多的國家，決定不能避免競爭、鬥爭、戰爭。我們現前的社會都主張競爭，從小就教競爭，長大哪有不爭的道理？競爭提升就是鬥爭，鬥爭提升就是戰爭，現在的戰爭是用核武、用生化。

Dr. Arnold Joseph Toynbee<sup>33</sup> put it aptly: society on Earth today is equivalent to the Spring and Autumn period and the Warring States period in ancient China when there were many vassal states (known as sovereign states today). With over 140 countries participating in the United Nations, competitions, fights and wars definitely cannot be avoided. Our current society advocates competition. People are taught to compete since young, so there is no reason they will not compete when they grow up. Competition will become fight, and fight will develop into war. Nuclear and biochemical weapons are used in the current wars.

所以湯恩比的晚年，為這個事情焦慮擔心，人類走向全體滅亡的道路，自己不知道，沒有警覺。他大聲疾呼，留下來這麼多的著作，我看得懂。外國人看不看他的書？我相信有，很少，流通不廣。甚至於他提出來的，人家也曉得，人怎麼樣？麻木了，無可奈何，大家都這樣的，那我不跟怎麼辦？

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<sup>33</sup> (1889-1975) An English historian, a philosopher of history, an author of numerous books and a research professor of international history at the London School of Economics and King's College London.



That's why Dr. Toynbee was anxious and worried about this matter in his later years. Human beings are heading towards the path of total extinction, yet they themselves are neither aware nor alert of it. He was crying out for people to be vigilant on this matter. I can understand his concern from the many writings left by him. Are there any foreigners reading his books? I believe there are, but only very few of them do, because his books are not widely circulated. People also know what he proposed but how did they respond? Being indifferent and helpless, they thought: since everyone is like that, what happen if they do not follow suit?

佛陀教育高明，大家都爭，大家都走這條滅亡之道，學佛的人，佛陀給我們開闢一條生路，像海賢老和尚，一句佛號念到底，求生淨土，他給我們表法。這個裡頭最重要的表法，我沒有講得清楚，我說了三條，但是最重要的是告訴我們，西方極樂世界真有；第二個告訴我們，阿彌陀佛真有；第三個告訴我們，只要真正相信，沒有懷疑。

Buddhist education is wise in this regard. While everyone competes and treads this path of extinction, the Buddha opened up a new route for us, like Great Master Hai Xian who had been chanting Amitabha Buddha's name throughout his life and was reborn in the Pure Land. He had set an example for us. Most importantly, he told us that the Land of Ultimate Bliss really exists. Secondly, Amitabha Buddha really exists and thirdly, he told us to truly believe in it without doubt.

真正發願求生極樂世界，老老實實念這一句阿彌陀佛，萬緣放下，為什麼？統統是假的。所以他老人家常說，勸人好好念佛，念佛成佛是真的，其他啥都是假的。我們要把他這個意思搞清楚、搞明白，放下萬緣，一心專念阿彌陀佛，我們走的是一條正大光明成佛之道。我們以這個來影響周邊的人，好事！

If we really vow to be reborn in the Land of Ultimate Bliss, we must let go of all worldly matters and honestly chant this Amitabha Buddha's name. What is the reason? Because everything is illusory. That's why the Great Master often urged people to sincerely chant Amitabha Buddha's name to become a buddha because only this matter is real while everything else is illusory. We need to understand what the Great Master meant here and let go of all worldly matters to single-mindedly concentrate on chanting Amitabha Buddha's name. In this way, we are treading a proper and bright path to Buddhahood. We then use this to influence the people around us. This is a great deed!

## 名利現前就像海嘯一樣 - 第 257 集

### **The appearance of fame and profits is like a tsunami striking.**

每一個往生到極樂世界的人，可以說阿彌陀佛都保證你一生圓滿成佛，決定不是假的；生到極樂世界得阿彌陀佛本願威神加持，這部經上所講的好處、功德利益你全都得到了。這是我們決定不能放棄的，我們要努力爭取。世間要放下，那是假的，那是障礙，你對這個東西留戀，你決定不能往生。

For everyone who is reborn in the Land of Ultimate Bliss, it can be said that Amitabha Buddha guarantees that you will become a buddha within one lifetime. This is absolutely true! Owing to the awe-inspiring majestic support of Amitabha Buddha's original vows, you will obtain all the benefits and merits mentioned in this sutra once you are reborn there. This is something we definitely cannot give up but must strive to obtain. We have to let go of this world because it is illusory and is an obstacle to our liberation. You definitely cannot be reborn in the Pure Land if you are emotionally attached to it.

貪戀世間財色名利五欲六塵就壞了，沾上一樣都不能往生，何況樣樣都沾染，這還得了嗎？真正發大心弘法利生是好，但是名利現前，往往都被它捲過去了，像海嘯一樣，都把你捲入大海，你回不了頭來。

Being greedily attached to the worldly wealth, lust, fame, profits, as well as the Five Desires and external six objects of the senses is bad. Being defiled by one of these will cause you to be unable to be reborn in the Pure Land, let alone being defiled by all of them. How serious it is! It is good to really bring forth the great vow to propagate the Dharma to benefit sentient beings, but when fame and profits appear, people are often washed away by them. Like a tsunami striking, you will be dragged into the sea and cannot return to the shore.

所以經不可不讀，讀經是明理，跟經典結上法緣，念念不捨，它在勸我們，在引導我們，讓我們時時刻刻用經典來反省自己。改過自新，懺除業障，功夫就在這一句佛號，這句佛號要念念無間，不能把它忘掉，不能斷掉。自己念佛，勸人念佛，做一個念佛的好榜樣給人看，這就好。

That's why reading the sutra is too important because doing so is to understand the truths. We must foster Dharma affinity with the sutra and never abandon it, because it serves to exhort and guide us, enabling us to introspect ourselves at all times. The effort of rectifying mistakes and

eradicating karmic obstacles lies in this Amitabha Buddha's name. That's why we must always be mindful of Amitabha Buddha and cannot forget him. While we practise Buddha Mindfulness, we should also urge others to do so by setting a good example for them to see.

### **這一句阿彌陀佛性修圓滿具足 - 第 258 集**

**This Amitabha Buddha's name is fully replete with both innate merits and acquired merits.**

『安住一切功德法中』。「一切功德法」是什麼？我們在這部經，自始至終，大乘經教裡頭，我們讀《華嚴》、讀《法華》、讀《楞嚴》，無一不是回歸淨土，就在這一句佛號。這句佛號是十方三世一切諸佛如來的總名號，念這句佛號，所有一切諸佛菩薩全念到了。

It is stated in this sutra, "They focus on all merits" --- what are all merits? All the Mahayana sutras (i.e., *the Infinite Life Sutra, the Avatamsaka sutra, the Lotus Sutra, and the Suramgama Sutra*) revert to the Pure Land from the beginning to the end of the sutra. They are all in this single phrase of Amitabha Buddha's name, which is the general name of all buddhas in the ten directions and in the three periods of time. That's why reciting this Amitabha Buddha's name is equivalent to reciting all buddhas' and bodhisattvas' names.

佛的名號是性德，菩薩的名號是修德，這一句阿彌陀佛性修圓滿具足，你不念彌陀念什麼？不但名號功德圓滿具足，諸佛如來無量劫他的修行、他的證果、他的弘法利生，無量無邊功德，也在這一句佛號當中。阿彌陀佛，無與倫比，世出世間再找不到第二個，這一句佛號是圓滿功德。這個法門真的易行難信。

Buddhas' names are innate merits, while bodhisattvas' names are acquired merits, but this Amitabha Buddha's name is fully replete with both innate merits and acquired merits. What should you chant if you do not chant Amitabha Buddha's name? Not only is Amitabha Buddha's name fully replete with merits, it also contains the infinite and boundless merits accumulated by all buddhas from their practice and attainment of enlightenment, as well as propagation of the Dharma to benefit sentient beings throughout innumerable kalpas. Nothing in the world and beyond can be compared with Amitabha Buddha's name which is perfect in merits. It is really easy to practise this method, but difficult to believe in it.

**一切功德法就是這一句南無阿彌陀佛-第 259 集**  
**‘All merits’ is this Namó Amitabha Buddha.**

早年我在美國，我住在馬里蘭州，距離首都 D C 不遠，那個地方成立了一個，是一九八四年，我第一次到美國是一九八二年，一九八三年成立華府佛教會，那時候不叫淨宗學會，華府佛教會，我是會長。第二年，當地，也是中國人，周廣大，他開一個麵包店，那個時候他得癌症末期，這一家沒有宗教信仰。醫院宣布他的狀況，告訴他的家人，他的壽命大概還有一、二個月，醫院放棄治療，讓他帶回家去。家人非常悲傷，這才找寺廟，希望能有奇蹟出現，就找到我們。

When I first came to the United States in 1982, I lived in Maryland, a state not far from the capital Washington DC. The Buddhist Society of Washington (it was not called Pure Land Learning Society then) was established there in 1983. I was the president of the society then. A year later, Mr. Zhou Guang Da, a Chinese national who opened a bakery there was diagnosed with terminal cancer. The hospital doctor told his family members that he had only about a month or two to live. They had given up treatment on him and let his family members bring him home. The whole family who had no religious belief, was greatly saddened by the news and went in search of a temple, hoping for a miracle to happen, so they found us in the end.

我們這個學會成立才一年，但同學也有六、七十人，找幾個熱心的同學幫助他，先去看看。我沒有去，他們同學打電話告訴我，他說確實沒有辦法再恢復，問我怎麼辦？我說你們勸他念佛求生淨土，看他能不能接受。

Our society had been set up for only one year, but there were already sixty to seventy practitioners. We got some enthusiastic practitioners to go and help him. They first went to his house to look at his condition. I did not go with them, so they called and told me that Mr. Zhou really had no way to recover and asked me what to do. I asked them to exhort him to chant Amitabha Buddha's name to seek rebirth in the Pure Land and see if he could accept it.

就把西方極樂世界一介紹，周廣大先生立刻就接受，這是他有善根。他吩咐他的夫人跟他的兒女，不要去求醫了，你們統統念佛幫助我求往生。全家的共識建立，一個想法，他的病立刻痛苦減輕了。這個病很痛，所以臨終這一段期間，止痛藥、止痛針都可以不用了。

So, they introduced the Land of Ultimate Bliss to Mr. Zhou and he accepted it right away, which indicates he had virtuous roots. He told his wife and daughters to stop looking for physicians and medicines, but to recite Amitabha Buddha's name to assist him to be reborn in the Pure Land. The whole family reached a consensus to do so and the pain of his illness was immediately eased, so he need not use painkillers in his final moment of life.

我們幫助他念了三天三夜，歡歡喜喜他走了。三天！《彌陀經》上說，「若一日，若二日，若三日」，沒講錯。

We helped him chant Amitabha Buddha's name for three consecutive days and nights and he left for the Pure Land happily. He succeeded in just three days! It confirms this phrase in *the Amitabha Sutra*, "If there is a good man or a good woman who hears Amitabha Buddha's name and single-mindedly holds fast to the name for one to seven days, Amitabha Buddha and the assembly of saints will appear before him/her in the final moment of his/her life."

但是我們曉得，佛經上說的，每一個往生的人，都是過去生中曾經供養無量如來，臨命終時，得到諸佛如來的加持，他馬上接受，歡歡喜喜，一家人念佛。

But we know that everyone who is reborn in the Land of Ultimate Bliss had made offerings to infinite buddhas in their former lifetimes (as the Buddhist sutra states). Owing to the support received from all buddhas in the final moment of his life, Mr. Zhou gladly accepted their exhortation right away, so his whole family chanted Amitabha Buddha's name with him.

我們派的同學四個人，一共十二個人分三班，輪流，一班四個人，幫助他。三天往生，火化的時候還燒出舍利，給我們很大的信心。這個就是安住一切功德法中，一切功德法就是這一句南無阿彌陀佛，我們一定要知道。

We sent four practitioners to help Mr. Zhou, so there were twelve people being grouped into three sessions (with four people in each session) to take turn to chant Amitabha Buddha's name for him. He was reborn in the Pure Land in three days and there were even relics from his body cremation. He had given us great confidence. This is focusing on all merits. We must know that 'all merits' is this Namu Amitabha Buddha.

**什麼叫無量 - 第 260 集**  
**What is called 'infinite'?**

功德的根是自性本具的，但是要加上修德，如果我們不修，性德不能夠現前。念佛是修功德第一法門。真的，《華嚴經》上講的，「一即一切，一切即一」，一就是一句名號，具足一切功德、性德，也具足一切修德。

The root of merits is innate to the true nature, but we must cultivate merits too. If we do not cultivate, the innate merits cannot appear. Chanting Amitabha Buddha's name is the foremost method for cultivating merits. As *the Avatamsaka Sutra* states, "One is all; all is one" --- 'one' is this single phrase Amitabha Buddha's name, which is replete with all merits (i.e., innate merits and acquired merits).

海賢給我們表這個法，我們要會看、要會聽，牢牢的抓住。世出世間所有的現象，全是一場空，人家要的給他，歡歡喜喜，我們不要這些東西。什麼都是緣分，一切是因緣所生法，沒有一樣是真的，所以要能放下，要歡喜放下。經上講無量，「無量者，其多其大無法稱量」，稱是說，說不出來，量是衡量，它沒有邊際，它沒有數量，所以叫無量。具足無量行願。

Great Master Hai Xian had set the example of cultivating merits for us, so we must know how to see and listen to his demonstration and grasp it firmly. All phenomena in the world and beyond are mere emptiness. We do not want these things and are happy to give to those who want them. Everything arises from causes and conditions, so nothing is real. That's why we must be able to let go happily. The word 'infinite' mentioned in the sutra is defined as 'beyond verbal description and measurement in terms of number and size.' It neither has boundary nor quantity, so it is termed 'infinite.' Bodhisattvas are replete with infinite practices and vows.

《攝大乘論釋》裡頭解釋說，「不可以譬類得知」，譬是譬喻，沒有方法能比喻，比喻達不到，無法能夠完全明瞭，這叫無量。什麼時候能知道？明心見性就知道了。沒有明心見性，佛來給我們講，菩薩來給我們講，我們都很難有一個概念。這叫無量。

*The Commentary on the Compendium of the Great Vehicle* defines 'infinite' as cannot be known by analogy. That's why 'cannot be fully understood' is called 'infinite.' When can we know it? We will know it once we have seen into our mind and true nature (i.e., having attained Supreme Enlightenment). Prior to this achievement, it is very hard to have an idea what 'infinite' means even if buddhas and bodhisattvas were to come and explain it to us. This is called 'infinite.'



**願以導行 行以滿願 - 第 261 集**  
**Vow leads to practice, and practice fulfils vow.**

所以行就得真幹。「願」，要真正發願，「四弘誓與十大願等」，這是無比殊勝的大願。四弘四句，「眾生無邊誓願度，煩惱無盡誓願斷，法門無量誓願學，佛道無上誓願成」，要真發這個大願。有沒有？天天在佛菩薩面前發了，但是在生活當中沒有看到。

That's why we must really practise and develop vow. The Four Great Vows and the Ten Great Vows of Samantabhadra Bodhisattva are incomparably exceptional great vows. We must really develop the Four Great Vows of helping boundless sentient beings, extirpating endless afflictions, learning immeasurable Dharma methods and attaining Supreme Enlightenment. Did we implement these vows? Well, we may have made these vows before buddhas and bodhisattvas everyday, but we never implemented them in life.

四願真正的一個願就是第一願，要真正有熱心度眾生、幫助眾生，幫助他們離苦得樂。苦，究竟苦是六道輪迴，離開六道輪迴這是離苦的，離究竟苦；樂，極樂世界，往生極樂世界得究竟樂。我們有沒有真幹？沒有，沒真幹。真正幹的人，無論在家出家，真發這個大願，帶領大眾念佛，什麼地方都可以做，我們這麼大的一個教室都行。

Of all the four vows, the first vow is a real vow; we must really be enthusiastic about helping sentient beings end sufferings and attain happiness. In this regard, transcending transmigration within the Six Realms is ending extreme sufferings, while reborn in the Land of Ultimate Bliss is attaining perfect happiness. Did we really implement this vow? No, we didn't. Regardless of lay practitioners, monks or nuns, anyone who really brings forth this great vow can lead everyone to chant Amitabha Buddha's name anywhere, even in a classroom as big as ours.

聽經有光碟，聽完之後心得分享，幫助大家提升，還有多餘的時間念佛。印光大師講，二十個人在一起共修，精進不懈，二十個人都能往生，這個道場了不起的道場。所以要人真正發心，不是假的，只要發心你就可以領眾。

He can use our VCDs and DVDs to lead everyone to listen to the Dharma lectures and help them make progress by encouraging them to share their experiences after the Dharma lectures.



The remaining time can be used to chant Amitabha Buddha's name. Great Master Yin Guang advocated twenty people cultivating assiduously together in a place. If all of them can be reborn in the Pure Land, then this cultivation centre is a great one. That's why as long as you really vow to help sentient beings, you can lead everyone to cultivate.

不能求人，求人難，成不了事業，自己幹，不求人。「願以導行，行以滿願」，沒有願就沒有行，有行我的願是真的，不是假的。「行如足，願如目，互相依持」，有行有願。願，有方向有目標；行，我真能夠依循這個方向、這個目標，我一定會到達。

We cannot request others to do this because asking people for help is difficult and no task can be accomplished. We should instead do it ourselves. "Vow leads to practice, and practice fulfils vow" ---- without vow, there will be no practice, and with practice, our vow is real and not false. "Practice is like the feet, while vow is like the eyes; they depend on each other" --- 'vow' means there is a direction and goal, while 'practice' means I will surely reach the destination if I can really follow this direction and goal.

### **於一念中所有行願皆得成就 - 第 262 集**

**All practices and vows are accomplished in one single thought.**

「具足謂圓滿無餘」，樣樣圓滿。「《行願品》云：聞此願王」，十大願王，你明白了，你聽到了。《華嚴經·普賢行願品》，「讀」，讀是照著經本讀；「誦」，誦是背誦，念得很熟，都能記得了，就不必照經本；「書寫」，書寫的意思是流通。古時候沒有印刷術，流通要靠手抄，我能夠抄一本，這個世間就多一本，能抄兩本就多兩本，功德無量。

"Repleteness is completeness without excess." *The Chapter on the Great Vows of Samantabhadra* states, "Anyone who hears these great vows (i.e., the Ten Great Vows), reads, recites and handwrites it" --- 'read' is reading from the sutra texts; 'recite' is you are very familiar with the sutra texts and can memorize them without needing to read from the texts; 'handwrite' means circulation. There was no printing in ancient times, so circulation of sutras depended on hand copying. If I could hand copy one copy, there would be one more book in this world; if I could hand copy two copies, then there would be extra two books. Hence, the merits accrued is infinite.

現在不必用手抄了，印刷術發達，成本很低，有錢就印經。我們一定是一門深入，長時薰修，一生一部經、一個註解、一句佛號，一直念下去，絕不改變。多少時間能成就？五年、六年就有小成就，十年、二十年就有大成就。

You need not copy by hand now because the printing technology is developed and the cost is very low. You can print sutras if you have money. We will definitely delve deeply into one subject and persevere with it for a long period of time by reciting and upholding only one sutra, one annotation, and one single phrase of Amitabha Buddha's name all our life. We will never change this way of practice. How long will we take to succeed? We will have small achievement in five to six years, and great achievement in ten to twenty years.

「是諸人等，於一念中，所有行願皆得成就」，這是《行願品》上所說的，說得好，在一念當中所有行願皆得成就，我們看到一個榜樣，海賢老和尚。他的佛號不間斷，他念累了就到床上去睡一會，睡醒了接著再念，沒有第二個念頭，把菩薩這些大行大願全落實了，你在他生活當中看到，在工作上看到，在處事待人接物你處處都看到，難得！這麼一個好樣子。

*The Chapter on the Great Vows of Samantabhadra* puts it aptly, “All practices and vows are accomplished in one single thought.” We saw one such example i.e., Great Master Hai Xian. He never stopped chanting Amitabha Buddha's name; he only went to bed to take a short nap whenever he felt tired and continued his recitation as soon as he woke up. Other than Amitabha Buddha's name, he never had a second thought. You can see that he had fully implemented these great practices and great vows of the bodhisattvas in life, at work and when dealing with matters, people and things. It is rare to have such a great example!

### **我們對佛誠信，佛對我們也誠信 - 第 263 集**

**If we are honest with Amitabha Buddha, Amitabha Buddha is also honest with us.**

凡夫跟佛沒有差別，只有覺、迷不一樣，迷了叫凡夫，覺悟了叫佛菩薩。持名就是始覺合本，如果你要知道這個事實真相，我們相信你這句佛號一分一秒都不會讓它空過。為什麼？始覺合本是什麼意思？始覺合本是大徹大悟、明心見性。

Ordinary beings are no different from buddhas. They only differ in terms of enlightenment and delusion. Being deluded is called ‘ordinary beings’ while being enlightened is called ‘buddhas and bodhisattvas.’ Being mindful of Amitabha Buddha's name is a combination of initial

enlightenment and intrinsic enlightenment. If you know this truth, I believe you will not let every minute and every second slip by without reciting Amitabha Buddha's name. What is the reason? What does 'combination of initial enlightenment and intrinsic enlightenment' mean? It is Supreme Enlightenment (i.e., seeing into the mind and true nature).

我們想不想？想。怎麼樣才能夠始本合一？念念不間斷，念久了，不知不覺它就相應了。久就有功，叫功夫，斷斷續續的沒有功夫，你感覺不到。如果念念不住，就是不停止，一個念頭接著一個念頭，功夫就成就了。要往生西方極樂世界，需要多長時間？

Do we wish to have such an achievement? Yes, we do. How can initial enlightenment and intrinsic enlightenment be combined as one? By reciting Amitabha Buddha's name unceasingly for a long time, our recitation will unconsciously correspond with this combination of enlightenment. Reciting Amitabha Buddha's name for a long time is called 'effort of practice.' If you only recite Amitabha Buddha's name occasionally (i.e., with interruptions), then your effort has no result. If you recite Amitabha Buddha's name incessantly without interruptions, then your effort of practice will be accomplished. How long do you need to cultivate if you wish to be reborn in the Land of Ultimate Bliss?

我們在《往生傳》、在《淨土聖賢錄》裡頭得到一個結論，大概是三年，有人三年不到，有人三年多一點，他預知時至往生了。怎麼會預知時至的？他見到佛了，佛告訴他的，所以他曉得哪天走，哪一天佛來接引他。

From the *Biographical Accounts of Rebirth in the Pure Land and Records of the Pure Land Saints and Sages*, we came to the conclusion that about three years is enough. Some people were reborn in the Pure Land after practising Buddha Mindfulness for less than three years, while some people took a little over three years to succeed. All of them foreknew the day of their rebirth in the Pure Land. How could they foreknow the day of their rebirth? Because Amitabha Buddha told them when they saw Amitabha Buddha. That's why they knew which day Amitabha Buddha would come to receive them to the Pure Land.

是佛的恩德，佛給我們開這個法門，每個念佛的人往生，阿彌陀佛一定來迎接他。如果佛不來，你不知道極樂世界在哪裡，你找不到。所以佛一定來接引，這是他的本願，他絕對不會食言。我們對佛誠信，佛對我們也誠信。

This is the kindness of Amitabha Buddha who had opened this Dharma method for us. Amitabha Buddha will surely come to receive every Pure Land practitioner who is bound for the Land of Ultimate Bliss. If Amitabha Buddha does not come, you will not be able to find the Land of Ultimate Bliss. That's why Amitabha Buddha will definitely come to receive us. This is Amitabha Buddha's original vow and he will never break his promise. If we are honest with Amitabha Buddha, Amitabha Buddha is also honest with us.

### **人人能念 個個可行 - 第 264 集**

#### **Everyone can chant Amitabha Buddha's name and practise Buddha Mindfulness.**

在佛陀教學當中，最不可思議的就是淨宗法門，淨宗法門就這一句佛號，「下手最易，無分男女老少，不論智愚閑忙，人人能念，個個可行」。這個法門傳到中國來，東晉慧遠大師首創專依《無量壽經》。一部經、一句佛號，不是我創始的，慧遠大師創始的，這個要知道。

Among all the Buddha's teachings, Pure Land Buddhism is the most inconceivable teaching. The annotation states, "Pure Land Buddhism (i.e., Amitabha Buddha's name) is the easiest to practise; everyone can chant this name and practise this method regardless of their gender, age, cognition and free time." When Pure Land Buddhism was spread to China, Great Master Hui Yuan of the Eastern Jin dynasty had already focused on reciting *the Infinite Life Sutra*. So, I'm not the pioneer who concentrate on reciting one sutra and one Amitabha Buddha's name. We must know that Great Master Hui Yuan was the first person who started it.

慧遠大師那個時代，淨土經典只有《無量壽經》翻成中文，《彌陀經》、《觀經》都沒有翻出來。所以那時候依靠的，一部經、一句佛號。遠公大師在世的時候，四次見到極樂世界，他從來沒有告訴過人。

During the Great Master's era, *the Infinite Life Sutra* was the only Pure Land sutra that had been translated into Chinese because neither *the Amitabha Sutra* nor *the Contemplation Sutra* had been translated. That's why at that time, the Great Master and his fellow practitioners only relied on one sutra and one single phrase of Amitabha Buddha's name. When the Great Master was alive, he had seen the Land of Ultimate Bliss four times but he never told anyone.

第四次是阿彌陀佛接他去往生，他才告訴大眾，阿彌陀佛跟蓮社比他早往生的蓮友，都在阿彌陀佛的身邊，他一個個的名字都可以叫得出來。別人問他，極樂世界像什麼樣子？跟《無量壽經》上講的一模一樣。證明是真的不是假的。

The fourth time was Amitabha Buddha coming to receive him to the Pure Land. Only then did he tell everyone that the Lotus Society practitioners who were reborn in the Pure Land before him were all by the side of Amitabha Buddha. He could even call out all their names. Someone asked him what does the Land of Ultimate Bliss look like, and he said that it is exactly the same as what the *Infinite Life Sutra* illustrated. It proves that the sutra depiction of the Land of Ultimate Bliss is true and not false.

遠公蓮社一百二十多個人個個往生，叫大圓滿。禪宗裡頭最殊勝的成就就是六祖惠能，他會下成就也不過四十幾個人，跟遠公不能相比。那四十個人真是上上根人，中下沒分；這個法門，下根人有分，上中下統統有分，男女老少。

Since all the one-hundred-twenty fellow practitioners of the Lotus Society (established by Great Master Hui Yuan) had been reborn in the Pure Land, it is called ‘utmost perfection.’ Great Master Hui Neng had the most remarkable achievement in the Zen school, but with only forty over practitioners under him attaining enlightenment, his achievement cannot be compared with that of Great Master Hui Yuan. These forty people were really practitioners of superior capacity because those of modest and low capacities had no chance to become enlightened. However, for Pure Land Buddhism, everyone regardless of their capacity, gender and age can become enlightened.

**我們要把這句佛號安住在自己心上 - 第 265 集**  
**We must keep this Amitabha Buddha’s name in our mind.**

後面講，「安住一切者，《會疏》云：安住者，不動義。德成不退，故曰安住。無德不具，故云一切」。我們要把這句佛號安住在自己心上，念念不捨。

It is stated in the annotation, “Being focused on all merits --- *the Commentary of the Infinite Life Sutra* states, ‘Being focused means being unmoved. Not regressing in merits acquisition is thus called ‘being focused.’ There is no merit it is not replete with; it is thus called ‘all.’” We must keep this Amitabha Buddha’s name in our mind and never abandon it.

這句佛號確實具足了無量無邊的功德，前面我們學過，它是一切諸佛如來的通號，阿彌陀佛是梵語，翻成中國意思，阿翻作無，彌陀翻作量，佛翻作覺，翻作智，合起來，無量覺，無量智。

This Amitabha Buddha's name is really replete with infinite and boundless merits. We have learned before that Amitabha Buddha's name is the general name of all buddhas. Amitabha Buddha is a Sanskrit word. When translated into Chinese, 阿 (Ā) means 'none', 彌陀 (Mítuó) denotes 'finite' while 佛 (Fo) means 'enlightenment or wisdom.' When combined, this name (阿彌陀佛) connotes infinite enlightenment and infinite wisdom.

哪一尊佛不是無量覺，哪一尊佛不是無量智？所以它是一切諸佛的總名號。這句名號把所有一切諸佛的德號統統包括了，一個不漏。一切諸佛說法度眾生，所說的無量妙法不離這個名號，這一聲名號也把一切諸佛如來所說一切經教統統包含在其中，一部沒漏，所以名號功德不可思議。

Which buddha is not replete with infinite enlightenment and infinite wisdom? That's why Amitabha Buddha is the general name of all buddhas. This name includes the meritorious names of all buddhas without excluding any one. The immeasurably marvellous Dharma lectures expounded by all buddhas to enlighten sentient beings, do not depart from this Amitabha Buddha's name. All the sutra teachings imparted by all buddhas are also included in this name. That's why the merits of Amitabha Buddha's name are inconceivable.

就極樂世界來說，它包含了阿彌陀佛五劫參學一切諸佛刹土結得四十八大願，這句名號具足。阿彌陀佛無量劫來的修行，證得究竟果位，具足無量無邊的功德，也在這句名號之中，所以執持名號功德不可思議。

As far as the Land of Ultimate Bliss is concerned, this name encompasses the Forty-eight Great Vows of Amitabha Buddha which were accomplished through his five kalpas of practice and studies of all Buddha Lands. The infinite and boundless merits accumulated by Amitabha Buddha through his immeasurable kalpas of practice and ultimate attainment of Buddhahood are also contained in this Amitabha Buddha's name. That's why the merits derived from practising Buddha Mindfulness are inconceivable.

**執持名號一切諸佛都讚歎 - 第 266 集**



### **All buddhas praise those who practise Buddha Mindfulness.**

執持名號一切諸佛都讚歎，何況菩薩、天龍、善神？我們要把它認識清楚，愈清楚、愈明白，你才真正把這句名號放在心上，知道這是我們人生第一樁大事。正像海賢老和尚所說的，「好好念佛，成佛是大事」，往生極樂世界就是成佛，念佛的人就是成佛，「其他的全是假的」，都是阿賴耶所變的六道十法界。

All buddhas praise those who practise Buddha Mindfulness, not to mention bodhisattvas, celestial beings, dragons (nāga), and good deities. Only by having a clear understanding of this will you really keep this Amitabha Buddha's name in your mind, knowing that this is the foremost great matter in our life. Just like Great Master Hai Xian said, "Chant Amitabha Buddha's name sincerely because becoming a buddha is a great matter." Chanting Amitabha Buddha's name and reborn in the Land of Ultimate Bliss is becoming a buddha. The Great Master added, "Other matters are all illusory" --- because the Ten Dharma Realms (i.e., the Six Realms) are transformed by the *alaya*.

轉八識成四智，六道十法界沒有了，就像作夢醒過來了，夢中境界痕跡都找不到。

《金剛經》上說得好，「一切有為法，如夢幻泡影」，這一切有為法就指的六道輪迴十法界，有為，有生有滅，迷的時候它出現了，覺悟的時候它不見了。

That's why by transforming the eight consciousnesses into the four kinds of wisdom, the Ten Dharma Realms will disappear. Just like when we awake from our dreams, not a trace of the realm of dream can be found. *The Diamond Sutra* puts it aptly, "All conditioned dharmas are like dreams, illusions, bubbles and shadows" --- 'all conditioned dharmas' here refer to the Six Realms and the Ten Dharma Realms ('conditioned' means subject to arising and ceasing). These realms appear when we are deluded and will disappear when we are enlightened.

這是事實真相，大乘經裡面講的諸法實相。把假的放在心上就造業，這個業力所感現的，就是六道輪迴，就是十法界。前面引的《行願品》裡面說：「於一念中，所有行願，皆得成就者」，一念就是一句佛號。

This is the reality of all phenomena mentioned in the Mahayana sutras. If we retain illusoriness in our mind, we are committing karmas and this power of karmas will bring about manifestation of the Six Realms and the Ten Dharma Realms. We have previously quoted this phrase in *the*



*Chapter on the Great Vows of Samantabhadra*, “All practices and vows are accomplished in one single thought” --- ‘one single thought’ is Amitabha Buddha’s name.

「即是一念中圓成行願」，圓滿成就普賢菩薩十大願王，十大願王的功德在這句佛號當中。「故能安住於如來一切佛果功德之法」，這是總稱，這句佛號能，千萬不要忘記這句佛號，比什麼都重要！佛號明瞭不明瞭沒有關係，關係在你信不信，只要你相信，你就能得到，只要你發願求生，就能滿足你的願望。

The annotation states, “The practices and vows of Samantabhadra Bodhisattva are perfectly accomplished in one single thought” --- i.e., the merits of the Ten Great Vows are in this Amitabha Buddha’s name. “It can thus focus on the perfect merits of all buddhas” --- this general Amitabha Buddha’s name can accomplish it, so never be unmindful of this name. It is more important than anything else! It does not matter if you understand Amitabha Buddha’s name or not; what matters is whether you believe it or not. As long as you believe it and vow to be reborn in the Land of Ultimate Bliss, your wish can be fulfilled.

### **沒有見思煩惱就沒有六道輪迴 - 第 267 集**

**The Six Realms of reincarnation will not exist if we have no afflictions of view and thought.**

「蓋謂佛法藏為法性之理體。法性含藏無量之性德，故名佛法藏。又法性中含攝一切佛法，故名佛法藏。是故入佛法藏即《法華》中善入佛慧，通達大智之義」，跟這個意思相同。這個智慧，智慧的體、智慧的相、智慧的作用都是自性裡頭本有的，不是從外面來的。

The annotation states, “Dharma Store is the fundamental substance of the true nature. The true nature contains infinite merits, so it is called ‘Dharma Store.’ The true nature also contains all Dharmas, so it is called ‘Dharma Store.’ Hence, ‘thoroughly understanding the Dharma Store’ has the same meaning as ‘comprehending the Buddha’s wisdom and mastering the great wisdom’ in *the Lotus Sutra*.” The substance, characteristic and function of wisdom are innate to the true nature and not obtained externally.

佛在《華嚴》上說得很清楚、很明白，「一切眾生皆有如來智慧德相」，這就統統包括了，智慧、德能、相好。諸佛如來所有的，一切眾生統統都有。為什麼？一個自性，是自性本具的。佛覺悟了，破迷開悟，他自性裡面智慧德相透出來了。

The Buddha had said it very clearly in *the Avatamsaka Sutra*, “All sentient beings are replete with the wisdom, virtuous abilities and fine appearance of the Tathāgatas” --- all sentient beings are replete with everything (i.e., wisdom, virtuous abilities and fine appearance) that buddhas have. What is the reason? Because these qualities are innate to the true nature, which is one. Buddhas had ceased delusion and achieved enlightenment, so their innate wisdom, virtuous abilities and fine appearance are revealed.

凡夫在迷，自性裡面智慧變成煩惱，德變成了業，造業，相變成了六道輪迴，變質了。是不是真的變了？真的沒有變，變是虛幻的，不是真的，真的一點都沒有動。但是你完全不能覺察，是在你面前，你有眼看不見，有耳聽不到，有身體不能接觸，它並沒有離開你，這叫迷。

Ordinary beings are deluded, so their innate wisdom, virtuous abilities, and fine appearance had become afflictions, karmas and the Six Realms of reincarnation respectively. In other words, their innate qualities had degraded. Had they really degraded? No, anything that is real will not change (those that change are illusory and not real) and move at all, but you are totally unaware of them even though they are in front of you; you cannot see them with your eyes, neither can you hear and touch them with your ears and body even though they never left you. This is called ‘delusion.’

只有佛菩薩，他們有善巧方便幫助我們破迷開悟，幫助我們好像在夢中醒過來。醒過來之後覺悟了，夢中境界完全沒有了，所以夢中是假的。夢中這個虛幻的東西，千萬不要執著，決定不能放在心上。放在心上，那個夢還要繼續做下去；不放在心上，夢就會醒過來，道理就在此地。

Only buddhas and bodhisattvas have the expedient means to help us cease delusion and achieve enlightenment (i.e., help us wake up as if we are in a dream). Once we awake from our dream, we are enlightened and the realm of dream will disappear altogether. That’s why dreams are illusory. Please do not be attached to and retain the illusoriness of dreams in your mind because if you do, that dream will go on. If you don’t, you will wake from your dream. The truth lies here.

一切要放得下，連身體也放下，連我們想法看法統統放下，沒有一樣是真的，自性清淨心中沒有想法、沒有看法，想法是思煩惱，看法是見煩惱，想法是思煩惱。六道輪迴就是從見思煩惱裡頭建立的，沒有見思煩惱就沒有六道輪迴。

We must be able to let go of everything, even our body, opinions and views because none of them is real. Opinions (i.e., afflictions of thought) and views (i.e., afflictions of view) do not exist in the true nature and the pure mind. Since the Six Realms of reincarnation are established from the afflictions of view and thought, these realms will not exist if we have no such afflictions.

### 念佛法門是從果上修的 - 第 268 集

#### **Buddha Mindfulness is a method that cultivates from the result.**

「又《甄解》據從果向因義，釋云：如來一切功德寶藏，佛果功德也。此之功德大寶海，說言佛法藏，即是佛所得一乘也」。《甄解》這個意思也說得好，從果向因專說念佛法門，因為這名號是果德，名號不是因，我們執持名號，從果上修的，把如來果當作我們的修因，這是特別法門。

“Based on 甄解 (zhēn jiě); *the Annotation of the Infinite Life Sutra*<sup>34</sup>’s connotation of using the resultant merit of buddhas for causal practice, all treasure of merits of the Tathāgatas refer to the resultant merit of buddhas. These merits which are as great as the treasure of ocean, are called ‘Dharma Store.’ They are the Single Vehicle attained by buddhas.” This meaning in the annotation is very well said. ‘Using the resultant merit of buddhas for causal practice’ refers specifically to the Buddha Mindfulness method because this Amitabha Buddha’s name is the resultant merit of buddhas (it is not a cause). When we practise Buddha Mindfulness, we are using the resultant merit of buddhas for our causal practice, so it is a special method.

佛果功德就是如來一切功德寶藏，這個功德大寶海，給它說個名詞，叫佛法藏。即是佛所得一乘，一乘是圓滿的，一乘在大乘法裡頭最高的。經教裡面講一乘就兩部經，《華嚴》、《法華》講一乘，其他教裡頭都不是一乘教。大乘，小乘，大乘是菩薩乘，一乘是佛乘，聲聞緣覺是小乘。

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<sup>34</sup> An annotation by Venerable Dao Yin (1255-1325) of the Yuan dynasty.

The resultant merit of buddhas refers to all treasure of merits of the Tathāgatas. These merits, which are as great as the treasure of ocean, are called ‘Dharma Store’ and are the Single Vehicle attained by buddhas. Single Vehicle which is perfection, is the highest realisation in Mahayana Buddhism. There are two sutras which expound the Single-vehicle teachings, namely, *the Avatamsaka Sutra* and *the Lotus Sutra*. Other teachings are not Single Vehicle. Mahayana Buddhism is the bodhisattva-vehicle, while Single-vehicle is the Buddha-vehicle, and śrāvakas and pratyekabuddhas are the lesser-vehicle.

「《甄解》之說，顯會中諸菩薩皆是大權示現，從果向因，已入如來一乘果海，但不捨因行，故來會贊助釋尊」。這個意思深，來參加釋迦牟尼佛大會這些菩薩，他們都是果後大權。

The annotation states, “According to 甄解 (zhēn jiě); *the Annotation of the Infinite Life Sutra*<sup>34</sup>, the bodhisattvas in the general assembly are incarnations of great bodhisattvas that returned by vow. Even though they had already entered the Thus Come One’s Ocean of Single Vehicle (i.e., they had attained Buddhahood), they did not relinquish their causal practice (as bodhisattvas), so they came to the assembly to assist Sakyamuni Buddha, the World Honoured One.” This meaning is deep. These bodhisattvas who came to take part in Sakyamuni Buddha’s general assembly are post-enlightenment great bodhisattvas.

果後是什麼？已經成佛了。現在釋迦牟尼佛在這示現成佛，教化眾生，他們來幫忙，幫忙不能以佛身，他們用菩薩的身分來幫忙。實際上？實際上早就成佛了。像前面所說的文殊、普賢、彌勒，這個地方所說的十六位正士，在家菩薩統統早都成佛了，是佛來示現。

What is post-enlightenment? It is having attained Buddhahood. Now that Sakyamuni Buddha manifested to become a buddha in this world to edify sentient beings, they came to lend their helping hand. Instead of manifesting as a buddha, they manifested as a bodhisattva to help the Buddha out. Who are they actually? In fact, they had already attained Buddhahood long ago. Like Mañjuśrī Bodhisattva, Samantabhadra Bodhisattva and Maitreya Bodhisattva mentioned above, the sixteen bodhisattvas of the laity mentioned in this place had attained Buddhahood long ago.

所以從果向因，果是一乘，因是菩薩，應以菩薩身分來度眾生。統統現菩薩身分，而且都現的是等覺菩薩。使釋迦佛這個法會更殊勝，他們這些人在座，讓學習的人生起信心，對這個法門不再懷疑，有真誠的信心，有真實的願心，願生淨土，不再在這個六道裡面逗留了，決心一生求生淨土，所以他們是來贊助釋迦牟尼佛。

All of them are buddhas (i.e., Single Vehicle) who manifested in the form of bodhisattvas as they should, to help sentient beings. Moreover, all of them had manifested as virtually enlightened bodhisattvas, thereby making the Dharma assembly of Sakyamuni Buddha more exceptional and enabling the audience to grow in confidence and no longer doubt this Dharma method. With sincere confidence and true vow, they resolved to be reborn in the Pure Land and no longer stayed in the Six Realms. That's why these incarnations of great bodhisattvas had come to assist Sakyamuni Buddha to realize this mission.

### **極樂世界跟華藏世界有什麼關係 - 第 269 集**

#### **What is the relationship between the Land of Ultimate Bliss and the Lotus Store World?**

「究竟」這兩個意思，是「至極之義」。到極處，再沒有了。究竟圓滿是什麼意思？幫助我們脫離六道輪迴，這叫離究竟苦。只要在六道，雖然生到天上，他化自在天樂，但是他有壽命，壽命很長，很長也有到的時候。

‘Definitiveness’ means extremeness, so there is nothing higher or greater than it. What does ‘definitive and perfect’ mean?” Helping us to be liberated from the Six Realms of reincarnation is called ‘ending extreme sufferings.’ As long as we revolve in the Six Realms, our lifespan will eventually come to an end even if we are reborn in the Heaven of Enjoying the Pleasures of Other Heavens (paranirmita-vaśavartin) where our lifespan is extremely long.

到的時候怎麼辦？往下墮落。為什麼？福報享完了，阿賴耶裡面還有不善的業因，那要到三途受苦報。不免輪迴，所以不究竟。

What happens when our lifespan ends? We will degenerate into the lower realms. What is the reason? Because we have exhausted all our fortune in heaven and since we still have unwholesome karmic causes in our *alaya*, we are bound to undergo the karmic retribution of suffering in the Three Evil Realms. That's why the happiness in heavens is not definitive because we cannot avoid transmigration within the Six Realms.

脫離六道，脫離十法界，叫離究竟苦，往生西方極樂世界得究竟樂。天不究竟，人間富貴不究竟。要得究竟樂，離究竟苦，這淨宗，這是阿彌陀佛。世尊跟阿彌陀佛，一個在此地給我們做報告、做介紹，阿彌陀佛在極樂世界來接引。

Being liberated from the Six Realms and the Ten Dharma Realms is called ‘ending extreme sufferings’ while reborn in the Land of Ultimate Bliss is called ‘attaining perfect happiness.’ The happiness in heavens is not definitive, so is the wealth in the human realm. If we want to attain perfect happiness and end extreme sufferings, we must chant Amitabha Buddha’s name. Sakyamuni Buddha gave us a report and introduction of the Land of Ultimate Bliss here, while Amitabha Buddha of the Land of Ultimate Bliss will come to receive us.

「彼岸」，究竟彼岸，「《智度論》云：波羅，秦言」，姚秦時代翻譯的，所以稱為秦言，「彼岸」，就是中國說彼岸。又說：「以生死為此岸，涅槃為彼岸」。

To define 「彼岸」 (bǐ àn; — the other shore), “*The Mahaprajnaparamita-sastra* states, ‘According to the translation in the Later Qin dynasty, (波羅) (bō luó) is translated as 「彼岸」 (bǐ àn; — the other shore) in Chinese.’” It is also stated, “This shore refers to birth and death, while the other shore refers to nirvana.”

六道十法界都有生死，這此岸；證得菩提涅槃，永遠離開生滅法，生到諸佛如來實報土，那個地方不生不滅，那叫彼岸。釋迦佛的實報土叫華藏世界，《華嚴經》上所說。換句話說，修其他的法門，八萬四千法門，無量法門，修成之後生到哪裡？

The Six Realms and the Ten Dharma Realms have birth and death, so these realms are called ‘this shore.’ Attaining enlightenment (bodhi) and nirvana is having left birth and death forever because one has been reborn in the Adorned Land of Real Reward of all buddhas where there is neither arising nor ceasing. That place is called ‘the other shore.’ According to *the Avatamsaka Sutra*, Sakyamuni Buddha’s Adorned Land of Real Reward is called ‘the Lotus Store World’. In other words, where will those who have succeeded in practising other Dharma methods (i.e., the 84,000 Dharma methods) be reborn to?

生到華藏世界。修不成功？修不成功還搞六道輪迴。脫離六道輪迴，向一真法界走，這當中還有十法界，聲聞、緣覺、菩薩、佛。是釋迦牟尼佛的方便有餘土，要通過這個一層一層提升上去，都要很長的時間，目標華藏世界。



They will be reborn in the Lotus Store World. How about those who did not succeed? They still have to continue to transmigrate within the Six Realms. Those who have transcended the Six Realms will move on to the One True Dharma Realm but prior to that, they have to pass through the realms of śrāvakas, pratyekabuddhas, bodhisattvas and buddhas in the Ten Dharma Realms (i.e., Sakyamuni Buddha's Land of Skilful Means with Remainder). They have to take an extremely long period of time to ascend these realms one by one before they can reach their goal, which is the Lotus Store World.

有人問我，極樂世界跟華藏世界有什麼關係？那個時候我在新加坡講《華嚴經》，有同學問我。我舉了個比喻，我說華藏世界好比是新加坡，極樂世界是新加坡的烏節路。新加坡烏節路是新加坡最繁華的一條街道，最好的街道。我說你就知道了，往生到極樂世界，是生在新加坡最好的地區，人人都嚮往的，生到極樂世界就生到華藏世界了，而且是華藏世界精華的地區。這個不能不知道。

When I was lecturing on *the Avatamsaka Sutra* in Singapore, a practitioner asked me what is the relationship between the Land of Ultimate Bliss and the Lotus Store World? I used a metaphor, saying that the Lotus Store World is like Singapore, while the Land of Ultimate Bliss is like the Orchard Road, which is the busiest and best street in Singapore. I told him that reborn in the Land of Ultimate Bliss is being born in the best area of Singapore which everyone yearns for. We must know that reborn in the Land of Ultimate Bliss is reborn in the best area of the Lotus Store World.

### **修淨土的人跟諸佛的關係非常密切 - 第 270 集**

#### **Pure Land practitioners have a very close relationship with all buddhas.**

「彭際清居士曰：行權方便，入佛法藏，究竟彼岸。三句義中，全攝淨土法門」。彭居士是佛門的大德，他是清朝乾隆年間人，通宗通教，顯密圓融。黃念祖老居士告訴我，我沒有去查證，他告訴我，彭際清是高幹子弟，這是現代的話。

The annotation states, “Upasaka Peng Ji-qing said, “The bodhisattvas teach sentient beings very skilfully and according to their different capacities so that they can thoroughly understand all the Dharmas innate to the true nature and will ultimately reach the other shore (i.e., achieve definitive and perfect realisation of Buddhahood). The connotation of this phrase is fully reflected in Pure Land Buddhism.”” Mr. Peng was an eminent lay Buddhist practitioner during



Emperor Qianlong's era in the Qing dynasty who had mastered Zen Buddhism as well as Exoteric and Esoteric Buddhism. Upasaka Huang told me that Mr. Peng was the son of a high-ranking official but I did not verify it.

他的父親是乾隆皇帝時代的兵部尚書。兵部尚書什麼地位？相當於現在的國防部長，所以說他是高幹子弟。人非常聰明，家庭環境好，童子，未成年，二十歲成年，十九歲還是童子，大概十八、九歲就考中了進士。

His father was a minister in the imperial Chinese Ministry of War during Emperor Qianlong's era. What position is this? It is equivalent to the current Minister of National Defence. That's why Mr. Peng was known as the son of a high-ranking official. Coming from a well-off family background, he was a boy<sup>35</sup> of great intelligence for he passed *jìnshì*<sup>36</sup> (Chinese: 進士) at the age of about eighteen to nineteen.

一生沒做官，全部的精神都投在佛法上，著作很豐富，有《無量壽經》註解，叫《無量壽經起信論》，他作的，這個人通宗通教，顯密圓融。他說的這些話多半是在他所寫的《起信論》裡頭，《無量壽經起信論》。

Despite that, he never become an official throughout his life. Instead, he put all his energy into learning Buddhism. He had written a good number of remarkable works, including the annotation of *the Infinite Life Sutra* called '*the Treatise of Awakening of Faith of the Infinite Life Sutra.*' This person had mastered Zen Buddhism as well as Exoteric and Esoteric Buddhism. Most of his words here were quoted from *the Treatise of Awakening of Faith* written by him.

這說得好，全攝淨土法門。「菩薩一切所行，不離方便。以方便故，取於淨土，得常見佛」。這是真的，修淨土的人跟佛的關係非常密切。一切諸佛讚歎彌陀為，「光中極尊，佛中之王」。

He put it aptly that the connotation of the above phrase is fully reflected in Pure Land Buddhism. Mr. Peng added, "Everything bodhisattvas do does not depart from skilful means. Owing to

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<sup>35</sup> Since a person is only regarded as an adult when he reaches twenty, Mr. Peng was still a child when he passed the Metropolitan Exam.

<sup>36</sup> The highest and final degree in the imperial examination in Imperial China. The examination was usually taken in the imperial capital in the palace and was also called the Metropolitan Exam. The recipients are sometimes referred to in English-language sources as Imperial Scholars.

the bodhisattvas' skilful means, sentient beings will practise Pure Land Buddhism and can see all buddhas always." This is true; Pure Land practitioners have a very close relationship with all buddhas because these buddhas praise Amitabha Buddha thus, "Amitabha Buddha's radiance is the most respected radiance of all buddhas and he is the king among all buddhas."

阿彌陀佛的弟子沾光，阿彌陀佛的弟子到任何佛國土去見佛，都特別優待。為什麼？佛一看到這阿彌陀佛弟子來了，要好好招待，沾阿彌陀佛的光。諸佛如來特別照顧你，這是他們對阿彌陀佛的恭敬。所以「光中極尊，佛中之王」，讚歎不是虛的，是實實在在。

Riding on the glory of Amitabha Buddha, Amitabha Buddha's students are given special treatment whenever they go to see the buddhas in any Buddha Land. Why is that so? Because as soon as these buddhas see Amitabha Buddha's students coming, they feel obligated to treat his students very well. So, Amitabha Buddha's students are riding on the glory of their teacher. Out of respect for Amitabha Buddha, all buddhas take special care of his students. That's why all buddhas' praise for Amitabha Buddha is true and not false: Amitabha Buddha's radiance is the most respected radiance of all buddhas and he is the king among all buddhas.

在極樂世界，阿彌陀佛也鼓勵大家到十方諸佛國土去看看，像我們現在講的去參學，現在的話叫觀光、考察，能提升自己。何況到諸佛刹土供養修福，聽經聞法修慧，這種遊步十方，福慧雙修。

In the Land of Ultimate Bliss, Amitabha Buddha also encourages everyone to go to all the Buddha Lands in the ten directions to study (so-called 'sight-seeing' now) so that they can improve themselves. Moreover, when they go to all the Buddha Lands, they can accumulate fortune by making offerings to the buddhas and cultivate wisdom by listening to the buddhas' Dharma lectures. That's why such an exploration enables them to cultivate fortune and wisdom simultaneously.

不是一尊佛，無量無邊佛同時去，同時化無量無邊身，所以在一時圓滿成就。這就是以方便故，取於淨土，得常見佛。「以見佛故，聞法修行，入佛法藏，圓滿覺心，究竟彼岸」。他成佛了，快！

Since they make offerings to not only one buddha, but to innumerable and boundless buddhas at the same time (by manifesting in innumerable forms concurrently), they can fully accomplish

fortune and wisdom in an instant. This is “owing to the bodhisattvas’ skilful means, sentient beings will practise Pure Land Buddhism and can see all buddhas always.” The next phrase states, “Because of being able to see all buddhas, they can listen to their Dharma lectures and practise accordingly. Hence, they can thoroughly understand all the Dharmas innate to the true nature and will ultimately reach the other shore” --- they can attain Buddhahood very quickly.

### **錯事裡頭，不求往生是最大的錯誤 - 第 271 集**

**Among all mistakes, not seeking rebirth in the Pure Land is the greatest.**

「當知欲不離佛，須以念佛為因。如《華嚴》十地，始終不離念佛」。這是舉出最好的榜樣給我們看，《華嚴經》上表法的。到什麼時候？初地到十地，這十個階級裡頭，永遠跟佛在一起，不離佛。始是初地，終是十地，從初地、二地、三地，這十地十個階層的菩薩，不離念佛。

The annotation states, “You should know that you must practise Buddha Mindfulness if you do not wish to leave the buddhas. As mentioned in *the Avatamsaka Sutra*, all bodhisattvas within the Ten Ground stages never strayed from practising Buddha Mindfulness” --- this is citing the best example for us to see. When will the bodhisattvas be with buddhas? Bodhisattvas who had attained the first ground to the tenth ground stage are forever with buddhas because they never left their practice of Buddha Mindfulness.

念佛法門，你看這善巧方便，修行修到登地，入了念佛法門。我們現在就入這個門，真正不容易！修八萬四千法門，學無量法門的，要等到他登地，證得初地，他就念阿彌陀佛，求生淨土。

You see, the Buddha Mindfulness method is an expedient teaching because bodhisattvas who had reached the first ground stage have started to chant Amitabha Buddha’s name. It is really not easy that we have started practising this method now. People who practise the innumerable (84,000) Dharma methods have to wait until they attain the first ground stage of bodhisattva practice before they start to chant Amitabha Buddha’s name to seek rebirth in the Pure Land.

我們的緣多殊勝，在現在這個時候就遇到，就搞清楚、搞明白了，如果不在這一生成就那就冤枉了，那真可惜！想到這個能不放下嗎？還能做錯事嗎？錯事裡頭，不求往

生是最大的錯誤，沒有比這更大的。不能往生，搞六道輪迴，那是你自己自作自受，自己要負完全責任。

How exceptional our condition is to have encountered and understood this method now! It is truly regrettable if we do not succeed in this life! Thinking of this, can we not let go? Can we make mistakes again? Among all mistakes, not seeking rebirth in the Pure Land is the greatest. No mistake is greater than this! You have to be fully responsible for your own mistake if you fail to be reborn in the Pure Land and have to continue to transmigrate within the Six Realms.

### **念這句佛號十方諸佛同時加持 - 第 272 集**

**People who chant this Amitabha Buddha's name will be supported simultaneously by all buddhas in the ten directions.**

他又說，「阿字真言，十方佛心，諸佛法身，同所加持」。這個真言，十方諸佛之心，一切諸佛的法身都加持你。這什麼意思？菩薩修行到等覺，破最後一品生相無明的習氣，向上提升是妙覺。

Great Master Ri Xing (Nikko)<sup>37</sup> added, “The letter ‘a 阿’ which is the True Word (i.e., mantra)<sup>38</sup>, is the true mind of all buddhas in the ten directions. People who chant this True Word will be supported simultaneously by the Dharma body of all buddhas.” This True Word (i.e., mantra) is the true mind of all buddhas in the ten directions, so by chanting this True Word, you will be supported by the Dharma body of all buddhas. What does this mean? After eliminating the final part of their habituated tendencies of nescience, bodhisattvas who have attained virtual enlightenment will further ascend to the stage of marvellous enlightenment.

妙覺到哪裡去？妙覺到常寂光去了，就是等覺菩薩證得妙覺這個時候實報莊嚴土沒有了。這給我們說明實報莊嚴土是自性本具的，能大師說，「何期自性，本自具足」，實報土本自具足的。這個時候一提升，回歸自性，自性是常寂光。常寂光裡面沒有物質現象，沒有精神現象，就是沒有起心、沒有動念、沒有分別執著，什麼都沒有，也沒有自然現象。

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<sup>37</sup> (1246-1333). A disciple of Nichiren (日蓮) and the founder of the Komon branch (興門派) of the Nichiren school (日蓮宗).

<sup>38</sup> Buddhas and bodhisattvas each have an esoteric sound represented by a Sanskrit letter, the primary Vairocana letter, the alpha of all sounds being a 阿, which is also styled the True Word that saves the world 真言救世者。

Where will these bodhisattvas go to? They will go to the Land of Eternally Tranquil Light. So, the Adorned Land of Real Reward will disappear when the virtually enlightened bodhisattvas attain the stage of marvellous enlightenment. It tells us that the Adorned Land of Real Reward is innate to the true nature. As Great Master Hui Neng said, “Who would have thought that the true nature is originally complete in itself!” Once these bodhisattvas ascend to the stage of marvellous enlightenment, they will return to the true nature (i.e., the Eternally Tranquil Light) whereby physical, mental (i.e., thoughts, discrimination and attachments) and natural phenomena do not exist.

我們做個比喻，我們這個房間有十幾盞燈，燈一打開就入常寂光，入常寂光之後是什麼樣子？光跟光融在一起分不開，這就叫「諸佛法身，同所加持」。只要一入常寂光，所有一切諸佛的光跟你合在一起。所以，《華嚴經》上說，「十方三世佛，共同一法身」，法身是什麼？法身就是常寂光，常寂光就是法身。

Let’s use a metaphor: our room has dozens of lights. You have entered the Eternally Tranquil Light as soon as the lights are turned on. What is it like after you entered the Eternally Tranquil Light? All the lights are blended together and cannot be separated. This is called ‘being supported by the Dharma body of all buddhas simultaneously.’ As long as you have entered the Eternally Tranquil Light, the lights of all buddhas will merge with you. That’s why it is stated in *the Avatamsaka Sutra*, “All buddhas in the ten directions and in the three periods of time share the same Dharma body.” What is Dharma body? It is Eternally Tranquil Light and vice versa.

### **有這三個心就能見到佛 - 第 273 集**

#### **We can see Amitabha Buddha if we have these three minds.**

我們常講的真誠、清淨、恭敬，有這三個心就能見到佛。那見不到呢？見不到，這三種心分數不夠，如果只有三十分不能感應，如果有七、八十分肯定有感應。全操在自己，不是阿彌陀佛，阿彌陀佛沒有起心動念、沒有分別執著。

We often said that we can see Amitabha Buddha if our mind is sincere, pure and respectful. What if you cannot see Amitabha Buddha? If you cannot see Amitabha Buddha, it means that your scores for these three kinds of mind are insufficient. For instance, if you only have thirty marks, you cannot receive a response from Amitabha Buddha, but if you have seventy to eighty

marks, you can certainly see Amitabha Buddha. It's all up to you and not Amitabha Buddha because Amitabha Buddha neither has wandering thoughts, discrimination nor attachments.

完全是我們感，自自然然的應阿彌陀佛在哪裡？沒有離開我們，法身佛，法身彌陀是常寂光，遍一切處一切時，我們都在他光中。就是我們的心真誠不夠、清淨不夠、恭敬不夠，所以沒有感，他就沒有應；如果有感，分數夠了，肯定就見佛。

The seeking is entirely on our side and Amitabha Buddha will naturally respond. Where is Amitabha Buddha? Amitabha Buddha never left us because the Dharma body of Amitabha Buddha is the Eternally Tranquil Light which pervades everywhere and at all times. We are all in Amitabha Buddha's light. We did not receive a response from Amitabha Buddha because our seeking is not sincere, pure and respectful enough. If we have enough sincerity, purity and respectfulness in our seeking, we will surely see Amitabha Buddha.

見佛的時候就面對面談話了，佛一定會告訴你，你還有多久壽命，一定會講，等你壽命到的時候我來接引你，等於來給你授記，你曉得什麼時候走。但是你如果要求我壽命不要了，馬上就帶你走。

When we see Amitabha Buddha, we can have a conversation with him face to face. Amitabha Buddha will surely tell you how long your remaining lifespan is, and that he will come to receive you to the Pure Land when your life ends. This is equivalent to Amitabha Buddha coming to give you an assurance, so you know when you will be reborn in the Pure Land. But if you request to give up your remaining lifespan, Amitabha Buddha will take you to the Pure Land right away.

帶你走一定留幾天，為什麼？提升你的功德。就是你往生的時候，別人知道這念佛是真的不是假的，這就是功德。你讓很多人生起信心，你讓很多人發願求生淨土，這是功德。

Prior to that, Amitabha Buddha will surely let you stay for a few more days. What is the reason? Because Amitabha Buddha wants to let you improve your merits by telling people that chanting Amitabha Buddha's name and reborn in the Land of Ultimate Bliss is true and not false. You are giving many people confidence and let them vow to be reborn in the Pure Land. These are merits.



如果當時帶你走，這個功德你就沒辦法得到了。佛慈悲，通常會給你三、四天，讓你去宣揚。尤其你沒有生病，身體好好的，怎麼說走就走，哪有這種事情？到時候真讓你看到，這才佩服，這才知道不是假的。

Had Amitabha Buddha taken you to the Pure Land right away, you would have no way to earn these merits. Being compassionate, Amitabha Buddha would usually give you three to four days to tell others, especially if you are not sick and in good health. How can you leave for the Pure Land so freely and happily? They will be filled with admiration when they see you leaving like that. Only then will they know that Amitabha Buddha and the Pure Land are true and not false.

### **兩千年來修淨土成就的有多少人 - 第 274 集**

**How many people had succeeded in their practice of Buddha Mindfulness in the past two thousand years?**

仁義禮智信叫五常，常是永恆不變；換句話說，做人基本的道德，就這五個字。仁是愛人，仁是兩個人，推己及人，己所不欲，勿施於人，這仁。人一定要愛人，人一定要講義，道義。

Benevolence, righteousness, propriety, wisdom and trustworthiness are called ‘the Five Constants.’ ‘Constant’ denotes eternity. In other words, the basic virtues for being a good person are these five words. ‘Benevolence; 仁 rén’, which means loving people is a compound character connoting two people. It implies being considerate of people by not doing to others what you do not wish to be done upon you. As humans, we must love people and be morally righteous.

義是什麼？起心動念、言語造作合情合理合法。人情事理，法律，有國家制定的法律，有倫理道德，這也是屬於法。五倫五常、四維八德不能違背，這是法。禮是禮節，不能有差錯。為什麼？維繫整個社會安全，維繫你家庭和睦。

What is ‘righteousness’? It is being sensible, reasonable and ethical in our thoughts, speech and actions. There are laws enacted by the country, and there are ethics and morality which are also laws. That’s why one must not violate the Five Ethical Relationships<sup>8</sup>, the Five Constants<sup>9</sup>, the Four Anchors<sup>10</sup> and the Eight Virtues<sup>11</sup> which are laws. ‘Propriety’ is etiquette which cannot



be transgressed. What is the reason? Because it helps to maintain the safety of the whole society and maintain the harmony of your family.

現在禮沒有了。智是起心動念、生活工作、待人接物要用理智，不能用感情，用感情會隨自己的好惡，會出亂子，不可以用感情。用理智，大公無私，人與人關係才能處得好。信是講信用，不能妄語，不能兩舌，佛法講得更好，不能夠騙人。

However, this value is lost now. 'Wisdom' is being rational and not emotional in our thoughts when we deal with people and things in life and at work. We cannot use emotions because if we do so, we will follow our own likes and dislikes, which will cause troubles. Only by being rational and selfless can we get along well with people. 'Trustworthiness' is being credible and cannot commit false and divisive speech. It is better explained as not deceiving others in Buddhism.

基本的德行，統統是教學。人能夠守戒，心就得定，心就清淨，不會胡思亂想。依照佛法的修行，持戒、修定、開智慧。淨土法門無比的殊勝，男女老少、賢愚不肖，各行各業統統能修，沒有障礙。

The basic virtues are all teaching. If people can observe the precepts, they will attain meditative concentration and purity of mind without giving rise to wandering thoughts. Practising according to the Buddha's teachings is observing the precepts and cultivating meditative concentration to attain wisdom. Pure Land Buddhism is incomparably exceptional because it can be practised by people from all walks of life without hindrance, regardless of their gender, age, cognition and capacity.

你認識字不認識字沒關係，你會不會讀經也沒關係，只要求你一個標準，那就是老實、聽話、真幹，你只要具足這一個條件，修淨土沒有一個不成就。這兩千年來，修淨土成就的不計其數，特別多，我們最保守的估計，至少也超過十萬人往生到極樂世界去的。

It does not matter if you are literate or illiterate, and whether you know how to recite the sutras or not. You are only required to meet one standard which is honesty, obedience and truly practising. As long as you meet this condition, no Pure Land practitioner will not succeed in their practice. There were countless people who had succeeded in their practice of Buddha

Mindfulness in the past two thousand years. Our most conservative estimate of those who had been reborn in the Land of Ultimate Bliss is at least more than one hundred thousand people.

### **到極樂世界是快速成佛 - 第 275 集**

**You will swiftly attain Buddhahood in the Land of Ultimate Bliss.**

我們在這個地方學佛進進退退，實在說進得太少，退得太多，很難成就。真正看清楚、看明白了，要下定決心，我要往生極樂世界，我不在這裡住了。這是什麼？真搞清楚、搞明白了，在這住幹什麼！在這裡住的時間長，那就是阿彌陀佛叫你表法的，阿彌陀佛叫你表法，你的壽命不是自己的，佛給你的，佛會幫助你延長壽命。

Honestly, it is very difficult for us to succeed in our Buddhist practice here because we make too little progress but regress too much. If I really know this, I must resolve to be reborn in the Land of Ultimate Bliss and do not want to live here. What is this? If you really understand this, what do you do here? You live here long because Amitabha Buddha has entrusted you to set an example. In this case, Amitabha Buddha will help you prolong life, so your long life is given by Amitabha Buddha and not your own.

到表法功德圓滿了，阿彌陀佛自然通知，你曉得哪一天幾點幾分往生，一點都不含糊。極樂世界壽命無量，無量法門沒有一樣不通達。又何況只要見性，見性就通達了，為什麼？

When you have completed the merits of your demonstration, Amitabha Buddha will naturally tell you when he will come to receive you, so you know exactly the day and time of your rebirth in the Pure Land. In the Land of Ultimate Bliss, you will have infinite lifespan and there is no Dharma method which you do not thoroughly understand. And what's more, you will thoroughly understand everything as long as you have seen into your mind and true nature (i.e., attained Supreme Enlightenment). What is the reason?

一切法是自性變現的，自性是能現能生，萬法是所生所現，只要證得自性，自性所生的一切法自然貫通，沒有絲毫障礙。所以到極樂世界是快速成佛。故必於此一生，圓斷諸惑，注意那個圓字，圓滿。

Because everything is manifested by the true nature. The true nature is able to manifest and produce, so myriads of phenomena are produced and manifested by it. As long as you have

realized the true nature, you can naturally comprehend everything produced by the true nature without hindrance. That's why you will swiftly attain Buddhahood in the Land of Ultimate Bliss. The annotation states, "Hence, all your delusions will be completely severed in this life" --- please pay attention to the word 'completely' here.

見思煩惱斷了，見思惑，塵沙煩惱斷了，無明煩惱斷了，圓斷，一斷一切斷。不像在這個世界，這個世界先斷見思，證小乘果位，小乘有四果四向，八個位次，大乘從初信位到等覺位五十一個位次。

It means that your afflictions of view and thought will be severed, so will your afflictions of dust and sand as well as ignorance. So, severing one affliction is severing all afflictions in the Land of Ultimate Bliss. This is in contrast to this world, whereby you have to first sever the afflictions of view and thought before you can attain the realisations in Theravada Buddhism which consist of eight stages, namely the four accesses (四向) and the four realisations (四果) (i.e., 須陀洹 stream-enterer (srota-āpanna), 斯陀含 once-returner (sakṛd-āgāmin), 阿那含 non-returner (anāgāmin) and 阿羅漢 (arhat)).<sup>39</sup> In Mahayana Buddhism, there are fifty-one stages of realisations (i.e., from the initial stage of the Ten Faiths (初信) to the stage of virtual enlightenment).

到極樂世界圓證圓斷，一斷一切斷，一證一切證，所以是圓淨四土。故生同居，亦即生上三土，故曰圓生四土。這幾句話比什麼都重要。

However, you will ascend all the Four Lands and sever all delusions once you are reborn in the Land of Ultimate Bliss. So, severing one affliction is severing all afflictions, and ascending one land is ascending all the Four Lands. As the annotation states, "That's why reborn in the Land where Sages and Ordinary beings Dwell Together is reborn in the three lands above (i.e., the Land of Skilful Means with Remainder, the Adorned Land of Real Reward and the Land of Eternally Tranquil Light), so it is called 'reborn in all the Four Lands simultaneously.'" These few phrases are more important than anything else.

### **夢是假的，佛是真來了 - 第 276 集**

**Dream is an illusion, but Amitabha Buddha has really come.**

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<sup>39</sup> Each stage is seen as having two aspects: that of ascent into the stage indicated by 向, and consummation of the stage indicated by 果.

凡所有相皆是虛妄，一切有為法如夢幻泡影。真的像作夢一樣，夢醒來之後再找不到了，不可能第二次再做同樣的夢，找不到了。這叫宇宙的真相，諸法實相。所以往生到極樂世界是必須的，不能不去，不去你就錯了。

As *the Diamond Sutra* states, “Everything with form is illusory (unreal); all conditioned dharmas are like dreams, illusions, bubbles and shadows” --- it is really like a dream. After we awake from our dream, we can never find that realm of dream because it is impossible for us to have the same dream a second time. This is the reality of all phenomena in the universe. That’s why it is necessary to be reborn in the Land of Ultimate Bliss. It is wrong if you do not want to be reborn there.

沒有遇到那沒話說，沒有緣分，遇到不去多可惜，遇到不能不去，而且很容易去不難，決定一生成佛。

There is nothing to say if you did not encounter this method because you have no such karmic condition. What a pity if you have encountered it but you do not want to be reborn in the Pure Land! We must go there if we have encountered it. Furthermore, it is very easy to be reborn there and we are certain to attain Buddhahood within one lifetime.

這個意思還沒講完，下面《要解》說的「五逆十惡，十念成就，帶業往生，居下下品者，皆得三不退」。

The following is stated in *the Commentary of the Amitabha Sutra*, “People who had committed the Five Grave Offences<sup>1329</sup> and the Ten Evil Acts<sup>14</sup> can be reborn in the Pure Land if they chant Amitabha Buddha’s name one to ten times (in their final moment of life) because they can take their residual karmas (i.e., karmic obstacles) along to the Pure Land. Even those who are reborn in the lower level of the basic grade in the Land where Sages and Ordinary beings Dwell Together will attain the three non-retrogressions (i.e., non-retrogression in position, practice and mindfulness).”

你看到這個信息能不去嗎？這個世間什麼都是假的，什麼都不要留戀。我們搞明白、搞清楚了，我們在這世間只有一樁大事，念佛求生淨土，其他的要學海賢老和尚，不聞不問。

Can you not seek rebirth in the Pure Land after seeing this information? Everything in this world is illusory, so do not be emotionally attached to anything. Having understood this, we only have one great matter in this world, which is chanting Amitabha Buddha's name and seeking rebirth in the Pure Land. For other matters, we must learn to be unconcerned like Great Master Hai Xian.

念念想阿彌陀佛，阿彌陀佛真的會被你想到，他來給你接觸的時候，似夢非夢，好像是作夢，又不像是作夢，他真來了，他不是假的。夢是假的，佛是真來了，送信息給你，真遇到困境他來幫助你解決。我們這一生功德做圓滿的時候，佛自自然然會來通知我們，接引我們往生。

If you always think of Amitabha Buddha, Amitabha Buddha will really appear before you. When Amitabha Buddha comes, it is like a dream but it is also not like a dream. Dream is an illusion, but Amitabha Buddha has really come to send information to you. It is not an illusion. When you are really in trouble, Amitabha Buddha will come to help you out. When we have perfected our merits in this life, Amitabha Buddha will naturally come to inform us when he will come to receive us to the Pure Land.

往生決定要自然的走，沒有一點障礙。徹底放下，現在就要放下，不是等我走的時候放下，現在就要放下。放下就自在，放下就有智慧；不放下就生煩惱，煩惱決定是障礙。一切放下，都不要放在心上，心上只有阿彌陀佛，口裡只有阿彌陀佛，就對了。

We must go to the Pure Land naturally without any obstacles. We must completely let go now and not wait until the final moment of our life. After letting go, we will have freedom and wisdom. If we do not let go, we will give rise to afflictions and afflictions are definitely obstacles. We must let go of everything and not retain them in our mind. We should only be mindful of Amitabha Buddha. Then, we are on the right track.

### **學佛先決的條件是什麼 - 第 277 集**

#### **What are the prerequisites for learning Buddhism?**

彭際清居士，我們同學發心把他的資料查出來了，確實是貴族，家世非常顯赫。他十八歲考中進士，他的父親、祖父都是狀元及第，父親做過乾隆皇帝的兵部尚書，相當於現在的國防部長。

Our practitioners have taken the initiative to find out the profile of Upasaka Peng Ji-qing. He was indeed an aristocrat with a very prominent family background. He passed *Jinshi*<sup>40</sup> at the age of eighteen. His father and grandfather were *Zhuangyan* scholars<sup>41</sup>. His father was Emperor Qianlong's Minister of War, which is equivalent to the current Minister of National Defence.

雖然很年輕考取了功名，家庭環境好，生活沒有憂愁，所以他一生沒做官。學佛、學儒、學道，真正成為一代通家，最後念佛往生淨土，《往生傳》裡頭有他。

Even though he achieved fame since he was a youth, he never become an official throughout his life because he came from a well-off family and had no worries in life. He had really become an expert in Buddhism, Confucianism and Taoism, but he chanted Amitabha Buddha's name in the end and was reborn in the Land of Ultimate Bliss. His achievement was recorded in *the Biographical Accounts of Rebirth in the Pure Land*.

他給《無量壽經》做了個註解，叫《起信論》，《無量壽經起信論》他作的，稀有難得。這幾句話說得非常好，告訴我們，我們想親近佛陀，親近佛陀福慧雙修，成就快，不會退轉，不會受到外面境界干擾。

He annotated *the Infinite Life Sutra* called '*Treatise of the Awakening of Faith of the Infinite Life Sutra*.' This annotation is rare. These few words of him are very well said. He told us that we can accumulate fortune and cultivate wisdom simultaneously and swiftly attain Buddhahood by getting close to Amitabha Buddha because we will never regress and have no interference from the outside world.

我們今天業障太重，為什麼？從早到晚時時刻刻都受外境干擾，身心不安，這樣念佛，這樣學佛，不能往生，不能成就，只是跟佛法結個緣而已，其他都談不上。學佛、學中國傳統文化，先決的條件是什麼？

Our karmic obstacles are too heavy today. Why is that so? Because we are constantly being disturbed by the external environment from morning till night, and our mind and body are not at ease. We cannot be reborn in the Pure Land if we practise Buddha Mindfulness like this but

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<sup>40</sup> The highest and final degree in the imperial examination in Imperial China. The examination was usually taken in the imperial capital in the palace, and was also called the Metropolitan Exam. The recipients are sometimes referred to in English-language sources as Imperial Scholars.

<sup>41</sup> Scholars who achieved the highest score on highest level of the Imperial examination.

are merely fostering an affinity with Buddhism and nothing more. What are the prerequisites for learning Buddhism and traditional Chinese culture?

也就是說，你具備什麼樣的條件你才有資格學習？條件就是放下欲望，放下貪瞋痴慢疑，你能夠學傳統文化；放下見思煩惱，你能夠學佛。這個東西放不下，它障礙你，佛菩薩來教你你也學不會，你也聽不懂，入不了境界。

In other words, what condition must you have to qualify yourself for these learning? You can learn traditional Chinese culture if you let go of desires as well as greed, anger, ignorance, arrogance and doubt. If you let go of the afflictions of view and thought, you can learn Buddhism. If you do not let go of these things, they will hinder you from entering the Buddha's state and understanding his teachings even if buddhas and bodhisattvas were to teach you personally.

### **安住一切功德法中 - 第 278 集** **Focusing on all merits.**

『安住一切功德法中』。「一切功德法指佛果之無盡功德。《仁王經疏》云：施物名功，歸己曰德。《淨影疏》曰：功謂功能，諸行皆有利益之功，故名為功。此功是善行家德（指自有之德），故名功德。德體名法」。

It is stated in the sutra, “They focus on all merits.” The annotation states, “All merits (功德 gōng dé) refer to the boundless merits of all buddhas. It is stated in the *Commentary of the Sutra for Humane Kings*, ‘Giving is called ‘merit (功 gōng)’ while returning to oneself is called ‘virtue (德 dé).’ It is also stated in *the Jingying's Commentary (on the Awakening of Faith)* (by Great Master Hui Yuan of the Sui dynasty), ‘Merit (功 gōng) is defined as function and all beneficial and meritorious deeds. This merit is a wholesome deed and is one's own virtue, so it is termed ‘merit (功德 gōng dé).’ The substance of virtue (德 dé) is called ‘dharma.’”

我們先看這一段，經文這一句非常重要。「具足無量行願」，前面我們學過，接著是「安住一切功德法中」。安住兩個字重要，心裡面真正有，真正有什麼？有一切功德法，或者說我們要把心安住在一切功德法之中。一切功德法是什麼？如來果地無量功



德，是自性本具的。自性就是真心，真心本具無量功德。在這部經，在這個法門，佛果無盡功德就是指這句阿彌陀佛的德號，名號就是佛果無盡功德。

Let's look at this paragraph first. This phrase is extremely important, "The bodhisattvas are replete with infinite practices and vows." We have learned this before. The next phrase is "They focus on all merits." The word 'focus' is important. What does their mind really have? Their mind has all merits. In other words, we must let our mind focus on all merits. What are all merits? They are the infinite merits of the Tathagatas and are innate to the true nature. The true nature is the true mind, which is replete with infinite merits. In this sutra and Dharma method, the boundless merits of all buddhas refer to this meritorious Amitabha Buddha's name and vice versa.

所以念佛的人，有沒有得到佛果無盡功德？未必。那什麼原因？因為我們沒有安住。安住這兩個字是關鍵，我們念佛心裡還有雜念、還有妄想，這個安住就沒有了。怎樣才算安住？放下妄想分別執著，心裡面只有這一句南無阿彌陀佛，這叫安住。阿彌陀佛名號具足無量無邊功德。

Did Pure Land practitioners obtain the boundless merits of all buddhas? Not necessarily. What is the reason? Because we did not focus on all merits; the word 'focus' is the key. If we still have distracting and wandering thoughts while chanting Amitabha Buddha's name, then we are not focusing on chanting. How can we be regarded as focusing? When we have let go of wandering thoughts, discrimination and attachments, and our mind only has this 'Namo Amitufo', this is called 'focusing.' Amitabha Buddha's name is replete with infinite and boundless merits.

### **你為什麼把佛號丟掉了？ - 第 279 集** **Why did you discard Amitabha Buddha's name?**

我們的妄念實在太多，雜念太多，你一定要知道，這些念頭就是製造六道輪迴。為什麼會有六道輪迴？就是有這些妄念、雜念。我們天天還在製造，這怎麼得了！這個東西不放下，縱然得人身、聞佛法也是枉然，為什麼？你這一生當中成就不了。

We have too many wandering and distracting thoughts. You must know that these thoughts are creating the Six Realms of reincarnation. Why do the Six Realms exist? They exist because of these wandering and distracting thoughts. We are still creating the causes of reincarnation every

day. How terrible it is! If you do not let go of these things, it is futile even if you have obtained a human body and learned Buddhism. Why is that so? Because you will not succeed in your practice in this life.

我們年歲大了，不能等了，沒有那麼多時間給你浪費，所以要分秒必爭，我有一秒時間，我念一句阿彌陀佛，一秒都不能空過。我們不要責備別人，要責備自己，分分秒秒空過了，這是大過失，世間任何過失沒有比這個過失更重的，你為什麼把佛號丟掉了？還把世間這些假的東西放在心上，怎麼得了！

We are getting old and do not have so much time to waste. That's why we must fight for every minute and second to chant Amitabha Buddha's name and cannot let a second slip by idly. Let's not blame others but blame ourselves for letting every second and every minute slip by without reciting Amitabha Buddha's name. This is a great mistake! No mistake in the world is more serious than this. Why did you discard Amitabha Buddha's name? To make matters worse, you are still retaining these illusory things in your mind. How terrible it is!

你現在人身體在，周邊這些假相也存在；死了之後，身體不見了，放下了，我們的環境，現實的環境也不見了，如夢幻泡影，這才是事實真相。《華嚴經》上講得很清楚，前面我們念過，沒有一樣東西你能帶得走。什麼東西能帶走？業，起心動念、言語造的這些善業、惡業，善業感三善道，惡業感三惡道。

Even though your body and the surrounding illusory phenomena still exist now, they will disappear once you pass on. They are like dreams, illusions, bubbles and shadows. This is a reality. As we mentioned before, *the Avatamsaka Sutra* said it very clearly that there is nothing you can take with you to your next life. What can you take with you? You can take the wholesome and unwholesome karmas of your thoughts, speech and deeds with you. Wholesome karmas will bring about the Three Good Realms, while unwholesome karmas will bring about the Three Evil Realms.

你一定要覺悟，三惡道不好，不去，三善道好，你要貪著，你就壞了，你不知道三惡道跟三善道是平等的，它從哪裡來的？業力變現的。業力變現起什麼作用？消業障，三惡道是消惡業的業障，三善道是消善業的業障，全是業障。

You must be awakened! Do not think that the Three Evil Realms are bad and you do not want to go there, but you seek to be reborn in the Three Good Realms because they are good. You

do not know that both realms are equal, so it is wrong if you think so. Where do these realms come from? They are manifested by the power of karma. What is the consequence of this? There will be elimination of karmic obstacles. People who are reborn in the Three Evil Realms will have their unwholesome karmic obstacles eradicated, while those who are reborn in the Three Good Realms will have their wholesome karmic obstacles eradicated. All these are karmic obstacles!

你真正把事實真相搞清楚、搞明白，你才曉得善因、惡因是平等的，三善道跟三惡道也是平等的，都不是真的，都是當體即空，了不可得。不可得裡頭你一定要以為有可得，累死了，這就叫妄想、分別、執著。什麼時候你真正覺悟，它是空的，它不存在。If you really understand this reality, you will know that good and bad causes are equal, so are the Three Good Realms and Three Evil Realms. They are illusory, empty in substance and unobtainable. It is so tiring if you must think that you can get them when you cannot get them. This is called ‘wandering thoughts, discrimination and attachments.’ When you are really awakened, you will know that they are empty and do not exist.

### **一句阿彌陀佛念到底，沒有一個不成就 - 第 280 集**

**If we recite Amitabha Buddha's name to the end, no one will not succeed in attaining rebirth in the Pure Land.**

現在眾生很辛苦，有史以來沒有見到過像現在人活得這麼痛苦，所以菩薩度生須有方便。方是方法，便，最適宜的方法，最恰當的方法，就叫方便。最殊勝的方便就是教人念佛，這句佛很容易念，但是堅持到底的沒有幾個人。

The life of sentient beings is very hard now. We have never seen people living in such pain as they are now. That's why bodhisattvas must have expedient means to help them. Expedience is ‘the most appropriate method.’ The most exceptional expedience is teaching people to chant Amitabha Buddha's name. It is very easy to chant this Amitabha Buddha's name, but not many people can persevere with it to the end.

這幾個人，大乘經上說善根深厚，曾經在過去生中生生世世已經供養無量諸佛。今天得人身，聞佛法，聽了能歡喜、能相信、能接受，這種人都是過去生中供養諸佛，今天得諸佛如來加持，你歡喜接受。如果過去沒這個緣分，那就不可能，這個道理我們要懂。

According to the Mahayana sutras, these few people have profound virtuous roots and had made offerings to innumerable buddhas in their former lifetimes. People who are born as a human today and are happy listening to the Dharma, and can believe and accept it, had made offerings to innumerable buddhas in their former lifetimes. Owing to receiving the support of all buddhas today, you can accept this Dharma method with joy. Without this karmic affinity in the past, it is impossible for you to believe and accept it. We need to understand this truth.

真正懂，我們就會把這個緣抓住不放，我這一生要到極樂世界，要親近阿彌陀佛，不再浪費時間，不再浪費精神。一個法門，一部經典，一份註解，黃念祖老居士的註解，足夠了。只要這一句阿彌陀佛念到底，沒有一個不成就。

If we really understand this, we will grasp this affinity and will not let it go. We want to be reborn in the Land of Ultimate Bliss to be close to Amitabha Buddha in this life. We do not want to waste our time and energy anymore, so we will only uphold one Dharma method, one sutra and one annotation (it is enough to read Upasaka Huang's annotation). As long as we recite Amitabha Buddha's name to the end, no one will not succeed in attaining rebirth in the Pure Land.

### **佛法講的是內功 - 第 281 集** **Buddhism talks about innate ability.**

佛法是講內功，這個學科學的人不相信，科學一定要有明顯的證據拿出來給人看，大家相信。這種內功只有你有，跟你修學同樣一種方法，他也到這個境界的時候他有，沒有達到這個境界都見不到。修定，不是這樣深的定沒有見到，七地以下都不行，都沒見到。

Buddhism talks about innate ability, but people who study science do not believe in it. They will only believe if we have clear evidence to show them. Only you yourself and the person who practises the same method as you and has reached this state, have this kind of innate ability. People who have not attained this state will not be able to see it. Those who cultivate meditative concentration, but have not yet reached such a deep concentration (including bodhisattvas below the seventh ground stage) cannot see it either.

所以學佛，學習的理念、方法跟這個世間所用的不一樣，完全不一樣。世間的學問要廣學多聞，你看有人年輕念大學，念一個科系拿到學位了，再念另外一個學系，有人拿到三、四種博士，廣學多聞。佛法不用這個，佛法學習的理念是一門深入，長時薰修。

That's why the learning method and principle in Buddhism is entirely different from that used in this world. For instance, one has to study broadly to acquire worldly knowledge. You see, some people, after getting a degree in a course in the university will study another course, while some people will get three to four PhDs. This is studying broadly. By contrast, the learning principle in Buddhism is delving deeply into one subject and persevering with it for a long period of time.

我們很樂意提供學習的環境，真正肯學習的人，我們幫助他，讓他生活能安定，沒有人干擾，讓他一門深入。方法是什麼？讀書千遍，其義自見，是幫助他持戒、修定。海賢老和尚是我們最好的榜樣，他持戒，他學過戒沒有？沒有。

For those who are really willing to pursue this focused learning, we are more than happy to provide them the learning environment. We will help them live a stable life without anyone disturbing, so that they can delve deeply into one subject. What is the method used? The method is reading a book for a thousand times to attain spontaneous enlightenment because it helps them to observe the precepts and cultivate meditative concentration. Great Master Hai Xian is our best example for precepts observation. Had he ever learned the precepts? No, he had not.

他持什麼戒？三皈，五戒，十善，四攝，六和，六度，普賢十願，他全做到了。你細心跟他對照一下，他哪一條沒做到？這就行了。起心動念、言語造作決定與這些完全相應。吃苦，耐勞，生活極其簡單，吃的粗茶淡飯。

What precepts did he observe? He observed the Three Refuges, the Five Precepts, the Ten Virtuous Acts, the Four All-embracing Methods, the Six Principles of Harmony, the Six Paramitas of bodhisattvas as well as the Ten Great Vows of Samantabhadra Bodhisattva. You can carefully compare his deeds, speech and thoughts with these precepts to see which one he did not observe. You will find that he corresponded exactly to all these precepts. He was hardworking and could endure hardships. He led an extremely simple life, eating plain food and drinking plain water.

蔬菜、糧食自己種的，穿的是補的，撿別人丟棄的、不要的衣服，撿回來，哪個地方不適用，補個補丁，還可以穿。老和尚那個時代，現在物質資源豐富，穿補的人很少了。但是要能吃苦，不求享受，無論在物質方面、精神方面不求，要在這裡面去磨鍊。修什麼？修忍辱波羅蜜，能忍，能忍就能得定，不能忍怎麼能得定？定就能開智慧，目的達到了。

The vegetables and food that he ate were grown by himself, and the clothes that he wore were patched ones which he picked up what others discarded. With the abundance of material resources, very few people wear patched clothes now. However, we must be able to endure hardships by not seeking enjoyment, be it material or spiritual. We have to restrain ourselves here. What are we cultivating? We are perfecting our practice of forbearance. If we can endure, we will be able to achieve our goal of attaining meditative concentration and uncovering wisdom. Otherwise, how can we attain meditative concentration?

**一句阿彌陀佛，千萬不要丟掉 - 第 282 集**  
**Do not discard Amitabha Buddha's name.**

大乘佛法沒有別的，開發自性的智慧，自性是寶藏，什麼都有，我們去開採。用什麼開？用戒定，戒定就是開採自性智慧寶藏的工具、方法。不能向外求，外頭沒有東西，大乘教上佛說，「心外無法，法外無心」。

Buddhism is nothing but uncovering our innate wisdom or extracting the treasure of the true nature which has everything. What should we use to extract the treasure? We use precepts observation and meditative concentration, which are the methods to uncover the innate wisdom (i.e., the treasure of the true nature). We cannot seek it externally because nothing exists outside. As the Buddha said in the Mahayana sutras, “Nothing exists beyond the mind; the mind does not exist beyond the phenomena.”

心外無法，你在心外怎麼能夠得到智慧？怎麼能得到德能相好？得不到，全要從自己自性，這比什麼都重要。所以大乘修行人對佛有信心，身體重不重要？身體重要，怎麼樣照顧？阿彌陀佛照顧。

Since nothing exists beyond the mind, how can you obtain wisdom, virtuous abilities and fine appearance outside the mind? You will never obtain them externally; everything has to be sought from your own true nature. This is more important than anything else. That's why



Mahayana practitioners have confidence in the Buddha. Is our physical body important? Yes, it is. How should we take care of it? Amitabha Buddha will take care of it.

海賢老和尚的師父給我們做出最好的榜樣，身體有什麼毛病，他能夠幫人治病。他用什麼藥？外面花草樹木他隨便拈一點來就是藥，就能把人病治好，什麼病都能治好。這是什麼？因為，一切花草樹木都是自性變現的，只要有信心，實際上全是信心治好的。

Great Master Hai Xian had set the best example for us. He could help people cure any kind of illness. What medicine did he use? He randomly plucked a bit of flowers and grasses outside and turned them into medicines that could help people cure any illness. What is the reason? Because all flowers and grasses are manifested by the true nature. As long as you have confidence in them, all illnesses can be cured. Their illness was actually healed by their own confidence.

你對佛菩薩沒有信心，對自己沒有信心，這很可憐，為什麼？自己的本能完全失效了，要靠外援，要靠外面的藥物，藥物都有副作用。從這個地方就真正體會到，信佛這個信字好難，太難了！過去我受戒，出家我兩年之後才受戒，受戒之後，當然第一個去拜老師，我的老師李炳南老居士。

If you have no confidence in buddhas, bodhisattvas and yourself, you are very pitiful. Why is that so? Because your own innate abilities have completely failed and you have to rely on external medicines which have side effects. From this place, we really feel that it is too difficult to have confidence in the Buddha! After I received the precepts in the past (i.e., two years after I was ordained as a monk), the first thing I did was certainly going back to pay respect to my teacher, Mr. Li Bing-nan.

我到慈光圖書館，他在裡面，我在大門外他看見了，看見我就指著我，大聲跟我講，「你要信佛！」到裡面去之後，他說你坐下來，你懂得我的意思嗎？我說我不懂，我要不信，我怎麼會出家，怎麼會去受戒？當然信佛了，你給我講這個信，所以我有疑惑。他就告訴我，有八十、九十老和尚到臨終還不信佛。我才明白他的意思。

When he saw me walking into Tsi-Kuang Library from outside the gate, he pointed at me while talking to me in a loud voice, "You must believe in the Buddha!" As soon as I entered the



library, he asked me to sit down and asked, “Do you know what I meant?” I said, “No, I don’t. If I don’t believe in the Buddha, how can I become a monk and accept the precepts? Of course, I believe in the Buddha. That’s why I have doubts in what you said just now.” He then told me, “There are old monks in their eighties and nineties who still don’t believe in the Buddha even in their final moment of life.” Only then did I understand his meaning.

我們這個信佛裡頭帶著懷疑，不是真信、不是淨信，裡頭有摻雜著懷疑，有很多疑慮在裡頭，這不信。不信，佛就不靈；信，他就靈了。為什麼海賢老和尚那麼靈？他沒有懷疑。我們今天怎麼不靈？有懷疑，懷疑把信心攪亂了，所以信心不純。問題在這個地方，不能不知道。佛沒錯，經沒錯，我們學錯了自己不知道。

If we still harbour doubt in our belief, it is not a true and pure belief. Since we have many doubts in our belief, we actually do not believe in the Buddha and our practice will not be effective. It will be effective if we believe in the Buddha. Why was Great Master Hai Xian’s practice so effective? Because he had no doubt in the Buddha. Why is our practice not effective today? Because doubt has messed up our confidence, causing it to be impure. We have to know that the problem lies here. There is nothing wrong with the Buddha and the sutra, but we ourselves do not know that our practice has gone wrong.

你看，信、願、行，信，半信半疑，那個願就不是真的願。想往生，對這個世界有留戀，又捨不得去，名聞利養放不下，欲望還是在膨脹。這個障礙從自己來的，不是從外來的。你的心不清淨，你沒有通過戒定慧，你沒有學過這個，所以成就就難了。

You see, the conditions for rebirth in the Pure Land is belief, vow and practice. If belief is partially mixed with doubts, then that vow is not a real one. For instance, you may wish to be reborn in the Pure Land, but you are still emotionally attached to this world and are reluctant to leave. You cannot let go of fame and profits, and your desire is still expanding. These obstacles come from you yourself and not from outside. Your mind is impure and you have not learned and passed the Threefold Learning (i.e., precepts, meditative concentration and wisdom), so it is difficult for you to succeed.

我們今天要想真正成就，萬緣放下，徹底放下，什麼都不要去理會，一心念佛。好好照顧這個話頭，禪宗講的參話頭，我們的話頭，一句阿彌陀佛，千萬不要丟掉，分秒

必爭，分分秒秒都是阿彌陀佛，我們淨土宗才真正叫淨。現在我們修的淨土宗，淨土宗淨，我們自己心不淨，入不了淨土，有名無實，這不能成就。

If we really want to succeed in our practice today, we must let go of all worldly matters and single-mindedly chant Amitabha Buddha's name. We must take good care of this principal theme i.e., do not discard Amitabha Buddha's name, and fight for every minute and second to chant this meritorious name. Only then is our Pure Land practice really called 'pure.' Even though we are practising Pure Land Buddhism now, we cannot be reborn in the Pure Land if our own mind is impure. As we merely cultivate formality (nominal) and do not truly practise (substance), we will not achieve success.

### **少說一句話 多念一聲佛 - 第 283 集**

**Speak one word less and recite one more Amitabha Buddha's name.**

六道裡面壽命最長的是非想非非想處天，壽命多長？八萬大劫。八萬大劫怎麼說？這個銀河系成住壞空八萬次，他有這麼長的壽命。這個銀河系要是壞了、空了怎麼辦？

The realm with the longest lifespan in the Six Realms is the Heaven of neither perception nor non-perception. How long is their lifespan? It is eighty thousand great eons (kalpa). How long is eighty thousand great eons? It is the period taken by this galaxy to undergo formation, abidance, decay and disappearance eighty thousand times. They have such a long life. What happens when this galaxy decays and disappears?

他到他方世界，一切諸佛刹土裡面，有六道的地方，有無色界的地方，他到那裡去，等到這個世界成就之後，他又回來了。好不好？我們現在知道不好。為什麼不好？出不了輪迴，這就不究竟。那究竟法呢？究竟法裡頭最究竟，究竟法裡面最微妙的，西方極樂世界。

They will move to other worlds such as the Six Realms and the Formless Realms in all the Buddha Lands. They will return to this world when it is formed again. Is this good? We now know that this is not good. Why is it not good? Because they cannot be liberated from the Six Realms, so this heaven is not definitive (perfect). Which realm is definitive? The most definitive and marvellous realm is the Land of Ultimate Bliss.

天是樂，去不得！八萬大劫的壽命有到頭的時候，壽命到了，上頭沒有了，就往下墮落，爬得高，摔得重。所以必須要知道，我們在這一生當中遇到《無量壽經》，遇到淨土法門，信願持名，往生淨土，一定要把握住。

Heaven is a happy place, but we must not be reborn there because the eighty-thousand great eons lifespan will eventually come to an end. When their life ends, they will degenerate into the lower realms because there is no realm above it. Since they have climbed high, they will fall badly too. That's why we must know that since we have encountered Pure Land Buddhism and *the Infinite Life Sutra* in this life, we must hold fast to chanting Amitabha Buddha's name with belief and vow and seek to be reborn in the Pure Land.

六道輪迴裡面的好事，三善道跟極樂世界同居土來相比，差太遠太遠了。所以要下定決心，真信，沒有懷疑，真願，這個世出世間一切統統放下，一心持名，念念不捨這一句佛號，我們跟佛就相應，將來捨壽命決定往生。往生要學海賢法師，要學海慶法師。

The Three Good Realms in the Six Realms of reincarnation are vastly inferior to the Land of Ultimate Bliss where sages and ordinary beings dwell together. That's why we must resolve to chant Amitabha Buddha's name single-mindedly (by not abandoning this Amitabha Buddha's name at all times) with true belief (without doubt) and true vow (by letting go of all matters in this world and beyond). In this way, we are corresponding with Amitabha Buddha and will certainly be reborn in the Pure Land when our life ends in the future. In this regard, we must emulate the two Great Masters, Hai Xian and Hai Qing.

海賢法師的媽媽沒有生病，說走就走了。看到阿彌陀佛來接引，告訴大家，我走了，就真走了，沒有一點痛苦，這是真的去了。為什麼他們能走得這麼自在？他們佛號一天到晚沒有離開口，就能做到。所以覺明妙行菩薩勸我們，「少說一句話，多念一聲佛」，沒有必要說的話不說，把說話的時間改成念佛，這就對了。

Great Master Hai Xian's mother went to the Pure Land at will without suffering from any illness. She saw Amitabha Buddha coming to receive her and told everyone that she was leaving. She really left without any pain and suffering. Why were three of them able to go to the Pure Land so freely and naturally? Because they never ceased to chant Amitabha Buddha's name all day long. That's why Jueming Miaoxing Bodhisattva advised us, "Speak one word

less and recite one more Amitabha Buddha's name." Do not talk unnecessarily and use that time to chant Amitabha Buddha's name. Then, we are on the right track.

### **開口閉口全是阿彌陀佛 - 第 284 集**

**Regardless of talking or remaining silent, they were mindful of Amitabha Buddha.**

覺明妙行菩薩有一本書叫《西方確指》，他在世修行，同參道友八個人，小道場，一點都不雜。在一起修行，八個人個個往生，統統成就了。所以道場不需要大，大道場很難成就人。來佛寺是個小道場，沒人去，所以這個裡頭修行好，沒有人打閒岔，沒有人跟你講話。

Jueming Miaoxing Bodhisattva had a booklet called *Pointing Clearly to the West*. When he was cultivating in the world, there were eight of them practising together in a small cultivation centre and all of them had successfully been reborn in the Pure Land. That's why a cultivation centre need not be big because it is very difficult for people to succeed in a big cultivation centre. *Lai Fo Si* is a small cultivation centre without interruptions from visitors, so it is an ideal place to cultivate.

裡面住著三個、四個人，都是念佛的，不說話的，開口閉口全是阿彌陀佛，這叫淨宗道場，這叫念佛道場。人數不需要多，大家到這個道場來就一個目標，求生淨土，往生極樂世界，親近阿彌陀佛，沒有第二個念頭。

There were three to four people staying in that cultivation centre and all of them never talked nonsense but only recited Amitabha Buddha's name. Regardless of talking or remaining silent, they were mindful of Amitabha Buddha. This is called 'Pure Land cultivation centre' or 'Buddha Mindfulness cultivation centre.' Such a cultivation centre need not have many practitioners. Everyone who came to the centre only had one goal (without a second thought), which was seeking rebirth in the Land of Ultimate Bliss to be close to Amitabha Buddha.

覺明菩薩八個人，志同道合，就等於說八個人集體閉關，跟外面的外緣斷絕，不受外面的影響，不受外面境界的干擾，用清淨心、真誠心、恭敬心念佛。連課程都不必制定，就是一句佛號，站著念行，坐著念行，走著念也行，沒有其他的閒岔，一句佛號。There were eight like-minded practitioners in Jueming Miaoxing Bodhisattva's cultivation centre and they were like shutting themselves off from the external influences and interferences

to focus on chanting Amitabha Buddha's name with a pure, sincere and respectful mind. Since they only recited one single phrase of Amitabha Buddha's name, they did not even have to draw up a scheduled lesson. They could recite Amitabha Buddha's name while standing, sitting and walking without other interferences.

像來佛寺一樣，一句佛號，老和尚早晨三點鐘起床，燒香、拜佛、繞佛，累了休息，床上躺一下，休息好了之後接著就念佛。你看念佛、繞佛、拜佛，在一個小道場裡頭，誰都不會妨礙誰，真幹。效果，那就是往生自在。阿彌陀佛來接你，預先會通知你，你知道什麼時候走，真正得自在。

The practitioners at *Lai Fo Si* also focused on reciting Amitabha Buddha's name. Great Master Hai Xian woke up at three o'clock in the morning to burn and offer incense, as well as prostrating to and circumambulating Amitabha Buddha. He lied on the bed to take a short rest when he felt tired and continued his recitation as soon as he had rested. You see, he truly practised Buddha Mindfulness in a small cultivation centre without hindrance from anyone. As a result, he could go to the Pure Land at will. Before Amitabha Buddha comes to receive you, he will pre-inform you, so you know when you are bound for the Pure Land. This is true obtainment of freedom.

### **六道輪迴的現象是怎麼造成 - 第 285 集**

#### **What created the phenomena of the Six Realms of reincarnation?**

我們今天起心動念，想前想後、想自想他，全是妄心，阿賴耶的三心二意。第六意識是分別心，第七末那是執著心，這就是講它作用的輕重。三心都有分別、都有執著，看哪一種功能最強，用特別強的來說它，給它命名。

Every of our thought today is the deluded mind (i.e., the three minds and two mental consciousnesses of the *alaya*). The sixth consciousness is the mind that discriminates while the seventh consciousness (*manas*) is the mind that attaches. These are said based on the strength of their functions. The three minds have discrimination and attachments. They are named according to the function they are particularly strong in.

第六意識功能，分別特別強，第七末那執著特別強，執著就被染污，所以也叫做染污意。真心永遠不會染污，永遠是清淨的。六祖惠能明心見性了，我們看他的報告，他

在開悟的時候告訴五祖忍和尚說，「何期自性」，沒有想到自性，「本自清淨」，本來是清淨。

For example, discrimination is the especially strong function of the sixth consciousness, while the seventh consciousness (*manas*) is especially strong in attachment. As it is defiled by attachment, the seventh consciousness (*manas*) is also called 'the defiled consciousness.' The true mind on the other hand will never be defiled because it is always pure. When the Sixth Patriarch (of the Zen school), Great Master Hui Neng attained enlightenment (i.e., saw into his mind and true nature), he told Great Master Hung-jen, the Fifth Patriarch, "Who would have thought that the true nature is originally pure!"

有沒有染污？沒有。要知道，我們常常說心被染污，那是妄心不是真心，是第七識被染污了。真心從來沒有染污過。我們不曉得真心在哪裡，從來沒有用過真心，起心動念一切造作所用的統統是妄心。這我們不能不知道，不能不清楚。

Is the true nature defiled? No, it has never been defiled. We must know that when we often say that the mind is defiled, we are referring to the deluded mind (i.e., the seventh consciousness that is defiled) and not the true mind because the latter has never been defiled. We do not know where the true mind is because we have been using the deluded mind in all our thoughts and deeds, and never used the true mind. We must be clear about this.

第八識落謝種子，就是前面七識所造的，善業、惡業、無記業，統統落在阿賴耶識裡面，阿賴耶像個倉庫一樣，像個資料室一樣，統統有記錄在那個地方。古人說，如果阿賴耶是物質現象，有色相的話，我們每個人無始劫到今天，阿賴耶所含藏的習氣，哪怕再小，像微塵那麼大，盡虛空都容納不下。

The karmic seeds in the *alaya* (i.e., the eighth consciousness) are produced by the first seven consciousnesses. In fact, all karmas, including the wholesome, unwholesome and neutral karmas will fall into (or will be recorded in) the eighth consciousness (i.e., the *alaya*), which is like a storehouse or material storage room. As the ancients said, if the *alaya* were a physical phenomenon (i.e., had form), the boundless empty space would not be able to contain all our habituated tendencies (no matter how small they are; even as tiny as dust) stored in the *alaya* from beginningless kalpas till today.



真的，不是假的。我們的念頭從來沒有斷過，前念滅了後念生，這些習氣就變成阿賴耶的種子，無量無邊、無數無盡。哪一個種子力量大，我們命終的時候它起現行，它來做主，它去投胎，就造成六道輪迴的現象。

This is true and not false because our thoughts never stopped arising and ceasing one after another. These habituated tendencies will become innumerable and boundless karmic seeds in the *alaya*. The more powerful seed will become effective and go to reincarnate in the final moment of our life, thereby creating the phenomena of the Six Realms of reincarnation.

### **極樂世界是一片大光明藏 - 第 286 集** **The Land of Ultimate Bliss is a great storehouse of light.**

我們一定要記住，我們今天是六道凡夫，怎麼樣到極樂世界？是帶業往生，生同居土。好處在哪裡？好處是，第一個，親自聽到阿彌陀佛為我們講經說法。真的，一切法裡頭都是教學為先，極樂世界不例外。極樂世界有這麼殊勝、這麼好，佛陀講經沒有休息。

We must remember that we are ordinary beings of the Six Realms. How can we be reborn in the Land of Ultimate Bliss? By taking our residual karmas (i.e., karmic obstacles) along to the Pure Land, we will be reborn in the Land where Sages and Ordinary beings Dwell Together. What are the advantages of being reborn in the Pure Land? First, we can listen to Amitabha Buddha expounding the Dharma lectures to us in person. Education is indeed foremost in everything; the Land of Ultimate Bliss is no exception. This Land is so special and so good because Amitabha Buddha never stopped giving the Dharma lectures in his grand lecture hall.

佛陀講經，阿彌陀佛有大講堂，大講堂裡頭，每一個往生的人都有座位，座位像蓮花一樣，都有自己的名字，不會有絲毫差錯。佛以一音而說法，眾生隨類各得解，我們到那裡去了，聽阿彌陀佛給我們說的就是我們現在所講的普通話，聽得懂，不要翻譯。Everyone who is reborn there has their own lotus-like seat in the lecture hall and these seats have their names, so there will be no mistake of sitting on others' seats. Amitabha Buddha speaks the Dharma in a single sound but sentient beings of different kinds can understand his teachings. When we reach the Land of Ultimate Bliss, we will hear Amitabha Buddha expounding the Dharma lectures to us in the Mandarin that we are speaking now, so we will be able to understand his lectures without needing someone to translate it for us.



他是個美國人，跟我坐在一起，他聽的是美國話，跟我不一樣，他也懂。各人說各人的話，每個人都有能力都聽得懂，可是聽佛講經一定是自己的語言。講什麼經？你想聽什麼經，聽到就是這部經，不可思議。

The American who is sitting next to me will hear the lectures spoken in his language (which is different from mine), so he can understand the lectures too. Everyone will speak their own language but they have the ability to understand each other's language. However, when they listen to Amitabha Buddha's Dharma lectures, they will certainly hear the lectures spoken in their own language. Which sutra is Amitabha Buddha lecturing on? You will hear the sutra that you wish to listen to. This is inconceivable!

所以到極樂世界成就快。極樂世界的人不需要飲食，法性身，跟這個身不一樣，這個身是物質現象，一天要吃三餐飯補充能量，極樂世界能量是從自性生出來的，不需要外面補充。所以他不需要飲食，他也沒有大小便溺，他也不需要睡眠。

That's why you can succeed within a short time in the Land of Ultimate Bliss. People in the Land of Ultimate Bliss do not need food and drinks because they have obtained the Dharma-nature body, as opposed to this body which is a physical phenomenon that needs three meals a day to replenish the lost energy. Since the energy in the Land of Ultimate Bliss arises from the true nature, no external supplement is required. That's why the people in that Land do not need food and drinks, and they also do not need to urinate, defecate and sleep.

極樂世界是光明世界，它不需要太陽、月亮，不需要燈火，每個人身放光，所有物質現象都放光，居住的宮殿放光，樹木花草放光，光明世界。它沒有黑暗，所以它沒有晝夜。晝夜、年月日、東南西北方在極樂世界都沒有，所謂時間、空間沒有了，完全是一片大光明藏。

The Land of Ultimate Bliss is a world of light because everyone's body as well as all the physical phenomena, including the palace where they live and the plants (trees, flowers and grasses) are emitting lights. That's why there is no need to have sun, moon and lights. Since there is no darkness in that Land, 'day and night', 'year, month and day', as well as 'the eastern, southern, western and northern directions' do not exist there either. The Land of Ultimate Bliss is completely a great storehouse of light, so-called 'no time and no space.'

## 我們要學習恆順眾生，隨喜功德 - 第 287 集

**We must learn to accord with sentient beings and rejoice in the merits of others.**

我們要學習恆順眾生，隨喜功德，像佛這樣的慈悲幫助眾生。你不隨順，他不聽你的，所以隨順就是大慈大悲的表現。大乘教裡頭佛常說，「恆順眾生，隨喜功德」，這兩句是普賢菩薩十願裡面的，「菩薩所在之處，令一切眾生生歡喜心」，這叫行菩薩道。We must learn to accord with sentient beings and rejoice in the merits of others, and be compassionate in helping sentient beings like the Buddha. If you do not accord with them, they will not listen to you. Hence, according with sentient beings is an exhibition of great compassion. The Buddha often said this in the Mahayana teachings, “To accord with sentient beings and rejoice in the merits of others.” This phrase is quoted from the Ten Great Vows of Samantabhadra Bodhisattva i.e., wherever bodhisattvas are, they make all sentient beings happy ---- this is called ‘practising the bodhisattva path.’

讓一切眾生對你起反感，不喜歡跟你在一起，那就錯了，這個眾生有佛的緣分，你把他趕走了。佛門裡頭有沒有這種人？有，很多。凡是幹這種事情的人，斷人法身慧命，果報都不好。

If your presence makes all sentient beings feel offended and dislike to be with you, then you are wrong because they have an affinity with Buddhism but you have driven them away. Are there such people in Buddhism? Yes, there are a lot. Anyone who does such a thing has a bad karmic consequence as they are stopping people from obtaining the Dharma body nourished by wisdom.

如果斷的這個人，這個法身慧命要斷得多，譬如說這個地方有真正修行人在這裡弘法，你把他弘法的緣破壞掉了，讓這個地區許許多多有緣的眾生聞不到佛法，這個罪過重。影響的面愈大，影響的時間愈長，他的罪就愈重，這個是無間地獄罪業。為什麼？叫破和合僧，屬於這一條罪，破和合僧佛都不能救你。

For instance, there is a true practitioner propagating Buddhism in this place and you destroy his Dharma-propagation affinity, causing many people in this area (who have the affinity to learn Buddhism) to be unable to hear the Dharma. This is a grave offence. The greater and longer the negative impact is, the more serious your offence will be. This is a karmic misdeed

of the *Avici* hell. Why is that so? Because it belongs to the offence of destroying the harmony of the Sangha whereby even the Buddha cannot save you.

所以說，人學佛法的機緣很難得，你要能成就他、幫助他，無量功德，這個人將來成就是你成就的。修福、修慧的人，對於這樁事情不能不知道，你要不知道，你在這個地方隨自己意思，處處障礙別人，這在佛門裡造的罪業，造無間地獄罪業。自己造的時候不知道，果報現前後悔莫及，不可以不知道。

It is a rare chance for people to learn Buddhism, so if you can help him succeed in cultivation, your merits will be infinite because this person's attainment of Buddhahood in the future is attributed to your help. People who are accumulating fortune and cultivating wisdom must know this. If you do not know this, you will do whatever you want to hinder others everywhere. In Buddhism, you are committing the karmic misdeed of the *Avici* hell. You may be unaware of the consequence when you are committing the misdeed, but when the karmic consequence appears, it will be too late for you to regret. You must know this.

**不做障礙別人的事情 - 第 288 集**  
**Do not do things that hinder others.**

『以定慧力，降伏魔怨』。此二句也是《唐譯》的，《大寶積經·無量壽會》裡頭的。「是第五相之降魔。魔者，梵語魔羅之略稱」。翻成中國意思叫障礙，「能為修道作障礙故」。

The sutra states, “The bodhisattvas subdued demons<sup>42</sup>” by using the power of concentration and wisdom --- this phrase is also quoted from the Tang-dynasty translation of the *Maharatnakuta-sutra*<sup>43</sup>: *the Infinite Life Assembly*. The annotation states, ““Subduing demons’ here belongs to the fifth phase of the Buddha’s life (from his birth to his entry into nirvana). 魔

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<sup>42</sup> During the period of intense meditation under the bodhi tree engaged in by Sakyamuni Buddha prior to his attainment of enlightenment, it is said that he was tempted by various demons who wanted to obstruct him. It is said that at this time, the Buddha placed his left hand on his lap, extended his right hand and touched the ground with his second finger, upon which the demons disappeared. Here, the ‘demons’ are a metaphor for afflictions which become more intense as the practitioner engages more deeply into meditation. Subduing demons is one of the eight junctures of the Buddha’s life 八相.

<sup>43</sup> *Da baoji jing* which is abbreviated as 寶積經, is a collection of Mahayana sutras that are based on sermons given by the Buddha at forty-nine assemblies.

mó is an abbreviation of the Sanskrit, 魔羅 mó luó (*Mara*). When translated into Chinese, it connotes hindrance because it can hinder one's cultivation."

魔就是障礙，魔事就是障礙人修行，障礙人聞法，讓人在佛法裡面退心，這就是魔業。我們學佛，想一想，有沒有人障礙我？再想一想，我有沒有障礙別人？細心去反省，就知道為什麼有人障礙我，因為我過去障礙他。

*Mara* is hindrance, while *Mara*-deed is demonic karma because it poses hindrance to one's cultivation and prevents one from hearing the Dharma, causing one to regress in Buddhist practice. Think about it: now that we are learning and practising Buddhism, is there anyone hindering us? And think about it: did I hinder others? If you reflect carefully, you will know why someone hinders you. Because I had hindered him in the past.

這一生障礙我的善根，障礙我的緣分，不可能是無緣無故，不可能，沒有這個道理。一定要懂得因果報應，然後我們才能夠把這個業障消除。我們要真正懺悔業障，懺悔以後再不做障礙別人的事情，別人障礙我，我承受，我不再障礙別人，這個業障就能化解。

It cannot be for no reason that he hinders my virtuous roots and affinity in this life; it does not make sense. We must understand the law of causality before our karmic obstacles can be eliminated. We must really repent our karmic obstacles by not doing things that hinder others and by enduring their hindrance. Then our karmic obstacles can be resolved.

### **一門深入長時薰修就是戒律 - 第 289 集**

**'Delving deeply into one subject and persevering with it for a long period of time' is a precept.**

「經云：非是語言分別之所能知」。故云微妙難知。這就是我們在學習當中常說，其義自見，讀書，特別是讀佛經，讀上千遍，其義自見，沒有人給你講，你也不需要學，自己就明白了，微妙，難知，你有一千遍、二千遍、三千遍的功夫，就很容易知道。

The sutra states, "It cannot be expressed in words or understood by thought." It is thus said that enlightenment (a transliteration of the Sanskrit term *bodhi*) is difficult to be comprehended. This is what we often said in our lectures: reading a book (especially the Buddhist sutras) for a thousand times enables one to attain spontaneous enlightenment. It means that you can

understand the meaning in the sutra by yourself without anyone explaining to you, neither do you need to learn it. It is difficult to comprehend enlightenment, but owing to your effort in reading a sutra a thousand, two thousand or three thousand times, you can understand it easily.

法達禪師誦《法華經》三千部，《法華經》很長，雖然七卷，很長，大概一天只能念一部，三千多部，十年，十年專攻一部經。到什麼程度？將悟未悟，在這個邊緣上。他去參六祖惠能大師，見面的時候禮拜，給能大師拜了三拜，三拜頭都沒有著地。

Zen Master Fa Da had recited *the Lotus Sutra* three thousand times. Even though this sutra only has seven volumes, it is very long, so probably you can only recite the sutra once a day. It implies that the Zen Master had concentrated on reciting this sutra for ten years. What state had he achieved? He was on the brink of enlightenment. When he went to pay respect to the Sixth Patriarch, Great Master Hui Neng, he prostrated three times to the Great Master but his forehead did not touch the ground.

六祖看得很清楚，起來之後問他，你這三拜頭沒有著地，是不是有什麼值得驕傲的地方？這一問，他很老實，誦《法華》三千部。點頭，六祖問他，《法華經》講的什麼？他答不出來，反過來向六祖大師請教。六祖說這個經我沒聽說過，六祖不認識字，當然不要看經，你要念給他聽，他說你念得很熟了，你念給我聽聽。

The Great Master saw it very clearly, so he asked Fa Da when he stood up, “Your forehead did not touch the ground during your three prostrations. Is it because you have something to be proud of?” He honestly told the Great Master that he had recited *the Lotus Sutra* three thousand times. The Great Master nodded his head and asked him what *the Lotus Sutra* teaches. Fa Da could not answer the question and in turn asked the Great Master for advice. The Great Master said that he had never heard of this sutra before. As he was illiterate, he asked Fa Da to recite the sutra to him since he was so familiar with the sutra recitation.

《法華經》二十八品，他念到第二品，「方便品」，六祖說，行了，不要念了，我全知道了，跟他講《法華》大意，他開悟了。如果他要沒有三千遍這個定功，能大師怎麼講，他也開不了悟。

*The Lotus Sutra* has twenty-eight chapters; when Fa Da recited up to chapter two on expedient means, Great Master Hui Neng said, “You can stop reciting. I already know the whole sutra teachings!” After giving Fa Da a general idea of the sutra, Fa Da became enlightened. Had he

not attained this effort of concentration from reciting the sutra three thousand times, he would not have gained enlightenment no matter how Great Master Hui Neng explained the sutra to him.

這個也是讀書千遍其義自見的一個見證，一定要達到這個境界，幫你推一把進去了，你沒有這個境界，推倒了也沒用，你也進不去。方法就是戒，叫你讀書千遍，一門深入，長時薰修，這就是戒律，你一定要遵守。果然像這種大部經一千遍念下去，把煩惱、把業障都念掉了，沒有障礙，祖師一句話、二句話就通了，就明白了。

This is also a testimony to attaining spontaneous enlightenment by reciting a sutra a thousand times. You must reach this state before others can help you become enlightened. Otherwise, their help would be futile. The method to be used is precepts observation, which include reading a book a thousand times, as well as delving deeply into one subject and persevering with it for a long period of time. Sure enough, if you recite this kind of great sutra a thousand times, all your afflictions and karmic obstacles will be eliminated. That's why when a patriarch briefly explains the sutra to you, you will be able to understand it without obstacle.

### **到別的地方難，到極樂世界容易 - 第 290 集**

**It is difficult to be reborn in other Pure Lands, but it is easy to be reborn in the Land of Ultimate Bliss.**

「入實相之妙理，證正真之菩提。故成正覺」，成正覺，等覺菩薩，成佛了。釋迦是示現，前面說過，《法華經》上說的，久遠劫前他就成佛了，他這一世是舞台表演，做出八相成道的樣子給我們看，讓我們在這個地方細心觀察，體會學習，我們應該遇到什麼事情，知道怎麼處理，戒定慧是根本法。

The annotation states, "They thoroughly understand the marvellous truth of absolute reality and have attained the real bodhi, thus achieving proper enlightenment." It means that the virtually enlightened bodhisattvas had become buddhas. It is stated in *the Lotus Sutra* that Sakyamuni Buddha had attained Buddhahood long ago. His manifestation in this world is a stage performance, displaying the eight junctures of his life so that we can take a closer look here and learn from him. We should then know how to deal with any matter we encounter and the Threefold Learning (i.e., precepts, meditative concentration and wisdom) is the fundamental method.



下面說正覺，「如來之實智」，真實智慧。「故成佛曰成正覺。最正覺者，崇顯佛覺之無上圓滿究竟」，這是特別尊敬、特別的景仰，用這些話來說。像《釋迦譜》裡頭講的，「得無上正真之道，為最正覺」。

The following phrase states, “Proper enlightenment is the true wisdom of the Tathagatas, so realizing Buddhahood is termed ‘attaining proper enlightenment.’ ‘The most proper enlightenment’ is an esteemed description of the Buddha’s supreme, perfect and ultimate enlightenment” --- these words are used to express special respect and admiration for the Buddha’s enlightenment. As the *Genealogy of Sakyamuni* states, “Obtaining the unsurpassed and true Path means the most proper enlightenment.”

《會疏》，日本祖師說的，「覺之中為最極」，這最的意思，最正覺，「故云成最正覺」，也就是究竟的正覺、圓滿的正覺。「成最正覺即究竟成佛」，證得究竟圓滿，是這個意思。我們想成佛，要不得微妙法不行。微妙法還有第二種，那就是信願持名，四個字，本經裡面所講八個字，八個字濃縮成四個字，八個字是「發菩提心，一向專念」。

A Japanese patriarch said this in *the Commentary of the Infinite Life Sutra*, “The most extreme in regard to enlightenment is thus called ‘achieving the most proper enlightenment (i.e., the ultimate and perfect proper enlightenment)’” --- ‘achieving the most proper enlightenment is ultimate realisation of Buddhahood’ which connotes attaining ultimate perfection. If we want to become a buddha but we do not obtain the marvellous method, then our wish will not be realized. There is a second marvellous method which is chanting Amitabha Buddha’s name with belief and vow. This is a simplification of ‘developing the bodhi mind and single-mindedly concentrating on chanting Amitabha Buddha’s name’ taught in this sutra.

蕩益大師告訴我們，真信切願就是無上菩提心。所以用信願兩個字就行了，信願持名，持名就是一向專念，把八個字濃縮成四個字，信願持名，求生淨土，成最正覺。到極樂世界，別的地方難，到極樂世界容易。微妙法就是淨土法門，信願持名之法，信願持名肯定幫助我們一生圓滿成佛。

Great Master Ou Yi told us that true belief and earnest vow is exactly the supreme bodhi mind. That’s why it is enough to use two words i.e., belief and vow. Chanting Amitabha Buddha’s name is single-mindedly concentrating on chanting Amitabha Buddha’s name. By chanting



Amitabha Buddha's name with belief and vow and seeking rebirth in the Land of Ultimate Bliss, we are bound to attain the most proper enlightenment. It is difficult to be reborn in other Pure Lands but it is easy to be reborn in the Land of Ultimate Bliss. The marvellous method is Pure Land Buddhism (i.e., chanting Amitabha Buddha's name with belief and vow) because it can surely help us attain perfect Buddhahood within one lifetime.

### **佛能不能幫助我們 - 第 291 集** **Can the Buddha help us?**

為什麼？一切法從心想生，我們要明白這個道理。極樂世界有沒有？有。為什麼？心想生的。我不相信沒有關係，有人相信，只要有人相信它就存在。它雖然存在，我不相信我沒份，我要相信我就有一份。餓鬼、地獄亦如是，你不造那個業沒有，你造那個業自然感應現前。

Why the Pure Land method can help us attain perfect Buddhahood within one lifetime? We must understand that all phenomena arise from the mind. Does the Land of Ultimate Bliss exist? Yes, it does. What is the reason? Because it arises from the mind. It does not matter if I do not believe in its existence because it exists as long as someone believes in it. Nevertheless, I will not be reborn there if I do not believe in it, and I will be reborn there if I believe in it. So are the realms of hungry ghosts and hells; these realms do not exist if you did not commit the karmas. If you have committed the karmas, then these realms will naturally appear before you.

所以一切法由心生。無論我們今天在這個社會上是富貴還是貧賤，要知道，完全自己負責，與別人、與上帝、與鬼神都沒關係。佛菩薩從哪裡來的？我們自己心生的，我們把自己的真心當作佛菩薩。佛菩薩是真心，六道凡夫是妄心，妄心變十法界、變六道輪迴，真心變一真法界、變佛菩薩，就這麼一回事。

That's why all phenomena arise from the mind. Regardless of whether we are rich or poor in this society today, we must know that we are fully responsible for it because it has nothing to do with others, with gods or spirits. Where do buddhas and bodhisattvas come from? They arise from our own mind when we regard our true mind as buddhas and bodhisattvas. Buddhas and bodhisattvas arise from the true mind, while ordinary beings of the Six Realms come from the deluded mind. The Ten Dharma Realms (and the Six Realms of reincarnation) are manifested

by the deluded mind, while the One True Dharma Realm as well as buddhas and bodhisattvas are manifested by the true mind.

佛能不能幫助我們？說實話不能，佛只能教我們，我們自己依照他的話去做，自己幫助自己，自己成就自己。我們不幹，說佛可以幫助我們，那是騙人的，那不是佛說的。你看西方極樂世界，要你「繫念不止」，那就是你念頭變現出來的，你沒有這個念頭，它就在你面前你也看不到。

Can the Buddha help us? To be honest, the Buddha cannot help us. The Buddha can only teach us. When we practise according to his teachings, we are helping and accomplishing ourselves. If we do not apply his teachings and say that the Buddha can help us, then we are deceiving people because this is not what the Buddha said. You see, you are advised to be mindful of the Land of Ultimate Bliss unceasingly. It means that this Land is manifested by your own thoughts. If you do not have this thought, you cannot see it even if it is right before you.

**這麼容易就成佛! - 第 292 集**  
**It is so easy to become a buddha!**

「若是圓人看來」，什麼叫圓人？圓頓根性的人，也就是一般講上上根人，他們看起來馬上就知道，「稱名暗合道妙」。為什麼？因為他們知道這個名，這個名的功德可不是開玩笑的。阿彌陀佛這四個字，這個名號它本身就具足十方三世一切諸佛的名號；換句話說，念這一聲佛號，把所有諸佛如來名號全部念到，一個都不漏，這還得了嗎？

The annotation states, “In the eyes of a perfect person,” Who is called ‘a perfect person’? They are people with supreme faculties (inborn nature), or generally known as people of the highest capacity. These people immediately know that practising Buddha Mindfulness is a marvellous path to Buddhahood. What is the reason? Because they know that the merits of Amitabha Buddha’s name are no joke (inconceivable). This name itself is complete with the names of all buddhas in the ten directions and in the three periods of time. In other words, by reciting Amitabha Buddha’s name, all these buddhas’ names have been recited without leaving any one out. How great is this Amitabha Buddha’s name!

每一個佛的名號含義都很廣，不是一個含義，但是阿彌陀佛這個名號的含義是無量義、是無盡義，是沒有邊際之義。所以沒有第二個名號能跟它相比。上上根人認識，所以

暗合道，道是什麼？成佛之道；妙，它妙極了，這麼容易就成佛，決定成佛，不會把路走錯。

Every buddha's name has a broad meaning (not just one meaning), but this Amitabha Buddha's name has infinite and boundless meanings. That's why there is no second name that can be compared with Amitabha Buddha's name. People of the highest capacity know that practising Buddha Mindfulness corresponds to *Dao*. What is *Dao*? It is the path to Buddhahood and this path is marvellous because it is so easy to become a buddha. You are bound to become a buddha because you will never go the wrong way.

同時，這句名號也圓滿包含十方三世一切諸佛所說的經教、法門，一個都不漏，念這句名號就把所有經典全念到，所有的咒語也念到了，一樣不缺，真正不可思議。所以說「一念相應一念佛，念念相應念念佛」，他就成佛。

At the same time, this Amitabha Buddha's name also fully embodies the sutra teachings and methods imparted by all buddhas in the ten directions and in the three periods of time without leaving any one out. Therefore, reciting this name means all the Buddhist sutras and mantras have been recited as well. This is truly inconceivable! That's why it is said, "When one accords with Amitabha Buddha in a single thought, one is Amitabha Buddha in that one thought; when one accords with Amitabha Buddha in every thought, one is Amitabha Buddha in every thought." One then becomes a buddha.

### **一稱嘉名，萬德齊彰 - 第 293 集**

**As soon as we recite Amitabha Buddha's name, all his merits will be revealed.**

「又今彌陀既已證乎究竟第一義諦，故一稱嘉名，萬德齊彰」。阿彌陀佛證得究竟第一義諦，圓滿證得，所以他的名號功德不可思議。我們一念這句阿彌陀佛，萬德齊彰，彰是顯現出來，在這句名號裡頭顯現，阿彌陀佛大德大能、大智大慧，統統都彰顯出來。雖然彰顯出來，佛要不是告訴我們，我們還是不知道。我們相信佛沒有妄語，相信這樁事情是真的不是假的，這比什麼都重要。

The annotation states, "And now that Amitabha Buddha had realized the supreme truth,<sup>44</sup> all his merits will be revealed as soon as we recite Amitabha Buddha's name." Since Amitabha

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<sup>44</sup> Reality as apprehended and expressed by enlightened beings which is beyond linguistic constructs, and thus ineffable. Since access to this truth is usually impossible for average people, Buddhism needs to supplement this

Buddha had perfectly attained the supreme truth, the merits of his name are inconceivable. As soon as we recite this Amitabha Buddha's name, the merits, great virtuous abilities and wisdom of Amitabha Buddha will all be revealed in this name. Had the Buddha not told us, we would still not know this even though they are revealed. We believe the Buddha did not lie, so we believe this is true and not false. This is more important than anything else.

念這個名號，就是把一切諸佛如來的名號統統念盡了。念這句名號，也等於把十方三世一切諸佛所說的經教法門，無論大乘小乘，無論宗門教下，無論顯教密教，一個也沒漏，都在這一句名號當中，名號功德不可思議。這都是說明持名念佛的好處，太好了！這個好無法想像，這個利益沒有辦法估計，說不出。

By reciting this epithet (i.e., Amitabha Buddha's name), all buddhas' names have been recited. Moreover, reciting this epithet is equivalent to reciting the sutra teachings and methods (irrespective of the Mahayana or Theravada teachings, the sutra-study schools or Zen Buddhism, as well as Exoteric or Esoteric Buddhism) taught by all buddhas in the ten directions and in the three periods of time. They are all in this Amitabha Buddha's name, so the merits of Amitabha Buddha's name are inconceivable. All these explain the inconceivable and ineffable benefits of practising Buddha Mindfulness.

### **如何把無量劫的罪瑕都消盡 - 第 294 集**

#### **How to eliminate the karmic misdeeds of infinite kalpas completely?**

「彌陀萬德慧曰，既已俱體齊彰，眾生黑暗罪瑕，自然當念消乎塵劫」。這幾句話太重要了！阿彌陀佛萬德慧曰，在一句佛號裡面，他圓滿的彰顯在世間。一切眾生無始劫以來的迷惑顛倒，所造作無量無邊罪業的種子，統統在阿賴耶識裡頭，遇到彌陀的萬德慧曰，阿賴耶識這裡面的業習種子自然當念消乎塵劫，滅罪。

“As soon as we recite Amitabha Buddha's name, the appearance of Amitabha Buddha's infinite merits and wisdom will naturally extirpate sentient beings' karmic misdeeds of infinite kalpas.” This phrase is too important! Amitabha Buddha's infinite merits and wisdom, which are embodied in his name, are fully manifested in the world. The infinite and boundless seeds of karmic misdeeds committed by all sentient beings since beginningless kalpas because of their

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truth with the conventional (worldly) truth 世俗諦, and thus the two taken together are known as the two truths 二諦.

delusion, are all stored in the *alaya* consciousness, but these karmic seeds will naturally be erased once they encounter Amitabha Buddha's infinite merits and wisdom.

古德有說，念一聲佛號滅八十億劫生死重罪，我們不敢相信，這個地方比那超過了，念一聲佛號自自然然把無量劫以來，塵劫是無量劫，微塵的數字太多、太大，說不盡，把無量劫的罪瑕都消盡了，你看自然當念消乎塵劫。

There is an ancient saying, "Chanting Amitabha Buddha's name once can eliminate a person's grave offences accumulated over eight billion kalpas of reincarnation." We dare not believe this, yet the above phrase surpasses it because one's karmic misdeeds of infinite kalpas (not just eight billion kalpas) will be naturally erased by reciting Amitabha Buddha's name once.

### 如何用金剛般若持名念佛 - 第 295 集

#### How to apply the *prajñā* of the *Diamond Sutra* in practising Buddha Mindfulness?

「持名即是甚深般若」，「念得純熟，萬緣齊放，能所頓空，即是無住」，《金剛經》上講的無住。這段話非常重要，要念得純熟，念得純熟不難，萬緣放下難。

The annotation states, "Practising Buddha-name chanting is a profound *prajñā*. When one's recitation is effective and one has let go of all worldly matters, whereby one is not attached to the mind that recites (subject) and the Amitabha Buddha's name that is being recited (object) right away, it is non-abidance" --- this is the non-abidance taught in *the Diamond Sutra*. This phrase is vitally important. It is not difficult to recite Amitabha Buddha's name effectively, but it is difficult to let go of all worldly matters.

萬緣不放下，雖然純熟還是有障礙，有妄想、有雜念，你的功夫不純。必須能所頓空，趕快放下，不要拖泥帶水。漸是慢慢放下，頓是一時放下，我明白、我搞清楚了，我馬上就放下。這就是《金剛經》上講的無住，無住就是清淨平等心現前。

If you cannot let go completely, you will still have obstacles even though your recitation is effective because the presence of wandering and distracting thoughts makes your effort of practice impure. You must quickly let go (i.e., do not do it half-heartedly) by not being attached to the mind that recites and the Amitabha Buddha's name that is being recited at once. 'Gradual' is letting go slowly, while 'immediate' is letting go right away. If I let go right after I understand

the reality, this is the non-abidance taught in *the Diamond Sutra*. Non-abidance is the appearance of a pure and impartial mind.

「於此之時」，這個時候，「一句佛號，朗然明白，相續不斷，即是生心」。這是用金剛般若持名念佛。「此本眾生行不到處」，應無所住，而生其心，佛對誰說的？對上上根人說的。上上根人在中國的代表，就是禪宗六祖惠能大師，他在這八個字大徹大悟、明心見性，作佛去了。

“At this time, one recites Amitabha Buddha’s name unceasingly without interruptions. This is developing correct mindfulness.” This is applying the *prajñā* of *the Diamond Sutra* in practising Buddha Mindfulness. “Sentient beings here are unable to practise this.” When the Buddha said: develop correct mindfulness while the mind does not abide in anywhere, to whom did the Buddha say this? The Buddha was saying to people of the highest capacity. The representative of such people in China is the Six Patriarch of the Zen school, Great Master Hui Neng who saw into his mind and true nature and attained Supreme Enlightenment after listening to this phrase.

我們走禪宗、走般若這個法門，我們做不到。但是「茲以念佛故」，茲，茲是今天、現在，我們用念佛這個法門，「暗合道妙」，暗中跟應無所住而生其心合一了。這一發菩提心一向專念，真的跟無住生心相應了。

We cannot practise by means of Zen Buddhism (i.e., the *prajñā* method). However, “now that we are using the Buddha Mindfulness method, which is a marvellous path to Buddhahood”, we have secretly merged with ‘developing correct mindfulness while the mind does not abide in anywhere.’ As soon as we develop the bodhi mind and single-mindedly concentrate on chanting Amitabha Buddha’s name, we have really corresponded with developing correct mindfulness while the mind does not abide in anywhere.

「不行而行，無到而到」。我們並沒有修無住生心，自自然然念這句佛號，跟無住生心相應，達到無住生心的境界，這無到而到。然後才知道，「句句是佛知見」，無論是念六個字、是念四個字，阿彌陀佛是佛知佛見，「念念放般若光」。聲聲佛號都放大般若光明。

That’s why when we recite this Amitabha Buddha’s name, “we have naturally corresponded with and achieved the state of developing correct mindfulness while the mind does not abide



in anywhere even though we did not practise it.” Only then do we know that “every single phrase of Amitabha Buddha’s name (irrespective of reciting the six-syllable ‘Na Mo A Mi Tuo Fo’ or the four-syllable ‘A Mi Tuo Fo’) is the Buddha’s insight and every recitation emits the light of great *prajñā*.”

### **我們在什麼條件之下能夠見到阿彌陀佛 - 第 296 集** **Under what condition can we see Amitabha Buddha?**

我們在《淨土聖賢錄》、在《高僧傳》裡面看到的，念佛往生的，《往生傳》裡頭多半都是三年。所以在早年間，說這個話應該是四、五十年前，我出來講經，那個時候我三、四十歲，我三十三歲出來講經。台灣基隆有一位德融法師，年齡跟我差不多，他已經往生應該有二十年了，二十年前過世了。

We saw that most of the accomplished practitioners in the *Records of the Pure Land Saints and Sages* as well as in *the Biographies of Eminent Monks* and *the Biographical Accounts of Rebirth in the Pure Land* were reborn in the Pure Land in three years. That’s why in the early years (i.e., around forty to fifty years ago) when I first came out to give the Dharma lectures (I was thirty-three years old then), there was a venerable named De Rong in Keelung, Taiwan who was about my age. He passed away about twenty years ago.

曾經問過我，他說是不是這些念佛的人三年壽命就到了，阿彌陀佛接他往生？問我這麼一句話。問得很好，為什麼？我們讀《往生傳》，看到這個現象免不了懷疑。我回答他的，我說不可能，為什麼？少數人或者他壽命只有三年，如果說那麼多人都是壽命恰好三年，這講不通，不合乎邏輯。

He once asked me if the life of these Pure Land practitioners had actually ended after three years of practising Buddha Mindfulness, so Amitabha Buddha had received them to the Pure Land. He asked me such a question which was very well asked. Why is that so? Because we will inevitably have doubt after seeing this phenomenon in *the Biographical Accounts of Rebirth in the Pure Land*. I told him that it is impossible. What is the reason? Well, he could be right if there were a few people having only three years remaining lifespan, but it is illogical to say so many people having a remaining lifespan of exactly three years.



應該是什麼樣？他功夫成片了，得功夫成片，阿彌陀佛一定透信息給他，也就是他會見佛，像《大勢至菩薩圓通章》上所說的「憶佛念佛，現前當來，必定見佛」。什麼條件之下見佛？

What should be the actual situation? After they achieved Constant Mindfulness of Amitabha Buddha, Amitabha Buddha will definitely send them a message, which means that they will see Amitabha Buddha. As the *Commentaries on the Suramgama Sutra: the Chapter on Perfect Penetration Through Mindfulness of Amitabha Buddha* states, “By chanting Amitabha Buddha’s name mentally and orally, one will certainly see Amitabha Buddha now and in the future.” Under what condition did they see Amitabha Buddha?

功夫成片，也就是心裡面只有阿彌陀佛，除阿彌陀佛之外，他沒有妄念、沒有雜念，什麼念頭都沒有，只有阿彌陀佛，這叫成片。有這個功夫他就能往生，佛來告訴他，你的壽命還有多久。你看宋朝瑩珂念到功夫成片，佛告訴他，你壽命還有十年，等到你壽命到的時候、盡了的時候我來接引你，等於給他授記。在這個狀況之下，你能夠見到阿彌陀佛。

They saw Amitabha Buddha when they achieved Constant Mindfulness of Amitabha Buddha. It means that other than Amitabha Buddha, they had no wandering and distracting thoughts. With this achievement, they could be reborn in the Pure Land, so Amitabha Buddha came to tell them how long their remaining lifespan was. You see, when Venerable Ying Ke of the Song dynasty achieved Constant Mindfulness of Amitabha Buddha, Amitabha Buddha told him that he still had ten years lifespan, and that he would come to receive him to the Pure Land at the end of his life. This is equivalent to Amitabha Buddha giving him an assurance. You can see Amitabha Buddha in this situation.

### **不是佛法不靈，是我們沒有具足學佛的條件 - 第 297 集**

**It is not that Buddhism is ineffective, but it is because we do not have the conditions to learn it.**

只要具備這三個條件，老實、聽話、真幹。現在人，男女老少心浮氣躁，這三個條件沒有，不老實，不聽話，不肯認真幹，不是佛法不靈，是我們沒有具足學佛的條件。淨宗同學，我早年在美國，勸大家成立淨宗學會。美國第一個淨宗學會在聖荷西桑尼

維爾，現在這個會還在。美國、加拿大，我在那個時候一共有三十多個會，現在應該還有十幾個。

We can learn Buddhism as long as we meet these three conditions i.e., honesty, obedience, and truly practising. People today are impetuous (regardless of their gender and age), so they do not have these three conditions. They are neither honest nor obedient, and are unwilling to seriously practise. It is not that Buddhism is ineffective, but it is because we do not have the conditions to learn it. In the early years when I was in the US, I advised everyone to set up the Pure Land learning society. The first one which was established in San Jose Sunnyvale still exists today. When I was in the US and Canada, there were more than thirty Pure Land learning societies and there should still be a dozen more now.

我寫了個緣起，緣起裡面提出行門五個科目，那就是戒律，行門五科：淨業三福、六和、三學、六度、普賢十願。嚴持戒律，我們只抓著這五科就夠了，真信，真願，一句佛號念到底，沒有一個不成功，什麼都不要想。

In the origination of the Pure Land Learning Society that I wrote, I proposed these five subjects (which are precepts) for everyone to practise. They are the Three Conditions of pure karmas, the Six Principles of Harmony, the Threefold Learning, the Six Paramitas of bodhisattvas, as well as the Ten Great Vows of Samantabhadra Bodhisattva. We only need to grasp these five subjects if we want to strictly observe the precepts. Then, with true belief and vow, and as long as we recite Amitabha Buddha's name to the end, no one will not succeed in attaining rebirth in the Pure Land.

證得果德是自然的，功夫成片、事一心不亂、理一心不亂都是自然的，不必要求，功夫到了自然現前。理一心，不可思議的境界現前了，無量的智慧、無量的德能、無量的相好。像佛在《華嚴經》上所說的，「一切眾生皆有如來智慧德相」，不是向外求的，是從自性裡頭向外流出來的。

We will naturally attain the resultant merit of buddhas, as well as Constant Mindfulness of Amitabha Buddha and One Mind Undisturbed at the phenomenal and noumenal level when our practice is effective. They will naturally appear, so we need not seek them. When we attain One Mind Undisturbed at the noumenal level, the inconceivable states of infinite wisdom, virtuous abilities and fine appearance will appear. As the Buddha said in *the Avatamsaka Sutra*, "All sentient beings are replete with the wisdom, virtuous abilities and fine appearance of the

Tathāgatas.” They are not to be sought externally but are naturally expressed from the true nature.

每個人都有，大家平等，所以說一切眾生本來是佛。為什麼會變成眾生？佛說了你有三種煩惱，把你的性德障礙了，完全扭曲了，把智慧變成煩惱，把德能變成造業，把相好變成六道輪迴，扭曲了。如果你覺悟了，自性能量智慧完全恢復，不是新得來的，是你本有的。

They are equally innate to everyone. That’s why it is said that all sentient beings are originally buddhas. Why did you become a sentient being? According to the Buddha, you have three kinds of afflictions that have obstructed your innate virtues, causing them to be distorted altogether. For instance, your wisdom, virtuous abilities and fine appearance have turned into afflictions, karmas and the Six Realms of reincarnation respectively. If you are enlightened, your innate capability and wisdom will be completely restored. They are not something new, but are something innate to you.

心外無法，大乘經上常說，一切法從心生，惠能講的「何期自性，能生萬法」，這個萬法就是整個宇宙，整個宇宙哪裡來的？是你自己真心生出來的、現出來的。自己自性能現，自性怎麼會不明瞭？怎麼會不知道？哪有這種道理！所以只要你明心見性，對於這個萬法，過去現在未來、此界他方你全都知道。

As the sutras state, “Nothing exists beyond the mind.” The Mahayana sutras often said that all phenomena arise from the mind. Great Master Hui Neng also said, “Who would have thought that the true nature can produce myriads of phenomena!” These myriads of phenomena refer to the entire universe. Where did the entire universe come from? It arose from your own true mind. Since your own true nature is able to manifest, there is no reason it does not understand and know everything. That’s why as long as you have seen into your mind and true nature (i.e., attained Supreme Enlightenment), you will understand everything in the past, present and future, as well as in this world and in other worlds.

### **做彌陀弟子無比的光榮 - 第 298 集**

**Being Amitabha Buddha’s student is an incomparable honour.**

我們在大乘經上看到一個現象，就是十方諸佛刹土這裡面真的有許許多多法身菩薩，諸佛如來實報土的菩薩，他們往生到極樂世界去。去幹什麼？我們從這個地方去體會，極樂世界實報土一定比其他諸佛實報土要殊勝，如果不殊勝，人家到那裡去毫無意義。

In the Mahayana sutras, we saw there are really many Dharma-body Bodhisattvas in the Buddha Lands of the ten directions and bodhisattvas in the Adorned Land of Real Reward of all buddhas, who are reborn in the Land of Ultimate Bliss. What are these bodhisattvas doing there? We can infer from this place that the Adorned Land of Real Reward of the Land of Ultimate Bliss must be more exceptional than other buddhas' Adorned Land of Real Reward. Otherwise, there is no point these bodhisattvas going there.

釋迦牟尼佛的實報土華藏世界，《華嚴經》上說的，在華藏世界，文殊、普賢常常帶領華藏世界四十一位法身大士，到極樂世界去聽阿彌陀佛講經說法，這是為什麼？這個表法給我們看，讓我們從這個地方慢慢去體會，西方極樂世界殊勝，超過一切諸佛刹土，這經上有說，是真的不是假的。

The Lotus Store World is Sakyamuni Buddha's Adorned Land of Real Reward. It is stated in *the Avatamsaka Sutra* that Mañjuśrī Bodhisattva and Samantabhadra Bodhisattva often lead the forty-one levels of Dharma-body Mahasattvas in the Lotus Store World to the Land of Ultimate Bliss to listen to Amitabha Buddha's Dharma lectures. Why are they doing so? They are setting an example for us to see so that we can gradually understand it from here. The exceptionality of the Land of Ultimate Bliss surpasses all Buddha Lands. This is mentioned in the sutras, so it is true and not false.

為什麼？因為阿彌陀佛建立極樂世界，就是集一切諸佛實報土美好的大成。所以，法身菩薩願意到極樂世界去參學。做彌陀弟子無比的光榮，你到任何一尊佛國土去，佛都特別招待你，為什麼？

Why is that so? Because Amitabha Buddha established the Land of Ultimate Bliss by gathering the great achievements of all buddhas' Adorned Land of Real Reward. That's why the Dharma-body Bodhisattvas are willing to go to the Land of Ultimate Bliss to study. Being Amitabha Buddha's student is an incomparable honour because when you go to any buddha's land, the buddha will give you special treatment. What is the reason?

你是阿彌陀佛的弟子，沾阿彌陀佛的光，別人尊敬阿彌陀佛，當然也尊敬阿彌陀佛的弟子。你要明白這個道理，你就會把八萬四千法門、無量法門統統放下，我只取《無量壽經》，淨土法門，信願持名，往生淨土，不退成佛，決定選這一門。這個法門這麼殊勝，無比殊勝！

Because being a student of Amitabha Buddha, you are riding on his glory. Since they respect Amitabha Buddha, of course they respect his students too. If you understand this, you will let go of the innumerable (84,000) Dharma methods and will only use *the Infinite Life Sutra* for cultivation. You will definitely choose the Pure Land method which is incomparably exceptional because you can be reborn in the Pure Land and attain Buddhahood without retrogression by practising Buddha Mindfulness with belief and vow.

**真的？假的 - 第 299 集**  
**Is everything real? No, they are illusory!**

一定要懂得看破、放下，這是章嘉大師我們第一天見面教給我的。看破的意思，了解諸法實相，這叫看破，你對於事實真相了解。譬如老和尚常說「什麼都是假的」，這就是看破，知道是假的就不會放在心上。什麼放在心上？真的要放在心上。念佛成佛是真的，這是大事，要放在心上，其他的統統不可以放在心上。

We must know how to see through and let go. This was what Great Master Zhangjia taught me on the first day we met. Seeing through means understanding the reality of all phenomena. For example, Great Master Hai Xian often said, “Everything is illusory” --- this is seeing through. Knowing that they are illusory, we will not retain them in our mind. What should we retain in the mind? We must retain what is real in the mind. Chanting Amitabha Buddha’s name to attain Buddhahood is real and is a great matter, so we must imprint it on our mind and not everything else.

為什麼？假的。《金剛經》上說得好，「凡所有相，皆是虛妄」，「一切有為法，如夢幻泡影」，你明白了、覺悟了，六道就沒有了。如果明心見性，不但六道沒有了，十法界沒有了，就像做一場夢醒過來，夢中境界痕跡都不著。

What is the reason? Because everything else is illusory. *The Diamond Sutra* puts it aptly, “Everything with form is illusory (unreal); all conditioned dharmas are like dreams, illusions, bubbles and shadows.” If you are enlightened, the Six Realms of reincarnation will disappear.

If you see into your mind and true nature, not only the Six Realms will disappear, but the Ten Dharma Realms will also cease to exist. It is like waking from a dream; you will not be attached to even a trace of the realm of dream.

你執著就錯了，執著怎麼樣？你醒不過來，你貪戀夢中境界，你就醒不過來。貪戀四聖法界你出不了十法界，貪戀人天樂欲，出不了六道輪迴，這是對於學佛造成嚴重障礙。

It is wrong if you are attached to the realm of dream. What happens if you are attached to it? You will not awake from your dream because you have developed greedy attachment to it. If you are greedily attached to the Four Sage Dharma Realms, you cannot escape the Ten Dharma Realms. If you are greedily attached to the sensual pleasures in the human and celestial realms, you cannot escape the Six Realms of reincarnation. This greedy attachment is a serious obstacle to the study of Buddhism.

### **不著相就沒有爭論 - 第 300 集**

**There will be no arguments if one is unattached to forms.**

佛給我們表法八相成道，佛給我們說法四十九年，都是引導我們的。好像我們現在在高速公路上走路，四十九年所說一切法是什麼？是那些路牌子，這些路牌子引導你達到目的地。你要把路牌就當作目的地，你全錯了。必須看到這個牌子，知道這條路了，牌子不理它，放下，你才能往前進。

The Buddha had demonstrated the eight junctures of his life for us to see. He expounded the Dharma lectures for forty-nine years to guide us. It is like we are walking on the highway now; what are all the Dharma lectures given by the Buddha in forty-nine years? They are those road signs that guide you to your destination. If you regard these road signs as your destination, then you are totally wrong. When you see these signs and have known the road, you must ignore them before you can move forward.

佛所有一切教誨表法用意在此地，可不能執著，更沒有必要去爭論。爭論的很多，因為佛說的不是定法。凡是爭論的都是不解如來真實義，如果能解如來真實義，還有什麼好爭論的？所以初學著相有爭論，向上提升不著相，不著相就沒有爭論。



This is the purpose of all the Buddha's teachings and examples, so you must not become attached to them. There is no need to argue over them because what the Buddha said are not set. Anyone who argues over them does not understand the true meaning of the Tathāgata. If they can understand it, what is there to argue about? That's why beginners who are attached to forms have arguments. They will have no arguments after they ascend to a higher level of cultivation because they will then be unattached to forms.

到什麼時候才不著相？一定到開悟，此地講的自得心開。直起直用這四個字好。總共有這五句話，二十個字，「驀直念去，不假方便，不落思量，直起直用，自得心開」。我們讀這一句馬上就想起來，海賢老和尚九十二年，這二十個字就是海老的一生。九十二年，他怎樣生活、怎樣工作、怎樣修行、怎樣待人接物，就這二十個字寫盡了，這二十個字確確實實賢公和尚的讚語，名符其實。

When will they be unattached to forms? They must achieve enlightenment whereby their wisdom has been uncovered. As mentioned in this phrase, "By reciting Amitabha Buddha's name to the end without intermingling with other methods and thoughts, one naturally sees into one's mind and true nature." We immediately think of Great Master Hai Xian when we read this as he had been living up to this phrase for 92 years. This phrase portrays how he lived, worked, practised and dealt with people and things, so they are indeed words of praise for the Great Master.

### **滿足現狀，不願往生？ - 第 301 集**

#### **Are you satisfied with the current situation and do not want to be reborn in the Pure Land?**

「《彌陀疏鈔》云」，蓮池大師的，「故知念佛，菩薩之父，生育法身。乃至十地始終，不離念佛」。蓮池大師勸我們念佛，念佛法門好比菩薩之父。菩薩從哪裡來的？

It is stated in *the Commentary of the Amitabha Sutra*, "We thus know that the Buddha-name chanting method is like the father of bodhisattvas because it gives birth to the Dharma-body. Even bodhisattvas from the first ground to the tenth ground never abandoned the Buddha-name chanting." In his commentary, Great Master Lian Chi advised us to practise Buddha Mindfulness because it is like the father of bodhisattvas. Where do bodhisattvas come from?



能生菩薩的是念佛，念佛是因，成佛是果。我們捨棄十法界裡頭的業報身，我們現在身體是業報，捨業報身，到極樂世界就換一個法性身，法性身也叫法身。乃至十地始終，這是《華嚴經》上說的，地上菩薩全明白了，他們修什麼法門？

Practising Buddha Mindfulness can give birth to bodhisattvas because chanting Amitabha Buddha's name is the cause and becoming a buddha is the result. When we reach the Land of Ultimate Bliss, we will relinquish the karmic retributive body in the Ten Dharma Realms and change into the Dharma-nature body (also called the Dharma-body). According to *the Avatamsaka Sutra*, even bodhisattvas from the first ground to the tenth ground never abandoned the Buddha-name chanting because they totally understand its marvellousness. What method are they practising?

從初地到十地，始終，開始是初地，終是十地，不離念佛。《華嚴經》上講的華藏世界。菩薩修行到最高的境界，你看，十信、十住、十行、十迴向所修的法門不同，登地完全相同，統統念阿彌陀佛。如果極樂世界的實報土不比其他諸佛實報土殊勝，地上菩薩何必去往生？

They practise the Buddha-name chanting method! You see, in the Lotus Store World, the method practised by bodhisattvas of the Ten Faiths (十信), the Ten Abodes (十住), the Ten Practices (十行) and the Ten Dedications of Merit (十迴向) are different, but they all practise the same method, which is Buddha-name chanting, when they reach the ground stage. If the Adorned Land of Real Reward of the Land of Ultimate Bliss is not more exceptional than other buddhas' Adorned Land of Real Reward, why do bodhisattvas above the first ground want to be reborn there?

這不合乎邏輯。那麼話就是說，肯定極樂世界的實報土比一切諸佛實報土都要殊勝，那些菩薩看到才會起心動念往生極樂世界，這才能講得通，要不然講不通。我們讀了這些經文，「何得初心自足，不願往生」。我們這初發心，自己對自己就很滿足了，不想往生。這種人多，不是少數，許許多多念佛遇到這個他不求往生，求什麼？

This is illogical! It means that the Adorned Land of Real Reward of the Land of Ultimate Bliss is definitely more exceptional than all buddhas' Adorned Land of Real Reward. Only then will these bodhisattvas think of reborn in the Land of Ultimate Bliss. Otherwise, it does not make sense they want to go there. The next phrase states, "How can beginners be complacent and

unwilling to be reborn in the Pure Land?” Many beginners who are extremely self-satisfied do not seek to be reborn in the Pure Land even though they have encountered this method. What are they seeking?

來生還在人間，或者來生到天道。這什麼原因？七情五欲放不下，對自己這個身體放不下，對這邊生活環境他覺得很滿足，不願意往生。這錯了，大錯了！往生才是離究竟苦、得究竟樂，一切圓滿具足。不往生，六道輪迴生生世世，要無量劫你才有一次遇到淨土宗的機會，不是常常能遇到的。

They still want to remain in the human realm or be reborn in the celestial realms in their next lifetime. What is the reason? Because they cannot let go of the Seven Emotions and Five Desires, neither can they let go of their own physical body. They feel very satisfied with the living environment here, so they do not want to go to the Pure Land. This is a great mistake because only by being reborn in the Pure Land can they end extreme sufferings and attain perfect happiness. If you do not go to the Pure Land, you will only have one chance (you do not always have the chance) to encounter Pure Land Buddhism after infinite kalpas of rebirths in the Six Realms.

### **不叫你開悟，叫你往生 - 第 302 集**

**Pure Land Buddhism does not ask you to be enlightened, but asks you to seek rebirth in the Land of Ultimate Bliss.**

佛法是覺悟之法，你讀《華嚴經》、讀《楞嚴經》，學禪、學教、學密，學一輩子不開悟，那就不是佛法。我們的業障重，依照佛法方法修我們開不了悟，我們很幸運遇到淨宗，淨宗不叫你開悟，叫你往生，往生到極樂世界再開悟，肯定開悟，接受阿彌陀佛的調教決定開悟。

Buddhism is a teaching of enlightenment, so if you are still unenlightened after reciting *the Avatamsaka Sutra* and *the Suramgama Sutra*, and after learning Zen and Esoteric Buddhism as well as other sutra teachings for a lifetime, then what you have learned is not Buddhism. Being burdened with heavy karmic obstacles, we cannot gain enlightenment despite having practised according to the Buddhist method. We are very fortunate to have encountered Pure Land Buddhism as it does not ask us to be enlightened, but asks us to seek rebirth in the Land of Ultimate Bliss. You will definitely attain enlightenment after receiving Amitabha Buddha's teachings.

這是個特別法門，這個法門要求的條件，四個字，蕩益大師說的，信願持名。能不能往生決定在信願之有無，真有信願，往生條件你就具足了；品位高下在念佛功夫的深淺，不是說多少，念佛有功夫。什麼是功夫？

This is a special method that requires you to meet the condition of reciting Amitabha Buddha's name with belief and vow. Great Master Ou Yi told us that whether or not you will achieve rebirth in the Pure Land depends entirely on the presence or absence of your belief and vow. In other words, with true belief and true vow, you have met the condition for rebirth in the Pure Land. As for the grade of rebirth, it depends on the depth of your effort of practising Buddha Mindfulness and not on the number of your recitation. What is effort of practice?

能夠伏得住煩惱，這叫功夫，也就是說念佛的時候要專心、專一，古人教給我們不懷疑、不夾雜、不間斷，這就是功夫。不懷疑，信心堅定，願心堅定。不夾雜就是沒有妄想、沒有雜念，心裡頭就這一句佛號。佛號從心生起，從口念出，從耳朵再聽進去，攝心，不受外面境界干擾，這個很重要，這叫練功。

It is the ability to subdue afflictions. It means that you have to be focused and single-minded when you recite Amitabha Buddha's name. The ancients taught us to chant Amitabha Buddha's name without doubts, distractions and interruptions --- this is effort of practice. Having no doubt means your confidence and vow are firm. Without distractions means you neither have wandering nor distracting thoughts, but only have this Amitabha Buddha's name in your mind. By listening to your own oral recitations which arise from your mind, you are focusing your mind on Amitabha Buddha's name and are undisturbed by the external environment. This is crucially important and is called 'practice.'

### **在生活中修煉 - 第 303 集**

#### **Practice in life.**

每天我們離不開生活環境，要在生活環境裡頭練功，練什麼？練不起心不動念，上上乘。做不到，那就取其下，下是什麼？不分別，一視同仁。再下呢？不執著，你才能做到隨緣，自在隨緣，隨緣自在。不執著，見思煩惱斷掉了。有執著，記住，就是輪迴，輪迴從哪來的？執著來的。

We are inseparable from our living environment every day, so we have to practise in this environment. What are we practising? For people of the highest capacity, they practise not giving rise to thoughts. If we cannot do this, we can practise the next one, which is what? We can treat everyone with the same kindness. What is the next one we can practise? We can let go of our attachments whereby our afflictions of view and thought are severed. Only then can you freely accord with conditions. We must remember that having attachment is the cause of reincarnation. Where does reincarnation come from? It comes from attachment.

要堅持、要執著，堅固的執著，這是輪迴心。不執著，輪迴心沒有了，才能超越輪迴。頭一個，不執著這個肉體是我，能放下嗎？哪個人不把身體當作我？對身體堅固執著。想盡方法來求保健，能保得住嗎？你要對佛法稍稍明白一些，你就曉得保不住。為什麼？剎那生滅，你怎麼保得住它？

Being stubbornly attached is a mind of reincarnation. Only by being unattached can we transcend transmigration because the mind of reincarnation has disappeared. First, do not be attached to this physical body. Can we let go of this attachment? Who does not regard their body as real self? We are stubbornly attached to this body. We try our very best to maintain our health, but can we really maintain it? If you understand a little more about Buddhism, you will know that we cannot maintain it. What is the reason? Because this body arises and ceases in an instant, how can you maintain it?

而且佛給我們說得很好，一切法從心想生。海賢老和尚有個故事很值得我們啟發，他那時候還沒有學佛，十八歲的時候，得了一個毒瘡，腿上，母親給他找醫生、找醫藥都沒有效。他自己忽然悟到，這是自己的業障，良藥難治冤業病。

And the Buddha told us very well, "All phenomena arise from the mind." In regard to this, Great Master Hai Xian has a story worthy of our inspiration. The Great Master's leg developed a carbuncle when he was eighteen (he had not yet learned Buddhism at that time). His mother went all out in search of doctors and medicines, but all her attempts were futile because no doctors and medicines could treat her son's sore leg. The Great Master suddenly realized that his illness was due to his own karmic obstacles, and that even a panacea cannot cure such illness.

跟他媽媽講，不要找醫生、不要找藥了，觀世音菩薩救苦救難，我求他，專心念觀音菩薩。所以這個人好，老實、聽話、真幹，他有這個條件。一心專念觀世音菩薩，念了一個多月，瘡自然好了，再也沒有發過，這個今天量子力學家承認了，以心控物，用我們的念頭控制物質。

Knowing that Avalokitêśvara Bodhisattva can help alleviate people's sufferings, he asked his mother to stop looking for doctors and medicines as he decided to concentrate on chanting the name of the Bodhisattva. The good thing about the Great Master is he had the conditions of honesty, obedience and truly practising. After single-mindedly concentrating on chanting the name of Avalokitêśvara Bodhisattva for over a month, his sore was naturally healed and never recurred. In regard to this, today's quantum physicists admitted that we can control matter with our thoughts.

身體是物質，它聽誰的？聽念頭的。我們念頭純淨純善，什麼毛病都沒有了，不要向外求，向外求不到。海賢從這個瘡好了之後，知道佛菩薩感應不可思議，完全投靠佛菩薩，遇到什麼樣的困難不去找人，不向外求，回過頭來求佛，一生不生病。

This physical body of ours is a matter. Who does it listen to? It listens to thoughts. When our thought is purely wholesome, our body will be free from all illnesses. Do not seek externally because we cannot get anything from outside. After his leg sore was healed, the Great Master knew that the responses of buddhas and bodhisattvas are inconceivable. He had since relied entirely on and sought the help of buddhas (instead of seeking help from people) whenever he faced any difficulties. That's why he never got sick all his life.

### **淺遊深遊，皆得海水浴之樂 - 第 304 集**

**Whether you swim in shallow or deep water, you will derive the pleasure from sea-bathing.**

「由上可見，持名念佛，乃果覺因心之法」。這一句要記住，只記四個字，果覺因心。與八萬四千法門不一樣，他們是修因證果，這是用佛的果覺做我們的因心，八萬四千法門裡頭從來沒有這個，這是非常特殊的一個法門。

“It can be seen from the above that the Buddha-name chanting is a method that uses the realisation of enlightenment as one's causal practice.” We must remember this phrase: using the realisation of enlightenment as one's causal practice. As opposed to the 84,000 Dharma methods which one cultivates the cause to achieve enlightenment, the Buddha-name chanting

method uses Amitabha Buddha's realisation of enlightenment as the causal practice. This is a very special method because such practice has never been found among the 84,000 Dharma methods.

「唯佛與佛方能究竟其體用」，體是理，道理，這個法門根據什麼道理，有什麼用處。你要問什麼道理、有什麼用處，只有佛才知道，佛與諸佛他們清楚，也就是說等覺以下的菩薩都不能完全理解。「是法無上深妙，廣深如海」。這是用大海來做比喻，這個法門深，高深莫測；妙，連菩薩都搞不清楚。廣深像海一樣，廣大、深度。

“Only a buddha can perfectly comprehend its substance and function” --- substance is its principle while function is its use (i.e., what principle is this method based on and what is its use). If you want to ask what is its principle and use, only buddhas know them well. In other words, bodhisattvas who have not yet achieved virtual enlightenment cannot fully understand it. “This method, which is supremely profound and marvellous, is as vast and deep as the sea.” The sea is used here as a metaphor to describe this method. This method is so deep and unfathomable that even bodhisattvas cannot figure it out.

「沐其中者」，沐其中者，修學這個法門的人，「下根人淺游海濱」，好像在海水裡頭游泳，下根人在淺水的地方，「亦即身在大海，並得海水浴之樂」，這就是極樂世界的凡聖同居土之樂。「若欲深窮其底，則唯賴上根利智之士」，要想把淨土搞清楚、搞明白，那只有上上利根他們能辦得到。好比潛水的，「潛水工作者，深入海底，方能知其深廣之無量。故云專接上根，傍及中下」。

“Those who bathe in it” refers to practitioners of this Dharma method. It is like swimming in sea water, “the low-capacity practitioners who swim in shallow water (at the seaside) will also derive the pleasure from sea-bathing since their body is in the sea.” Such is the joy in the Land where Sages and Ordinary beings Dwell Together in the Land of Ultimate Bliss. “If you want to thoroughly understand Pure Land Buddhism, only those of the highest capacity can accomplish it.” Like diving, “only when the diver goes deep into the bottom of the sea can he know its boundless depth and vastness. It is thus said that this method specially embraces the highest-capacity practitioners and also embraces the modest- and low-capacity practitioners.”



古人種種說法都講得通，圓融無礙。上上根人是十方法身大士，就是初地以上這些菩薩，往生到極樂世界，那些人在海裡頭游泳是深入海底的，有這個能力；初學的人只能在海邊，但是都能得到海水浴的樂趣。確確實實三根普被，利鈍全收。

All the ancient sayings make sense as they can be perfectly combined without obstruction. The highest-capacity practitioners are the Dharma-body Mahasattvas of the ten directions (i.e., bodhisattvas above the first ground stage of bodhisattva practice). After these bodhisattvas are born in the Land of Ultimate Bliss, they have the ability to dive deep into the bottom of the sea when they swim in it. Beginners can only swim at the seaside but they can still enjoy the pleasure of sea-bathing. Indeed, this method embraces practitioners of superior, modest and inferior capacities, including those who are sharp and dull.

### **你會麼？ - 第 305 集** **“Do you know?”**

真心什麼樣子？大乘教裡佛給我們形容，真心不起心不動念、不分別不執著，在哪裡？在眼叫見，在耳叫聞。真心在眼就是佛知佛見；妄心在眼，眾生知見，不一樣在此地。哪一法不是佛法？會用真心的人法法皆是佛法，用妄心的人佛法也是世間法。

How does the true mind look like? In the Mahayana teachings, the Buddha described to us that the true mind neither gives rise to thoughts nor discrimination and attachments. Where is the true mind? In the eyes, it is called ‘seeing’, and in the ears, it is called ‘hearing.’ When the true mind is used to see, it is the Buddha’s insight, but when the deluded mind is used, it is the understandings and views of ordinary beings. The difference is here. Which dharma is not Buddhism? For people who know how to use the true mind, every dharma is Buddhism. For people who use the deluded mind, even Buddhism is a mundane teaching.

用妄心就是用起心動念、用分別執著，起心動念是阿賴耶，分別是第六意識，執著是第七末那識，所以起心動念、分別執著就是阿賴耶當家。阿賴耶的見聞覺知是生滅法，是妄不是真。

Using the deluded mind is using wandering thoughts (i.e., the *alaya*), discrimination (i.e., the sixth consciousness) and attachments (i.e., the seventh consciousness (*manas*)). That’s why the *alaya* becomes the master when you give rise to thoughts, discrimination and attachments. The



seeing, hearing, cognition and knowing of the *alaya* are subject to arising and ceasing, so they are illusory and not real.

同樣是眼見，大徹大悟，明心見性，他用見性見，就是真心，見性見得清清楚楚、明明白白，沒有起心動念，沒有分別執著，這叫佛知佛見。我們也是用眼見，也看得很清楚、很明白，有起心動念、有分別、有執著，這叫六道凡夫知見。

Everyone uses the same eyes to see, but those who use the true mind to see have attained Supreme Enlightenment (i.e., seen into their mind and true nature), so they see everything clearly without giving rise to thoughts, discrimination and attachments. This is called ‘the Buddha’s insight.’ We also use the eyes to see and can see very clearly, but we have wandering thoughts, discrimination and attachments, so it is called ‘the understandings and views of ordinary beings of the Six Realms.’

能見的體不一樣，所見的境界一樣，境界沒差別。佛眼見的是這個色相，六道眾生見也是這個色相，外頭境界沒改變，只是用的心不一樣，一個真心，一個妄心。妄心，凡夫知見；真心，如來知見。

Even though the substances of the subjective perceiver are different, the realms seen are the same. In other words, the forms and phenomena which the Buddha’s eyes see are the same as what ordinary beings of the Six Realms see. There is no change in the outside world; it is just that the mind used is different (i.e., one uses the true mind while the other one uses the deluded mind). When the deluded mind is used, it is the understandings and views of ordinary beings, but when the true mind is used, it is the Buddha’s insight.

於是經上兩句話我們有了概念，那就是哪一法不是佛法，法法皆是，沒有一法不是佛法。如果錯用了心，佛法也不是佛法，諸佛如來三藏十二分教也不是佛法。所以宗門大德常常提醒人「你會麼」，這句話的意思無盡的深妙，會就是用真心。

We thus have an idea of these two phrases in the sutra i.e., ‘Which dharma is not Buddhism? Every dharma is.’ If we use the mind wrongly, even Buddhism (i.e., all the teachings of the three vehicles and twelve divisions of the canon imparted by all buddhas) is not Buddhism. That’s why the Zen great masters often reminded people, “Do you know?” This question connotes endless profundity. ‘Know’ means using the true mind.

## 我們想不到，也見不到 - 第 306 集

**We can neither think of nor perceive the merits of Amitabha Buddha's name.**

名號「圓融具德，超情離見」，具足無量無邊的功德，阿彌陀佛自己無量劫修成的，這個裡面還有十方一切諸佛如來的加持，都在常寂光裡面。超情離見，情是我們的想法，見是我們的看法，我們想法想不到，我們的看法也見不到，這是果佛的境界，不是凡夫二乘境界。

“Amitabha Buddha's name is fully replete with merits. We cannot understand its merits with our emotion and perception.” Amitabha Buddha's name which is replete with infinite and boundless merits, was accomplished by Amitabha Buddha through his own cultivation over infinite kalpas. This name also contains the support of all buddhas of the ten directions, all of which are within the Eternally Tranquil Light. ‘Emotion’ is our thought, while ‘perception’ is our view. Neither our thought nor view can think of and see the merits of Amitabha Buddha's name because it is the state of buddhas, and not the state of ordinary beings and bodhisattvas of the two vehicles.

「舉體是事理無礙、事事無礙之一真法界」，這個體是自性之體，哲學裡面所說的萬有的本體。哲學萬有本體到現在還沒找到，世尊在大乘佛法裡面，早就給我們講清楚、講明白了。中國古聖先賢也講得不錯，告訴我們「本性本善」，還把這句話寫在《三字經》裡頭，頭一句，「人之初，性本善」，阿彌陀佛這個名號就是自性本善。

“Its essence is the One True Dharma Realm, which is unobstructed noumenally and phenomenally” --- this essence is the substance of the true nature (i.e., the basic substance of all things in philosophy). To date, this basic substance of philosophy has yet to be found, but the Buddha had long ago made it clear to us in Mahayana Buddhism. The ancient Chinese saints and sages had said it well too; they told us that our true nature is inherently good. They also wrote this in the first phrase in *the Three-character Classic* i.e., “Primordially, humans have an inherent good nature.” This Amitabha Buddha's name is our inherent good nature.

「故非思量分別之所能知」，思量就是前面所說的情，分別就是前面所說的見，無法，我們現在講想像，沒有法子想像。「語言文字之所能及」，你就是見到了你也說不出

來，你也沒有辦法用文字去形容它、去描繪它，都做不到。「故云非九界自力所能信解」，九法界除佛之外，靠自己的能力沒有方法理解，當然也就很難相信了。

“Hence, we cannot understand its merits by thinking and analysing” --- thinking and analysing refer to the aforesaid ‘emotion’ and ‘perception’ respectively. There is no way for us to imagine its merits. “It can neither be expressed in languages nor in words” --- you have no way to describe the merits in words even if you see it. “It is thus said that sentient beings of the Nine Dharma Realms can neither believe nor understand its merits with their own ability” --- the Nine Dharma Realms refer to all realms except the buddha realm. Since they have no way to understand its merits with their own ability, of course it is very difficult for them to believe it too.

### **你看到事實真相了嗎？ - 第 307 集** **Have you seen the reality?**

我們幾十年來念《心經》，「觀自在菩薩行深般若波羅蜜多時，照見五蘊皆空」，照見五蘊皆空都沒搞清楚，都沒有講到真相。看古人的註解，其實古人註解講得很清楚，我們看不懂。

We have been reciting this phrase in *the Heart Sutra* for decades: “When Avalokitêśvara Bodhisattva was practising the profound *Prajna Paramita*, he perceived the five skandhas are intrinsically empty.” However, we did not understand the meaning of ‘perceiving the five skandhas are intrinsically empty’, neither did we explain this reality. We did not understand the ancient great masters’ annotations either even though they had actually explained it very clearly.

我們必須要科學家用科學方法把它證明了，我們再一看經文，再一看古大德的註解，佩服得五體投地，發現自己粗心大意，怎麼就沒看懂。就在眼前，天天讀它，天天研究它，都沒有看出，這什麼原因？我們用的妄心，他們用真心。

It was not until scientists had proven it scientifically that we were filled with profound admiration for the sutra texts and the ancient great masters’ annotations. We then realized that we had been careless for not being able to understand it earlier even though we had been reading and studying the sutra and annotations every day. Why couldn’t we understand it earlier? Because we were using our deluded mind, but the ancient masters used their true mind.

我們每天學習的佛學常識，經典裡面屬於知識這一部分，至於裡面一層，自性沒見到，我們見到相沒有見到性。好像我們看電視屏幕，屏幕上現的色相我們看得很清楚，沒有看到屏幕，把屏幕給忘記了，都在相上打轉。佛告訴我們，相中有性，性中有相，你要能把相中的性找到了，那就成佛了。

We have been learning the general Buddhist knowledge (the sutra contents belong to the knowledge part) every day, but we did not see into our true nature. In other words, we only saw the appearance, but not the true nature. It is like we are looking at a TV screen; we can see the images on the screen very clearly and are too engrossed in them that we did not see and forgot all about the screen. The Buddha told us that there is true nature in the appearance and vice versa. If you could find the true nature in the appearance, you would become a buddha.

確實沒有離開，屏幕上的色相沒有離開屏幕，我們確實只看到現相，沒有看到屏幕。屏幕在哪裡？屏幕融在相裡頭，性相融成一片。但是屏幕是屏幕，色相是色相，兩樁事情毫不相關。屏幕不生不滅，惠能大師講的，它沒有染污，它沒有動搖，它沒有生滅，它樣樣具足，具足就是現相，但它不現。遇緣能生萬法，本自具足的那個現出來，叫能生萬法。

Indeed, the images never left the screen, but we only see the images and not the screen. Where is the screen? It has fused with the images to form a single unit, but both of them are completely unrelated. The screen neither arises nor ceases. As Great Master Hui Neng said, the true nature is undefiled, unmoved, and neither arises nor ceases. It is replete with everything, meaning that it can manifest phenomena, but will not reveal itself. When it encounters a condition, it can produce myriads of phenomena which it is replete with.

所以它有隱現功能，它不是生滅法，這才是事實真相。我們看電視能不能成佛？能。如果你要會看，在這個裡面看出不二法門，不就成佛了。不二什麼？性相不二，色相跟屏幕是一不是二。從這裡一悟，悟出什麼？

That's why it has the functions of being concealed and apparent, but it neither arises nor ceases. This is a reality. Can we become a buddha by watching television? Yes, we can. If you know how to watch, you will see the nonduality of all dharmas in it and will thus attain Buddhahood.

What is nonduality? The true nature and appearance are one and not two, so are the images and screen. From here, what are we enlightened to?

整個宇宙跟屏幕是完全相同，理相同，事相同，作用相同。徹悟之後萬緣放下，放下什麼？放下起心動念、分別執著，入佛境界。放下起心動念入常寂光，一切現象不可得。

We realized that the entire universe is exactly the same as the screen noumenally, phenomenally and functionally. After we are enlightened, we will let go of all worldly matters. What will we let go of? We will let go of wandering thoughts, discrimination and attachments, thereby entering the realm of buddhas. Knowing that all phenomena are unobtainable, we will let go of our wandering thoughts and enter the Land of Eternally Tranquil Light.

### **為什麼要求得定 - 第 308 集**

#### **Why must we seek to attain meditative concentration?**

我們在《壇經》裡面看到法達禪師，古人都是這樣的，一生專攻《法華經》。念《法華經》的人很多，《法華經》雖然只有七卷，但是分量很大，通常一個人一天念一遍，他誦三千遍。讀書千遍，其義自見，他念了三千遍，沒見性。

We saw in *the Platform Sutra* that Zen Master Fa Da had been concentrating on reciting *the Lotus Sutra* all his life (the ancients were all like this). There are many people reciting this sutra. Even though it only has seven volumes, its content is very huge, so normally a person can only recite it once a day. The Zen Master had recited the sutra three thousand times. The ancients said, “By reading a book for a thousand times, one is bound to attain spontaneous enlightenment.” However, Fa Da had yet to see into his mind and true nature (i.e., not yet attained Supreme Enlightenment).

到曹溪去拜六祖，現在的南華寺，見六祖頂禮三拜，頭沒著地。他起來之後，六祖問他，你剛才三拜頭不著地，這表示什麼？傲慢，問他，你有什麼值得驕傲的？他也很老實，他誦《法華》三千部。

When he went to *Caoxi* (which is now called the Nanhua Temple) to pay respect to the Sixth Patriarch (Great Master Hui Neng), his forehead did not touch the ground, so the Sixth Patriarch asked him when he stood up, “Your forehead did not touch the ground during your three

prostrations just now. (What does this mean? It means arrogance.) What are you proud of?” He was very honest and told the Six Patriarch that he had recited *the Lotus Sutra* three thousand times.

這不容易，一天誦一部，三千多部差不多十年。六祖問他，《法華經》佛說的是什麼？他講不出來，回過頭來向六祖請教。六祖說這個經我沒聽說過，你既然念得很熟，念給我聽聽。

This is not an easy accomplishment because it means that he had recited this sutra for almost ten years. The Sixth Patriarch asked him, “What did the Buddha say in *the Lotus Sutra*?” Fa Da could not explain it and in turn asked the Sixth Patriarch for advice. The Sixth Patriarch said that he had never heard of this sutra before and asked Fa Da to recite the sutra to him since he was so familiar with the sutra recitation.

《法華經》一共二十八品，他念到第二品，六祖就告訴他，不用念了，我全明白了。你就想想看，開悟的人他學東西多快，二十八品經第二品就全明白，後頭就不聽了，講給他聽，他開悟了，再拜的時候頭著地了。這就是說，沒有開悟，費多少力氣，讀多少經，死記經文，不開悟。

There are twenty-eight chapters in *the Lotus Sutra*; when Fa Da recited up to chapter two, the Sixth Patriarch said, “You can stop reciting. I already know the whole sutra teachings!” You can just think how fast an enlightened person learn things; out of twenty-eight chapters, the Sixth Patriarch had already comprehended the entire *Lotus Sutra* after listening up to chapter two. After explaining the sutra teachings to Fa Da, Fa Da was enlightened and his head touched the ground when he prostrated to the Sixth Patriarch again. It means how much effort an unenlightened person has to take to learn a sutra by rote, yet he is still unenlightened.

佛用的方法，活的方法，知道自性裡頭具足圓滿的智慧，只要見性，這個智慧就現前。智照外面的境界，無所不知，無所不能，不需要學，一看就明白了，一聽就明白了，一聞、一嘗，六根對六塵作用，徹底明瞭。這是為什麼要求得定、開悟，道理在此地。你要不開悟，一輩子、十輩子、無量劫，你都沒有辦法統統搞清楚，那太難！

The method used by the Buddha is a flexible one. Knowing that the true nature is replete with perfect wisdom, this wisdom will appear as long as one sees into one’s mind and true nature. When wisdom illuminates the outside world, one becomes omniscient and omnipotent as soon

as one's six-sense organs are in contact with the external six objects without needing to learn. This is why we must seek to attain meditative concentration and enlightenment. If you are unenlightened, you can never understand everything in one lifetime, in ten lifetimes or even in infinite kalpas. It is too difficult!

### **多善根、多福德才能相信 - 第 309 集**

#### **Only people with abundant virtuous roots and fortune can believe in the Pure Land method.**

實際上來講，這個法門很難遇到，你要不相信，你就看我們現前，現前全世界的佛教徒有多少，這麼多佛教徒裡頭，學大乘的人有多少，十分之一都不到。大乘裡頭遇到淨土的有多少，遇到能相信，肯信願持名的人有多少。你一層一層淘汰，到最後沒幾個人了，這叫難信之法，這真難信。

Practically speaking, it is very difficult to encounter this Dharma method. If you do not believe, you can look at our current situation. Out of so many Buddhists in the world now, how many of them are practising Mahayana Buddhism? Less than one tenth of them are practising it. Among these Mahayanists, how many have encountered Pure Land Buddhism and are willing to practise Buddha-name chanting with belief and vow? When you do a layer-by-layer elimination, there are not many people left in the end. This is called 'a method that is difficult to believe in.' It is really difficult to believe in it.

能信，難信能信，大乘教裡頭常說，釋迦牟尼佛常說，凡是能信的人，都是過去生中曾經供養無量諸佛，這一生遇到這個法門，得無量諸佛威神的加持，他能信。這是佛把這樁祕密給我們揭穿了，原來是這麼回事情。我們就應該好好掌握這一次的緣分，我們無量劫來曾經供養無量無邊諸佛菩薩，有這樣深厚的善根。

Sakyamuni Buddha often told us in the Mahayana teachings that anyone who can believe in it had made offerings to innumerable buddhas in their former lifetimes. Owing to the awe-inspiring majestic support of these buddhas, they are able to believe in this method when they encounter it in this life. This is the Buddha revealing this secret to us, so that's what happened. We should seriously grasp this karmic condition. We have such profound virtuous roots of making offerings to boundless buddhas and bodhisattvas for infinite kalpas in the past.



正是跟小本《彌陀經》相應，《彌陀經》上告訴我們，「不可以少善根福德因緣得生彼國」，要多善根、多福德，多善根、多福德多到什麼程度，超出我們的想像。佛給我們說出來，過去供養無量諸佛，才遇到。遇到了能相信，能夠理解，能夠發願，喜歡念這句佛號，這真不是容易事情。

This corresponds exactly with *the Amitabha Sutra* which states, “One cannot have few virtuous roots, fortune and causal condition to be reborn in that Land.” It is beyond our imagination as to how much virtuous roots and fortune one must have to be reborn in the Pure Land. The Buddha told us that those who encounter this Dharma method had made offerings to innumerable buddhas in the past. It is really not easy to have encountered this Dharma method and be able to understand and believe in the teachings, rejoice in chanting Amitabha Buddha’s name and vow to be reborn in the Pure Land.

### **不是佛不來接引你 - 第 310 集**

**It is not that Amitabha Buddha does not want to come to receive you.**

「如《要解》云」，蕩益大師的，說「上上根不能逾其闔」，這個闔跟下面的域都是講範圍，不能超過它的範圍，「下下根亦能臻其域」，這個域是西方極樂世界，也能往生。所以，這個世界有緣的眾生非常非常之多。一般諸佛刹土，等覺菩薩不多，極樂世界等覺菩薩太多了，數不清，只能說無量無數，只能用這個來形容。

As stated in Great Master Ou Yi’s *Commentary of the Amitabha Sutra*, “People of the highest capacity cannot outreach its scope while those of the lowest capacity can reach its domain too.” It means that people of the lowest capacity can also be reborn in the Land of Ultimate Bliss. That’s why there are too many sentient beings in this world who have affinity with Pure Land Buddhism. There are not many virtually enlightened bodhisattvas in ordinary Buddha Lands, but there are countless such bodhisattvas in the Land of Ultimate Bliss. We can only use ‘innumerable and countless’ to describe their number.

從上上根到下下根，只要能信，願意往生，肯念這句佛號，人人都有分。真想去，最重要的一樁事情，就是要把這個世界放下，好像我們到外國移民，真正想移民，必須把這個地方放下，你才能去得了。

Everyone (from the highest to the lowest capacity) can be reborn in the Pure Land as long as they can believe, and are willing to go to the Pure Land and recite this Amitabha Buddha’s

name. For those who really want to be reborn in the Pure Land, the most important thing is to let go of this world. It is like we immigrate to a foreign country; if we really want to immigrate, we must let go of this place before we can go there.

往生到極樂世界，要把娑婆世界六道輪迴，還要加上四聖法界，也就是我們常說六道、十法界，統統放下，沒有絲毫留戀，你往生就沒障礙了。如果有留戀就有麻煩，有留戀，不是佛不來接引你，是你障礙佛來接引。

Likewise, if you want to go to the Land of Ultimate Bliss without obstacle, you must let go of the Six Realms of reincarnation and the Four Sage Dharma Realms (i.e., the Ten Dharma Realms) altogether without the slightest psychological attachment to these realms. Otherwise, you will have trouble going to the Pure Land. It is not that Amitabha Buddha does not want to come to receive you, but you yourself are hindering Amitabha Buddha from doing so.

所以真想往生，在這個世間，除了信願念佛之外，要真正用一點功夫，把這個世間看淡。一年比一年淡薄，到真正沒有留戀，你就有把握了，自己就有信心，佛決定來接引你。

That's why if you really want to be reborn in the Pure Land, you must really put some effort into your practice; other than chanting Amitabha Buddha's name with belief and vow, you must take this world lightly. In other words, your attachment to this world must be lesser every year. When you really have no more psychological attachment, you will have confidence in attaining rebirth in the Pure Land because Amitabha Buddha will surely come to receive you.

佛來接引你，一定會提前通知你，或者是你在夢中見佛，或者在定中見佛，阿彌陀佛來了，告訴你，你的緣成熟了，什麼時候來接引你。通常大概都是一個月到三個月，這個時候你見到了，你就很清楚，自己準備後事。

Prior to receiving you, Amitabha Buddha will pre-inform you (usually about a month to three months ahead) that your condition is right to be reborn in the Pure Land and that he will come to receive you on which day. At this time, you will see Amitabha Buddha in your dream or in meditative concentration. Since you know very well the day of your rebirth in the Pure Land, you can pre-prepare for your own funeral.

## Where do sufferings come from?

為什麼要說法？幫助一切世間眾生覺悟。法音用現在的話說就是教學，教學的目的是幫助眾生破迷開悟，目的是什麼？是幫助眾生離苦得樂。苦從哪裡來的？苦從迷來的，迷失了自性，對於宇宙人間萬事萬物真相不知道，這就苦了，把一切現象、一切萬法看錯了，想錯了。

Why did the Buddha give the Dharma lectures? Because he wanted to help all sentient beings in the world to become enlightened. In today's terms, 'Dharma sound' is teaching. The purpose of teaching is to help sentient beings cease delusion and achieve enlightenment. What is its purpose? Its purpose is to help sentient beings end sufferings and attain happiness. Where do sufferings come from? Sufferings come from delusion, when one's true nature is lost. One suffers because one does not know the reality of all phenomena in the universe. In other words, one's view and thought about all phenomena is erroneous.

看錯了叫見惑，想錯了叫思惑，就是見思煩惱，這個錯了產生的結果就是六道輪迴。如果我們明白了，真正覺悟，六道輪迴就沒有了。六道輪迴佛在《金剛經》上把它比喻作夢幻泡影，它的存在不是真的，它是剎那生滅，前念滅後念就生，一個接一個。《楞伽經》上說得好，所有一切現象，整個宇宙真相是什麼？

Erroneous view is called 'afflictions of view', while erroneous thought is called 'afflictions of thought.' The consequence of these mistakes is rebirth in the Six Realms of reincarnation. If we are really enlightened, the Six Realms will disappear. In *the Diamond Sutra*, the Buddha compared the Six Realms of reincarnation to dreams, illusions, bubbles and shadows because their existence is not real; they arise and cease one after another in an instant. What is the reality of all phenomena in the entire universe?

佛說自心現量，是我們自己的心。他說的這個自心，就跟惠能大師講的自性是一個意思，真心，自心現量。相似相續，它不是真的相續。前面一個相跟後面一個相完全相同，這叫相續；不同，阿賴耶裡面所現的這個相，沒有兩個是完全相同的，找不到，所以說相似相續。

The Buddha said it well in *the Lankavatara Sutra*, "All phenomena are manifestation of our own mind" --- this mind that the Buddha said has the same meaning as the true nature (i.e., the

true mind) mentioned by Great Master Hui Neng. Every phenomenon in the universe seems to be successive but they are actually not so. If the previous and subsequent phenomenon are exactly the same, then it is called ‘successive’, but there are no two phenomena manifested by the *alaya* which are exactly the same. That’s why it is said that every phenomenon seems to be successive.

不斷之無，真相是什麼？真相是無，無就是空，什麼都沒有，它不間斷。這個不斷之無，像我們看電影在銀幕上看的畫面，那個畫面就是不斷之無。不斷，一個接一個，不斷；無，確實沒有，這事實真相。經教裡頭常講萬法皆空，跟不斷之無是一個意思。相從哪裡來的？

What is the reality? The reality is constant nonexistence (emptiness). This constant nonexistence is like the incessant non-existent images that we see on the screen when we watch a movie. This is a reality. It is often said in the sutra teachings that all phenomena are empty; this has the same meaning as constant nonexistence. Where do all phenomena come from?

我們的心變現出來的，心外無法，法外無心。佛陀教給我們，從相上見到心性就對了，就見到真相，那就是佛知佛見。圓滿的覺悟就成佛，覺悟了還沒有達到圓滿稱菩薩。

They are manifested by our mind. As the Buddha said in the Mahayana sutras, “Nothing exists beyond the mind; the mind does not exist beyond the phenomena.” The Buddha taught us to see into the mind-nature (i.e., the true nature) when we see the phenomena. In that way, we will be able to see the reality, which is the Buddha’s insight. We will become a buddha once we are perfectly enlightened. If we are enlightened but have not yet reached perfection, we are called ‘bodhisattva.’

### **是不是壽命到了才往生？ - 第 312 集**

#### **Is it true that you will only be reborn in the Pure Land when your life ends?**

我們天天都在念佛，天天在求往生，阿彌陀佛沒來，這什麼原因？我們真誠心不足，佛來了怎麼樣？來了把我們嚇跑了。你這個道場打佛七，掛個招牌說七天決定往生，看看有沒有人來？一個都沒有。七天死了，那還得了，誰也不幹。這就是什麼？假的，不是真的。

We have been chanting Amitabha Buddha's name and seeking rebirth in the Pure Land every day, yet Amitabha Buddha did not come to receive us. What is the reason? Because our sincerity is insufficient. What happens if Amitabha Buddha really comes? If Amitabha Buddha really comes, we will be frightened to death! Let's say your cultivation centre is holding a 7-day Buddha Mindfulness Retreat and you hang a signboard informing people that they will certainly be reborn in the Pure Land in seven days, you can see if anyone will come. Not a single person will come because it means that they will die in seven days. What does this show? It shows that their belief and vow are not real.

佛是真正有能力，《彌陀經》上絕對不是假話，「若一日，若二日，若三日」，一天能往生。我們在《往生傳》上看到的，宋朝的瑩珂，三天。這一句佛號死心塌地念了三天三夜，把阿彌陀佛念來了，阿彌陀佛告訴他：你還有十年壽命，十年之後，你臨終的時候我來接引。

Amitabha Buddha really has the ability to help us go to the Pure Land in one day. As the Buddha said in *the Amitabha Sutra*, some people can succeed in one day, while some can make it in two days or three days. This is definitely not a lie. We saw in *the Biographical Accounts of Rebirth in the Pure Land* that Venerable Ying Ke of the Song dynasty succeeded in three days. After reciting Amitabha Buddha's name unceasingly for three consecutive days and nights, Amitabha Buddha appeared to tell him that he still had 10-year lifespan, and that he would come to receive him to the Pure Land when his life ends.

瑩珂突然聰明起來了，跟佛說：我十年壽命不要了，我現在跟你去。佛很慈悲，帶他去了。從這個例子，我們就能夠體會到，許許多多往生的人，是不是壽命到了才往生？不是的，都是還有壽命不要了，這樣的人佔大多數。壽命到了佛來接引你，有，不是沒有，但是絕大多數壽命還沒有到，他自己放棄了，佛就帶他走了。

Venerable Ying Ke suddenly became clever and told Amitabha Buddha, "I don't want my 10-year lifespan and want to leave with you now." Amitabha Buddha was very compassionate and granted his wish. We can understand from this example that many of those who were reborn in the Pure Land, is it because their life had ended? No, they all still had lifespan but they gave it up. Such people accounted for the majority. There were still people whose life had ended and Amitabha Buddha came to receive them, but most of them had not yet reached the end of their life. They gave up their own lifespan, so Amitabha Buddha took them to the Pure Land.

另外一種就是能往生，隨時可以往生，他還不往生，這是什麼？像海賢老和尚一樣，是受阿彌陀佛囑咐，叫他在這個世間表法，到他跟這個世間的緣盡了，表法任務圓滿，佛來接他。這個時間長短不定，有延長一二年、三四年，有延長十幾年、二十幾年，甚至於有延長五、六十年，有。

Another case is those who can be reborn in the Pure Land anytime but they are not yet reborn there. What is the reason? Like Great Master Hai Xian, he was entrusted by Amitabha Buddha to set an example in the world. When his affinity with this world was over (i.e., when he had completed his task of setting an example), Amitabha Buddha came to receive him to the Pure Land. The length of lifespan extension is not fixed; some people's lifespan was extended to one, two, three or four years, or over ten, twenty years, and even fifty to sixty years.

### **什麼樣的心態能夠往生淨土 - 第 313 集**

#### **With what mentality can we be reborn in the Pure Land?**

出輪迴真難，真不容易。不出輪迴，離苦沒有離究竟苦；不生極樂世界，得樂沒有得到究竟樂。佛幫助我們離苦得樂，離究竟苦，不但超越六道，還要超越十法界，往生到極樂世界就超越了，生到極樂世界得究竟樂，圓滿的樂。我們要曉得，我們非常幸運，無比的幸運，遇到這個法門，發了心，天天念佛，這是什麼？

It is really difficult to escape from reincarnation. If we fail to do so, we did not end extreme sufferings even if we have ended sufferings. If we are not reborn in the Land of Ultimate Bliss, we did not attain perfect happiness even if we have attained happiness. The Buddha helps us end extreme sufferings and attain perfect happiness by enabling us to transcend not only the Six Realms of reincarnation, but also the Ten Dharma Realms, and be reborn in the Land of Ultimate Bliss. We must know that we are extremely fortunate to have encountered this Dharma method and have developed the bodhi mind to chant Amitabha Buddha's name every day. What is this?

這就是離究竟苦，得究竟樂。可是不是想像那麼順利，我們遭遇的魔難很多。諸位要聽清楚，我講這個難，魔難。什麼是魔難？天魔，魔王波旬不希望我們離開六道輪迴，他要用種種方法來障礙我們，讓我們在日常生活當中天天生煩惱。這樣什麼？



This is ending extreme sufferings and attaining perfect happiness. However, it is not as smooth as we imagined because we are bound to encounter many destructive demons. Please listen clearly to the ‘destructive demons’ that I mentioned. What are destructive demons? They are the Deva-mara<sup>45</sup> and Demon King *Papiyan* who do not want us to leave the Six Realms of reincarnation. They will use various ways to hinder us by making us give rise to afflictions every day in daily life. What is the consequence?

雖然你發願求生，天天念佛，你還是去不了，這些魔難障礙你。凡是叫你生煩惱的，這些事情都是魔難。那我們應該怎麼辦？別人對我們讚歎也好、毀謗也好、羞辱也好、障礙也好，甚至於陷害都好，不要放在心上，不被外面境界干擾，不被外面境界影響，你就平平安安往生極樂世界了。

The consequence is even though you vow to be reborn in the Pure Land and are reciting Amitabha Buddha’s name every day, you cannot be reborn there because these demons are obstructing you. Anything that causes you to give rise to afflictions is a destructive demon. What should we do then? Whether others praise us, slander us, humiliate, hinder, or even frame us, we should not retain them in our mind. In other words, we must not be disturbed and affected by the external environment. Then you can safely be reborn in the Land of Ultimate Bliss.

那我們得對付，就是應付這些魔來擾亂，要布施、要持戒、要忍辱、要禪定，還要智慧，智慧明瞭，不糊塗，布施、持戒、忍辱那是功夫。我們就依這一句阿彌陀佛，除阿彌陀佛之外，心裡乾乾淨淨，一塵不染，對這個世間一切法一絲毫貪戀都沒有。心裡念念求阿彌陀佛接引我往生，除這一念之外，沒有其他的妄念。我們這樣的心態就能夠往生淨土，就能夠脫離六道輪迴。

We have to deal with these demons that come to disturb us by practising giving, precepts observation, forbearance, meditative concentration and wisdom. Wisdom is understanding and being unconfused, while giving, precepts observation and forbearance are efforts of practice. All we have to rely on is this single phrase of Amitabha Buddha’s name. Other than being mindful of Amitabha Buddha, our mind is pure and clean without the slightest defilement and greedy attachment to everything in this world. In every of our thoughts, we seek Amitabha

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<sup>45</sup> One of the Four Demons who dwells in the Six Heavens of the Desire Realm who tries to prevent living beings from doing good.



Buddha to come to receive us to the Pure Land. We have no other wandering thoughts apart from this thought. With such a mentality, we can be reborn in the Pure Land and can escape from the Six Realms of reincarnation.

### **不念這句佛號就是念煩惱 - 第 314 集**

**If you are not mindful of this Amitabha Buddha's name, you will be thinking of afflictions.**

小小不如意心裡就不高興，不行。再大的名聞利養現前，歡喜，心動了，也完了。財色名食擺在面前，如如不動，要看破，這些東西假的，沒有一樣是真的。如果你動心就是造輪迴業，你喜歡它，三善道，你討厭它、怨恨它，三惡道，你想這多麼可怕。

It is wrong if we feel unhappy over a little unfavourable matter. If we feel happy when great fame and profits appear, we have failed too because our mind has been moved. We should remain unmoved when wealth, lust, fame and food appear before us. We must see through that none of these is real. If your mind has been moved, you are committing the karmas of reincarnation. If you feel happy about them, you are committing the karmas of the Three Good Realms, but if you hate and resent them, then you are committing the karmas of the Three Evil Realms. How frightening even when you think about it!

知道這樁事情可怕，自己有高度的警覺心，把這句名號抓住，念念不捨，為什麼？

不念這句佛號就念煩惱。沒有起心動念，也沒有佛號，叫無明。無明就是根本煩惱，千萬不要把無明煩惱當作是功夫、是境界，那就錯了，境界是覺悟，無明是迷惑顛倒。

Knowing that these things are scary, you yourself must raise vigilance by constantly holding fast to this Amitabha Buddha's name and never abandon it. What is the reason? Because if you are not mindful of this Amitabha Buddha's name, you will be thinking of afflictions. If you neither have thoughts nor Amitabha Buddha's name in your mind, it is called 'nescience (ignorance).' Nescience is a fundamental affliction, so never mistake it as an effort of practice or a state of enlightenment. It is wrong if you regard it as so because nescience is delusion and not enlightenment.

所以有人修定，什麼都不想，修無想定，以為這是最高的，我什麼念頭都沒有了，好像是不起心不動念、不分別不執著，實際上他執著一個無，墮在空裡面去了，叫惡取空。那不是真正禪定，禪定裡頭有境界，它裡面的境界是一片黑暗，這是無想定。

That's why some people who practise no-thought meditation think that it is the highest achievement. It seems that having no more thought is having no wandering thoughts, discrimination and attachments, but they are actually attached to one 'nonexistence' and have degenerated into the state of emptiness called 'wrong attachment to emptiness.' This is not true meditative concentration because the state of meditative concentration is enlightenment, but the state of no-thought meditation is total darkness.

無想定修成，在第四禪的無想天，那個也是麻煩，在那個裡面一切都不想，聞不到佛法，換句話說，把時間、精力完全浪費了。於是可知念佛可貴，不念佛怎麼辦？我們肯念佛，佛在經上告訴我們，我們過去生中曾經供養過無量諸佛。

People who have succeeded in their practice of no-thought meditation will be reborn in the heaven of no-thought (i.e., the fourth of the four *dhyanas* in the realm of form), but they have trouble too because having no thoughts at all means they are unable to listen to the Dharma. In other words, all their time and energy will be wasted there. So, we know how valuable it is to chant Amitabha Buddha's name. What should we do if we do not chant Amitabha Buddha's name? The Buddha told us in the sutras that we are willing to chant Amitabha Buddha's name because we had made offerings to innumerable buddhas in our former lifetimes.

今天能信，真不懷疑，真正發願求生淨土，是諸佛如來威神功德加持。如果沒有這個加持，不可能，你怎麼會遇到，你怎麼會相信？現在問題，我們自己信心是不是真的圓滿具足，願心是不是真的懇切，對這個世間絲毫留戀都沒有了？這自己心裡就明白，決定往生。

Owing to the awe-inspiring majestic meritorious support of all buddhas, we are able to believe in this method today and really seek to be reborn in the Pure Land. Without this support, it is impossible you will encounter this method and believe in it. The problem now is, is our own confidence really perfect and sufficient? Is our vow to be reborn in the Pure Land really earnest? Are we not having any more psychological attachment to this world? We know in our heart that we will certainly be reborn in the Pure Land.

**瓦解煩惱的堡壘 - 第 315 集**  
**Demolishing the fortress of afflictions.**

我們再看下面註解，城，「城者，城堡。佛演妙法，摧破眾生身心中煩惱之堡壘，故曰：破煩惱城。」這個意思說得很好，說明煩惱真不容易斷，太難了，像堡壘一樣。我們如何能把這個堡壘瓦解，這是修行的功夫。

Let's look at the following annotation, “城 chéng is fortress. The Buddha expounded the marvellous Dharma to destroy the fortress of afflictions in the body and mind of sentient beings. It is thus said, ‘Demolishing the fortress of afflictions.’” This meaning is very well said; it shows that it is really not easy to sever afflictions which is like a fortress. How can we demolish this fortress? This is effort of practice.

破煩惱城，佛教導我們，前面講的十種煩惱，見思十種，那是六道輪迴，這十種煩惱化解了，六道輪迴就沒有了，就好像一場夢醒過來了，夢裡頭痕跡都找不到，這是第一重夢。第二重夢就是塵沙、無明造成的，塵沙是形容多，分別、妄想，無明是妄想，見思煩惱斷了，還有塵沙、無明。他住在哪裡？

To demolish the fortress of afflictions, the Buddha taught us to resolve the aforementioned ten kinds of afflictions<sup>46</sup> of view and thought. The Six Realms of reincarnation will then disappear, like you have awakened from a dream and cannot find a trace of it. This is the first level of dream. The second level of dream is created by the afflictions of dust and sand (i.e., discrimination; dust and sand are used to describe ‘many’) as well as nescience (i.e., wandering thoughts). Where does one live when one has severed the afflictions of view and thought, but still has the afflictions of dust and sand as well as nescience?

他不住在六道，住在四聖法界，也就是聲聞、阿羅漢修行的地方，緣覺、辟支佛修學的地方。必須要破無明，無明是起心動念。我們眼見色，看得很清楚，沒有起心動念，這個人是佛；有起心動念，沒有分別、執著，這個人是菩薩；有起心動念，有分別，沒有執著，這個人是阿羅漢；如果起心動念、分別、執著統統有，六道凡夫。

One does not live in the Six Realms but lives in the Four Sage Dharma Realms, a place where śrāvakas, arhats and pratyekabuddhas are practising and studying. One must further eliminate nescience (i.e., wandering thoughts). One who sees things very clearly without giving rise to wandering thoughts is a buddha. One who has wandering thoughts but does not have

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<sup>46</sup> The ten kinds of afflictions are greed (貪), anger (嗔), ignorance (癡), arrogance (慢), doubt (疑), the erroneous view of regarding the body as real self (身見), extreme views (邊見), erroneous views (邪見), attachment to one's own views (見取見), and attachment to mistaken precepts (戒取見).

discrimination and attachments is a bodhisattva. One who has wandering thoughts and discrimination but does not have attachment is an arhat. One who has wandering thoughts, discrimination and attachments is an ordinary being of the Six Realms.

這些非常重要的綱領要記住，然後我們修行功夫能得力。在哪裡修行？就是六根在六塵境界上。睜開眼睛看，我們這一睜開眼一看，起心動念、分別、執著全有，這叫造業。善念、善言、善行造三善道，惡念、惡言、惡行造三惡道，就這麼來的。

We must remember these very important guiding principles. Then, our effort of practice will be effective. Where do we cultivate? We cultivate when our six-sense organs are in contact with the external six objects of the senses. If we have wandering thoughts, discrimination and attachments as soon as we open our eyes to see, this called ‘committing karmas.’ Wholesome thoughts, speech and deeds create the Three Good Realms while unwholesome thoughts, speech and deeds create the Three Evil Realms. That’s how the Six Realms came about.

我們念佛想求生極樂世界，天天在造業，那怎麼能成就？所以叫嚴持淨戒。為什麼？嚴持淨戒意思叫我們不造業，以戒為師，以苦為師。

If we chant Amitabha Buddha’s name to seek rebirth in the Land of Ultimate Bliss, but we are still committing karmas every day, how can we succeed in our practice? That’s why we have to strictly observe the pure precepts. What is the reason? Because it means that we do not commit karmas. We must thus take precepts and hardships as our teacher.

### **真正放得下，有更好的在等我 - 第 316 集**

**If I can really let go, there is something better awaiting me.**

世界沒有大小，時間沒有過去、現在、未來，沒有，統統是你的錯覺。一切現象都在當下。沒有遠近就是沒有空間、距離，你念頭想到哪裡，人就在哪裡；沒有時間，你想我在四千年前，四千年前環境就在你面前，我想到一百年之後香港是什麼樣子，一百年之後香港就在眼前。

The world has no big and small, and time has no past, present and future. It is all your misconception. All phenomena are right here and now. Having no distance means there is no space, so wherever you wish to go, you will be there right away. Time does not exist either; if you think you are in four thousand years ago, the environment four thousand years ago will be

right in front of you. If you think what Hong Kong would look like in a hundred years, then the Hong Kong in a hundred years will be right in front of you.

這是什麼？這叫神通，真的不是假的。我們什麼時候能有這種遊戲神通？跟你說，真正念佛往生淨土，到極樂世界就有。不是你自己修得的，阿彌陀佛加持你的，可是作用是真的不是假的。到極樂世界一切圓滿具足，確確實實心想事成、事事如意，極樂世界這樣的美好！

What is this called? This is called ‘spiritual power (supernatural abilities).’ This is true and not false. When will we have this kind of extraordinary abilities? We will have it if we really chant Amitabha Buddha’s name and are reborn in the Land of Ultimate Bliss. You do not gain these abilities through your own cultivation, but it is owing to Amitabha Buddha’s support. However, its function is real and not false. Everything is perfect and complete when we reach the Land of Ultimate Bliss; all our wishes will really come true and everything will accord with our wishes. The Land of Ultimate Bliss is such a wonderful place!

這個經要多讀，這個經是介紹書、說明書，極樂世界說明書，多看，一定把它看清楚、看明白、看透徹，你往生的那個念頭堅定不移，這個世間所有一切你真正放得下，為什麼？我有更好的在等我。我這個放不下，那個得不到；我這裡放下，全得到了。值得做，不做就錯了。

This sutra is an introductory book and manual for the Land of Ultimate Bliss, so you must read it more and comprehend its meaning. Then, your vow to be reborn in the Land of Ultimate Bliss will be resolute and you can really let go of everything in this world. Why is that so? Because I know there is something better awaiting me. If I cannot let go, I will not obtain those better things. I will obtain everything if I let go here. It is worth the effort to let go, or else I am wrong!

**走得瀟灑，走得自在，說走就走！ - 第 317 集**  
**We can leave for the Pure Land nobly, freely and at will!**

「淨土本願，真實由他力故，超越成佛之法也，故名橫超。橫超之頓，持名頓中之頓也。」

It is stated in *the Annotation of the Infinite Life Sutra*,<sup>34</sup> “Pure Land Buddhism, which relies entirely on Amitabha Buddha’s original vows (i.e., other-power), surpasses other methods of attaining Buddhahood. It is thus called ‘a method of horizontal transcendence (i.e., immediate enlightenment).’ The Buddha-name chanting method is the immediate of the immediate path to Buddhahood.”

因為念佛的方法，《觀經》上講十六種，十六種裡面哪一種是第一？頓中之頓就是第十六，最後這一種，最後一種就是持名念佛，十六觀裡頭第十六，頓中之頓。「以上諸德」，上面所說的大德，日本的、中國的古大德，「咸遵善導大師之說」，他們都尊奉善導大師教誨，「判本經為頓極頓速」，頓到極處，速是快速，「圓融圓滿」，不但圓融，它是圓滿，不但圓滿，它是圓融。

According to *the Contemplation Sutra*, there are sixteen methods of practising Buddha Mindfulness, but which one is the foremost? The immediate of the immediate is the sixteenth and last method, which is the Buddha-name chanting method. “The above words mentioned by the ancient great masters (of Japan and China) conform with the teaching of Great Master Shan Dao as they also judged this sutra as the most immediate, complete and perfect teaching for attaining enlightenment.”

「如《甄解》稱本經為：專中之專」，它這四個字說得好，專、頓、真、圓，「頓中之頓，真中之真，圓中之圓。絕對不二之教，一乘真如之道。」我們今天能遇到，也是諸佛菩薩在考驗我們，有這麼多人反對，有這麼多人批評，看你有沒有福報，你要是動搖了，這個機會當面錯過；你要如如不動，沒有一尊佛菩薩不鼓掌，對你讚歎，真成就了。

“甄解 (zhēn jiě); *the Annotation of the Infinite Life Sutra*<sup>34</sup> praised this sutra as the most specialized, immediate, authentic and perfect teaching. It is definitely not a dichotomy teaching, but is an absolute Single-vehicle (i.e., Buddha-vehicle) teaching” --- these four words: specialized, immediate, authentic and perfect are well said. We have encountered this sutra today, but there are so many people opposing and criticizing it. This is also the buddhas and bodhisattvas testing us. Let’s see if you have fortune; if you are affected by their criticism, then you will miss this opportunity to attain Buddhahood. If you remain unaffected, not a single buddha and bodhisattva will not applaud and praise you because you are bound to succeed.



堅固信願，一句佛號念到底。賢公老人九十二年念佛表法，我們要記住，要像他一樣絕對不動搖。要學什麼？我什麼都不會，就會念一句阿彌陀佛。天天在等待阿彌陀佛來給我們透信息，知道什麼時候往生，走得自在，走得瀟灑，說走就走！我們每個人將來表這個法，他看到了自然相信。

With firm belief and earnest vow, you should chant Amitabha Buddha's name to the end. Great Master Hai Xian had set the example of reciting Amitabha Buddha's name unceasingly for 92 years. We must remember that we have to remain unaffected like him. What must we learn from him? We learn to know nothing except reciting this Amitabha Buddha's name, and every day, we wait for Amitabha Buddha to come and give us a message. We know when we are bound for the Pure Land and can leave freely, nobly and at will! If every one of us were to set this example in the future, those who have been opposing this sutra would naturally believe in what they see.

**佛還是接引他，一絲毫不嫌棄 - 第 318 集**  
**Amitabha Buddha still came to receive them and did not reject them at all.**

極樂世界最殊勝的無過於凡夫，六道凡夫，而且這裡面還有造作極重罪業的凡夫，五逆十惡，他馬上到無間地獄去了。這些人很幸運，他壽命還沒終了，遇到這個法門了，遇到他能信，他肯發願，懺悔業障，佛還是接引他，一絲毫不嫌棄。

The most exceptional thing about the Land of Ultimate Bliss is nothing more than accommodating ordinary beings of the Six Realms, including those who had committed extremely heavy karmic misdeeds, such as the Five Grave Offences and the Ten Evil Acts. These people were supposed to fall into the *Avici* hell right away, but they were very fortunate to have encountered this Dharma method before their life ended. Since they were able to believe and were willing to vow and repent their karmic obstacles, Amitabha Buddha still came to receive them and did not reject them at all.

這些人到極樂世界什麼品位？有人說造作罪業的凡夫往生是下品，下三品。但是我們知道，懺悔的能量不可思議。又何況大乘經裡面常常告訴我們，所有一切不善，包括五逆十惡，自性裡頭沒有，它在哪裡？



Which grade were these people reborn into in the Pure Land? Some people said that ordinary beings who have committed karmic misdeeds will be reborn in the three basic grades in the Pure Land, but we know that the power of repentance is inconceivable. Moreover, the Mahayana sutras often tell us that all unwholesome acts, including the Five Grave Offences and the Ten Evil Acts are absent in the true nature. Where are they?

它在阿賴耶裡頭。既然轉識成智了，這個罪業煙消雲散，痕跡都找不到。就像惠能大師一樣的，見到是清淨、不生不滅、本自具足、本無動搖、能生萬法的自性。我們要從這些地方去體會，句句都是真話，那麼我們對此地所說的就不會懷疑了。

They are stored in the *alaya* consciousnesses. Since these people had all their consciousnesses transformed into wisdoms in the Pure Land, these karmic misdeeds had vanished without a trace. Like Great Master Hui Neng, they have seen into their true nature, which is pure and neither arises nor ceases, and is originally complete in itself, unmoved and can produce myriads of phenomena. We must understand from here that every word is true. We will then have no doubt about what is mentioned here.

「凡夫例登補處」，這個凡夫裡頭包括五逆十惡，補處是等覺菩薩，後補佛，跟妙覺如來就差一級，菩薩到這兒是頂頭了，沒有比這更高了。像觀音、彌勒，觀音是極樂世界的補處菩薩，彌勒是娑婆世界下一位出現在這個世間成佛的，補處菩薩，這個都是特殊的例子。所以說「奇倡極談，不可測度」，凡夫無法想像，也是不可思議。

The *Commentary of the Amitabha Sutra* states, “Both ordinary beings and Buddha-successors are at the same level (in the Land of Ultimate Bliss)” --- these ordinary beings include those who had committed the Five Grave Offences and the Ten Evil Acts, while Buddha-successors are virtually enlightened bodhisattvas who are just one level behind the marvellous enlightenment stage (i.e., Buddhahood). They have reached the highest stage of bodhisattva practice, like Avalokitêsvara Bodhisattva and Maitreya Bodhisattva who are the Buddha-successor of the Land of Ultimate Bliss and the Saha World respectively. This is a special example. That’s why it is said, “This is awesome and inconceivable.” There is no way for ordinary beings to imagine it.

**最難的功夫是放下 - 第 319 集**  
**The hardest effort of practice is letting go.**

真正功夫，裡面最困難的是放下，上上根人他的特點就是能放下，真正放下萬緣，清淨心現前，平等心現前。清淨是沒有染污，沒有執著，平等是沒有動搖，像水一樣。平常我們供佛，供具裡面最重要的就是一杯水，水代表我們的心，代表佛的心。

The hardest effort of practice is letting go. What makes practitioners of the highest capacity distinctive is their ability to really let go of all worldly matters, so their pure and impartial mind appears. Purity is without defilement and attachment, while impartiality is still like water. Usually when we make offerings to the Buddha, the most important offering is a glass of water. Water represents buddhas' mind and our mind.

佛心、菩薩心、我們的心都是清淨的，都是平等的，我們要恢復清淨、平等心，跟佛就一樣，就到佛的境界。努力做功夫就是放下，最後連佛法也放下，不放下，被佛法染污了。佛法不是真的，佛法因緣生，凡是因緣生法都不是真的。

The mind of buddhas and bodhisattvas is pure and impartial, so is our mind. If our pure and impartial mind is restored, we will be like buddhas and will achieve their state. Putting effort into cultivation is letting go, and even letting go of Buddhism in the end. If we do not let go, we will be defiled by it. Buddhism is not real because it arises from causes and conditions. (anything that arises from causes and conditions is not real).

所以《金剛經》上特別告訴我們，「法尚應捨，何況非法」，非法是世間法，佛法、世間法都不能要。沒有成就的時候要利用佛法，佛法幫助我成就；到達彼岸了，佛法就不要了，要，永遠到不了彼岸。

That's why *the Diamond Sutra* specifically told us, "Even the Dharma should be cast aside, let alone the non-Dharma!" --- non-Dharma is mundane teachings. We cannot keep both the Dharma and mundane teachings, but prior to our achievement, we must make use of the Dharma to help us succeed. Once we have reached the other shore, we must abandon it, or else we can never reach the shore.

好比坐船，船到了彼岸，要下去，不能把船背著走。所以要知道，船是工具，度我到彼岸，到彼岸就把它放下。法就是這樣的，我們往生到極樂世界，佛法就丟掉了，就不要了；帶著佛法，佛法變成染污，變成障礙。

Like sailing a boat, we must get off the boat when the boat reaches the other shore. We cannot carry it on our back. That's why we must know that the boat is a tool that carries us to the other shore; we have to let it go once we reach the shore. The same applies to the Dharma; we have to discard it once we reach the Land of Ultimate Bliss. If we take it with us, it will become a defilement and hindrance.

自性清淨心裡頭一法不立，自性清淨心裡頭具足無量無邊的佛法。所以，從自性上講一法不捨，從境緣上講一法不立，永遠保持清淨平等覺就對了。清淨平等覺在我們經題上，這就是真佛。

Nothing exists in the pure true nature, yet it is replete with infinite and boundless Dharmas. That's why when we talk from the aspect of the true nature, not a single thing is abandoned, but when we talk from the aspect of the external environment, not a single thing exists<sup>47</sup>. If we always maintain purity, impartiality and enlightenment (as the sutra title states), then we are on the right track because this is the mind of real buddhas.

### **淨土為什麼難信 - 第 320 集**

#### **Why is it difficult to believe in Pure Land Buddhism?**

我們在境緣當中，不用第六識，第六識分別，不用第七識，第七識執著，你看，你不用它，它就轉變了，轉識成智。你不用第六識，第六識就變成妙觀察；不用第七識，第七識就變成平等性。這兩個轉了，第八跟前五跟著就轉。用什麼方法轉的？

When we do not use the sixth consciousness (i.e., discrimination) and the seventh consciousness (i.e., attachment) in the external environment, these consciousnesses will be transformed into wisdoms. If you do not use the sixth consciousness, it will be transformed into the wisdom of wonderful contemplation, and if you do not use the seventh consciousness, it will be transformed into the wisdom of the impartial nature. After these two consciousnesses have been transformed, the eighth consciousness (i.e., the *alaya*) and the first five consciousnesses will be transformed as well. What method do we use to transform them?

用這一句阿彌陀佛轉的，妙！一句阿彌陀佛可以轉八識成四智。轉八識成四智，往生極樂世界是生實報莊嚴土，不是在同居土，也不是在方便土，你看多妙！為什麼難信？

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<sup>47</sup> As the *Diamond Sutra* states, "Everything with form is illusory."

理沒有搞清楚、事沒有搞清楚，因沒有搞清楚、果沒有搞清楚。所以有人說，將來這個佛法總歸到一部經，這部經是哪一部？

We use this single phrase of Amitabha Buddha's name. This is marvellous! One single phrase of Amitabha Buddha's name can transform the eight consciousnesses into the four kinds of wisdom and people who have transformed them will be reborn in the Adorned Land of Real Reward (instead of being reborn in the Land where Sages and Ordinary beings Dwell Together and the Land of Skilful Means with Remainder) in the Land of Ultimate Bliss. You see how awesome this method is! Why is it difficult to believe in this method? Because we do not understand its reasoning and causality. That's why some people said that Buddhism will be summarized in one sutra in the future. Which sutra will that be?

你要問我，我肯定的告訴你，就是這部《無量壽經》會集本，就是這部黃念祖老居士的集註。為什麼？這個裡面把世尊四十九年所說的一切法，把這兩千年來歷代祖師大德所教的、所修的、所遺留給後世的著作，統統在其中。有這一本，讓我們的精神、時間統統都專一，一門起修。當然學習要具足學習的條件，這個條件就是經上講的信、願、行。

If you ask me, I can tell you for sure that it will be this compilation of the *Infinite Life Sutra* (by Upasaka Xia), which is Upasaka Huang's annotation of this sutra. What is the reason? Because this sutra and annotation encompasses all the Dharma lectures expounded by Sakyamuni Buddha in forty-nine years, as well as the teachings, practice and literary works left by the past patriarchs and great masters of two thousand years for future generations. With this sutra, we can focus our energy and time on learning and practising one subject. Of course, we have to fulfil the conditions for learning which is belief, vow and practice.

### **極樂世界能不去嗎 - 第 321 集**

#### **Can we not seek to be reborn in the Land of Ultimate Bliss?**

「若有眾生，見我光明」，這個我是阿彌陀佛自稱，「照觸其身，莫不安樂，慈心作善」。這是佛說，十方世界的眾生見到阿彌陀佛的光明，佛光注照，心裡很快樂，自然生起慈悲心，生起作善的心。下面又說，「波揚無量微妙音聲，得聞如是種種聲已，其心清淨，無諸分別，正直平等，成熟善根」。

The sutra states, “If sentient beings see my light shining on their body, they will all be peaceful and happy, and will naturally give rise to a compassionate mind to perform good deeds” --- ‘my’ is Amitabha Buddha addressing himself. When sentient beings of the worlds of the ten directions see Amitabha Buddha’s light illuminating, they feel very happy and will naturally give rise to a compassionate mind to practise virtue. The following phrase further states, “The waves (in the pools) can proclaim infinite fine sounds. When the people in that Land hear these sounds, their mind becomes pure without any discrimination, thereby achieving proper impartiality and accomplishing virtuous roots.”

這個音聲微妙，音聲說法，所以眾生聽到水說法的聲音，心就清淨了。這個心清淨是什麼？專注。因為水會說法，這很稀奇，特別專注，沒有分別，沒有執著，沒有起心動念，正直平等，這是真心現前。成熟善根，這是耳聞的，放光是眼見的，這是耳聞的。

The sounds of the water in the Land of Ultimate Bliss are subtle. When sentient beings hear the sounds of water proclaiming the Dharma, their mind becomes pure. What does this pure mind imply? It implies that their mind is focused. Because it is very strange that water can proclaim the Dharma, they become especially focused and do not give rise to discrimination, attachments and wandering thoughts, thereby achieving proper impartiality (i.e., the appearance of true mind) and accomplishing virtuous roots. This is about the ears hearing, while Amitabha Buddha’s light shining is about the eyes seeing.

下面鼻聞香，「流布萬種溫雅德香，其有聞者」，這是鼻聞香，「塵勞垢習」，就是煩惱習氣，「自然不起」，好！「安和調適，猶如比丘得滅盡定」，這是聞香。這一段經文說極樂世界六根接觸的境界得無量功德。

The following phrase is about the nose smelling the fragrance. “The winds of virtue deliver various kinds of mild and refined fragrances. When people smell the fragrances, their afflictions and habituated tendencies are naturally subdued.” This is superb! “They feel peaceful, harmonious and reconciled. Such happiness is likened to the feeling of a bhikṣu who had attained the concentration of complete cessation.<sup>48</sup>” This paragraph describes the infinite

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<sup>48</sup> An extremely deep state of meditative concentration, whereby both the sensory and conceptualizing mental functions are completely extinguished. When this concentration is attained, the *manovijñāna* (意識) is also extinguished, so it enables the practitioners to be reborn in the highest heaven.

merits obtained when one's six-sense organs are in contact with the external environment of the Land of Ultimate Bliss.

極樂世界成就太容易了，為什麼？六根所接觸的全是佛法，這是阿彌陀佛本願威神無量劫修行功德之所成就。這個成就真實具體，讓往生到極樂世界每個人都得受用。不但佛說法，六塵都說法，六根同時感觸到。讀這段文，極樂世界能不去嗎？不能不去，不去真錯了。

It is too easy to succeed in the Land of Ultimate Bliss. Why is that so? Because everything that the six-sense organs are in contact with is the Dharma. This achievement is owing to Amitabha Buddha's awe-inspiring majestic original vows and merits accomplished through his infinite kalpas of practice. This achievement is real and concrete because it enables everyone who is reborn in the Land of Ultimate Bliss to benefit from it. Not only is Amitabha Buddha expounding the Dharma, but the external six objects are also doing it as well, so one's six-sense organs can feel it simultaneously. After reading these paragraphs, can we not seek to be reborn in the Land of Ultimate Bliss? We must be reborn there, or else we are really wrong!

### **要原諒他，不能記恨在心 - 第 322 集**

**We must forgive them and do not hold grudges against them.**

大乘經上告訴我們，佛菩薩沒有名號，為什麼？他沒有分別、沒有執著、沒有起心動念，哪來的名號？名號是假的。真的，佛菩薩沒有名號，阿羅漢可以有名號，佛菩薩沒有名號。名號顯他的德，佛的名號顯果德，就是性德，自性本有的德能；菩薩名號是修德，他正在修行，德號都是顯自性本有的智慧德相而已。

The Mahayana sutras tell us that buddhas and bodhisattvas do not have names. Why is that so? Because they do not have discrimination, attachments and wandering thoughts, so where do their names come from? Names are illusory! Indeed, buddhas and bodhisattvas do not have names. Arhats can have names, but not buddhas and bodhisattvas. The resultant merits (i.e., the innate merits or virtuous abilities) of buddhas are revealed in their names. The names of bodhisattvas reflect their acquired merits because they are still practising. So, these meritorious names are only revealing the wisdom, virtuous abilities and fine appearance innate to the true nature.



我們就曉得，佛、菩薩、阿羅漢這都是聖人，聖就是覺悟，真正覺悟，真正把身放下了，不再執著身是我，不再有對立，真正肯定了遍法界虛空界一切萬法跟自己是一體。一體哪有分別？一體，相不一樣。在我們一身就可以能看得到，眼睛的相跟耳朵的相不一樣，作用也不一樣，但是它是一體。一體就不能有分別。舌頭跟牙齒是一體，相不一樣。

We thus know that buddhas, bodhisattvas and arhats are saints who are really enlightened and had really let go of their physical body. They are no longer attached to this body as real self and no longer have the notion of different entities. They are certain that everything throughout the empty space of the Dharma realms and themselves are one entity. Where is the difference if they are one entity? Their appearances are different but they are one entity. We can see this in our own body; the eyes and ears have different appearances and functions, but both of them are one entity. Being one entity, there should be no discrimination. Likewise, the tongue and teeth are one entity even though they look different.

你有沒有自己牙齒咬破舌頭的？有沒有這種事情？很多人都有。你問我，我也有，不止一次。牙齒不小心把舌頭咬破了，舌頭有沒有抗議？有沒有跟牙齒算帳要報復？沒有。為什麼？一體。海賢老和尚冤枉受別人指責，收電費的人還打了他兩個耳光，吐了他一臉吐沫，他有沒有怨恨？沒有。別人看到打抱不平，老和尚說他能忍，沒事，忍者自安。

Have your own teeth ever bitten your tongue? Is there such a thing? Many people had this experience. If you ask me, I had it too and it was more than once. Did your tongue protest when your teeth accidentally bit it? Had it ever wanted to take revenge on the teeth? No, it had not! What is the reason? Because it knows that they are one entity. Great Master Hai Xian was wronged and accused by an electricity bill collector who also slapped him twice across the face and spitted all over his face, but did he feel any resentment? No, he did not. The people around him who saw this could not stand it, but the Great Master said, “No worries! A person who can endure feel peaceful himself.”

老和尚知道一切眾生跟自己是一體，無論用什麼惡劣的態度對他，不會發脾氣，不會記在心上，沒有怨恨。尤其在現在這個時代，《無量壽經》上佛都勸我們，人造了錯



事情，特別是做了對不起自己的事情，一定要知道，他的先人無知，「不識道德，無有語者」，沒有人教他，他才會犯這種錯誤，要原諒他，不能記恨在心。這是對的。

The Great Master knew that all sentient beings and he himself are one entity. He would not lose his temper and resent no matter what bad attitude others used towards him, neither would he imprint them on his mind. This is especially useful in this era; the Buddha also advised us in *the Infinite Life Sutra* that people committed wrongdoings (especially if they did something wrong to us) because their past generations did not learn the saints' teachings and did not teach them morality. That's why they made such a mistake. We must forgive them and do not hold grudges against them. This is the right way of dealing with people and matters.

### **極樂世界有多大 - 第 323 集** **How big is the Land of Ultimate Bliss?**

「諸佛如來之所行」，這個大乘。「又此大者，當體得名，常遍為義」。這解釋這個大字，是極樂世界當體之名，極樂世界大，大到什麼程度？下面這幾句給我們說明了，常遍為義，常是沒有生滅，這叫常，有生有滅叫無常，不生不滅。遍是周遍法界，佛經上常說遍法界虛空界，極樂世界多大？遍法界虛空界。

It is stated in the annotation, “The teaching practised by all buddhas is the great vehicle. This is the derivation of ‘great’, which connotes permanence and pervasiveness.” This explains the word ‘great (大 Dà)’, which illustrates the fundamental nature of the Land of Ultimate Bliss. How big is the Land of Ultimate Bliss? The following phrase explained it to us: permanence and pervasiveness. Permanence is neither arising nor ceasing (anything that is subject to arising and ceasing is called ‘impermanence’). Pervasiveness is pervading throughout the Dharma realms. The Buddhist sutras often said: throughout the empty space of the Dharma realms. How big is the Land of Ultimate Bliss? It is present throughout the empty space of the Dharma realms.

一點都不錯，它是法性土，這就是它不一樣的地方，不但它的實報莊嚴土是法性土，它的方便有餘土也是法性土，它的凡聖同居土還是法性土。換句話說，極樂世界只有法性沒有阿賴耶，八識沒有，雖有四土之名，這個名跟十方世界名一樣，實際全是法性身、法性土。

This is not false at all because it is a land of the true nature. This is where it is different from other lands. Not only is its Adorned Land of Real Reward a land of the true nature, but its Land of Skilful Means with Remainder and its Land where Sages and Ordinary beings Dwell Together are lands of the true nature too. In other words, the Land of Ultimate Bliss only has the true nature. It does not have the *alaya* (i.e., the eighth consciousness). Even though there are names for the Four Lands, those names are the same as the names of the worlds in the ten directions. As a matter of fact, they are all Dharma-nature bodies and lands.

往生到極樂世界乘著蓮花去的，蓮花就是阿彌陀佛加持的，你坐在蓮花裡面，時間很短就到極樂世界，在蓮花裡面轉八識成四智。當你坐上蓮花就把八識放下了，四智菩提就出現了，轉阿賴耶為大圓鏡智，轉末那為平等性智，轉第六意識為妙觀察智，轉前五識為成所作智。識沒有了，識是生滅的；性，性是不生不滅。

When you are reborn in the Land of Ultimate Bliss, you will be riding there on a lotus which is supported by Amitabha Buddha. While sitting in the lotus, all your eight consciousnesses will be transformed into the four kinds of wisdom (i.e., the *alaya* will be transformed into the wisdom of the great round mirror, the seventh consciousness (*manas*) will be transformed into the wisdom of the impartial nature, the sixth consciousness will be transformed into the wisdom of wonderful contemplation, while the first five consciousnesses will be transformed into the wisdom of all realisations), and you will reach the Land of Ultimate Bliss in a short while. Consciousnesses are subject to arising and ceasing, while the true nature neither arises nor ceases.

所以到極樂世界花開見佛，那個相跟阿彌陀佛的相完全一樣。我們背後這是極樂世界變相圖，畫畫的人把阿彌陀佛的像特別畫大一點，其實不是的，阿彌陀佛跟每個往生的人相都一樣。這是人畫的，特別對阿彌陀佛、觀音、勢至的恭敬，把他們三位畫得大一點，要知道實際上是平等的。

That's why as soon as you see Amitabha Buddha when the lotus flower opens in the Land of Ultimate Bliss, your appearance will be exactly the same as that of Amitabha Buddha. Behind us is the painting depicting the Land of Ultimate Bliss. The artist had purposely made the image of Amitabha Buddha bigger, but in actuality, Amitabha Buddha has the same appearance as everyone who is reborn in the Land of Ultimate Bliss. The person who produced this painting has special respect for Amitabha Buddha, Avalokitêśvara Bodhisattva and Mahâsthâmaprâpta

Bodhisattva, so their pictures had been drawn bigger, but we must know that everyone is actually equal in the Land of Ultimate Bliss.

**阿彌陀佛親自教我 - 第 324 集**  
**Amitabha Buddha will be teaching me personally.**

阿彌陀佛時時刻刻化身無量無邊，去幹什麼？去接引十方世界念佛往生淨土的人，佛的化身去接。極樂世界每個菩薩，就是每個人，到極樂世界都是菩薩，他們也化身無量無邊，他化身幹什麼？化身到十方世界去拜佛去，去供佛、去聞法。

Amitabha Buddha always manifests in immeasurable and boundless bodies. Why is Amitabha Buddha doing so? He does so to go to the worlds of the ten directions to receive those who have been chanting Amitabha Buddha's name and are to be reborn in the Pure Land. Likewise, every one (i.e., bodhisattva) who is reborn in the Pure Land will also manifest in immeasurable and boundless bodies. Why are they doing so? They do so to go to the worlds of the ten directions to make obeisance and offerings to the buddhas, and to listen to their Dharma lectures.

你就知道，到極樂世界去學佛法，誰教你？諸佛如來教我。在極樂世界，阿彌陀佛親自教我，在十方諸佛刹土，你都能夠有能力去見佛，佛親自教你。極樂世界學習一天，我們這個世界學無量劫都比不上，你就曉得極樂世界成就多殊勝！

You now know who will be teaching you when you go to the Land of Ultimate Bliss to study the Dharma. All buddhas will be teaching me. Amitabha Buddha will be teaching me personally in the Land of Ultimate Bliss. When you go to the Buddha Lands in the ten directions, you will have the ability to see all buddhas who will also be teaching you personally. Our innumerable kalpas of learning in this world cannot be compared with one day of learning in the Land of Ultimate Bliss. You will know how remarkable your achievements are in the Land of Ultimate Bliss!

這能不去嗎？去很容易，不麻煩，只要自己真信，記住，不能有絲毫懷疑；真正發願，我這一生沒有別的想法，就想見阿彌陀佛，就想跟阿彌陀佛學習，要有這種懇切的願望；一心專念阿彌陀佛。要想回到這個世間來很容易，到極樂世界之後再回來。

Can we not be reborn there? It is very easy to go there as long as you yourself truly believe in the Pure Land teachings. Remember, you cannot have the slightest doubt in it. You must really

have such an earnest vow: I only wish to see Amitabha Buddha and learn from him. Other than this, I have no other thought in my life. You must also single-mindedly concentrate on chanting Amitabha Buddha's name. After you are reborn in the Land of Ultimate Bliss, it is very easy for you to return to this world.

再回來是菩薩身分，再回來你是法性身，你跟諸佛一樣，這些眾生應以什麼身得度，就現什麼身，他想聽什麼佛法，你就給他講什麼法。佛現身沒有一定的身，佛說法也無有定法，來現身，就像《觀世音菩薩普門品》裡面所說的三十二應，應以什麼身得度現什麼身，真自在。

When you come back, you will be a Dharma-body Bodhisattva. Like all buddhas, you will manifest in whatever form is helpful to enlighten these sentient beings. You will also expound the Dharma according to their wish. The forms manifested by buddhas are not fixed, so are the Dharmas expounded by them. Just like the thirty-two forms of Avalokitêśvara Bodhisattva mentioned in the *Chapter of Universal Door*, you will manifest in whatever form is helpful to enlighten sentient beings. This is true freedom!

### **往生極樂世界心量一定要大 - 第 325 集**

**To be reborn in the Land of Ultimate Bliss, you must have a broad mind.**

大是讚歎、讚美，常遍為義。下面給我們說明什麼是常、什麼是遍。「體無邊涯」，中國古人講的大而無外，就是這個意思。我們要發心，發什麼心？真心。真心多大？沒有邊際。真心就是自性本體，佛經上常講的「心包太虛，量周沙界」。

‘Great or big’ is an admiration and praise, which connote permanence and pervasiveness. The following phrase explains the meaning of permanence and pervasiveness --- “its fundamental nature is boundless.” This has the same meaning as what the ancient Chinese said: even the greatest has no outer boundary. What mind should we develop? We should develop the true mind. How big is the true mind? It has no boundary. The true mind is the basic substance of the true nature. The Buddhist sutras often said, “The true mind embraces the expanse of space and encompasses the vastness of the universe.”

心量小的人不能往生，往生極樂世界心量一定要大，度眾生要度遍法界虛空界一切苦難眾生。不是我這一個地區，不是我這一個國家、一個地球，不是的，全宇宙裡頭所

有星球裡的眾生我統統要度他，要發這個大心。「絕諸對待」，對待就是相對，相對這個念頭要斷掉，沒有相對的，有對待就不平等，沒有對待就平等了，這在日常生活當中要修。

Narrow-minded people cannot be reborn in the Land of Ultimate Bliss. To be reborn there, you must have a broad mind because you have to help all suffering beings throughout the empty space of the Dharma realms. You must develop the broad mind to help not only sentient beings of your own region or country, or one planet, but must also help sentient beings on all planets in the whole universe. “Contradictoriness is severed” --- this thought of contradictoriness must be severed, or else there will be no impartiality. When there is no contradictoriness, everything is impartial. We must practise applying this in daily life.

一定要曉得，能大師所說的「何期自性，能生萬法」，自性沒有對待，沒有你跟我，是一體，整個宇宙跟我是一體。「橫該十方，豎通三世」，橫是講的空間，十方是一體，豎是講時間，過去、現在、未來也是一體，十方三世是一體，沒有分別。

As Great Master Hui Neng said, “Who would have thought that the true nature can produce myriads of phenomena!” Contrast between you and me does not exist in the true nature because the whole universe is one with me. “Horizontally, it crosses the ten directions and vertically, it transcends the three periods of time” --- horizontal stands for space (the ten directions are one entity), while vertical stands for time (the past, present and future are one entity too). The ten directions and the three periods of time are one entity, so they are of no difference.

「過去無始，未來無終，無有一法先之」，這就是自性，有沒有在自性之先的？沒有。「唯此先於諸法」，只有自性是先於諸法，為什麼？它能生諸法，諸法是它所生。過去無始，未來無終，這是大的意思。

“The past has no beginning and the future has no end. Nothing comes before it” --- this is the true nature. Is there anything that comes before the true nature? No, nothing comes before it. “Only it comes before everything” --- only the true nature comes before everything. Why is that so? Because it can produce all phenomena (all phenomena are produced by it). “The past has no beginning and the future has no end” --- this is the connotation of ‘great or big.’

**放下就是 - 第 326 集**  
**Letting go is all we have to do.**

如傅大士偈言：「有物先天地，無形本寂寥。」這兩句話說的是什麼？說的是自性。有一個物，它先於天地，為什麼？它能生天地、能生萬法，它沒有形狀。自性不是物質現象，也不是精神現象，也不是自然現象，三種現象都沒有，但是它能生這三種現象。

As Master Fu said, “There is (有 yǒu) one thing which comes before heaven and earth. It has no (無 wú) form and is originally tranquil.” What does this phrase refer to? It refers to the true nature. There is one thing (i.e., the true nature) which comes before heaven and earth. What is the reason? Because it can produce heaven and earth as well as myriads of phenomena, but it is formless. It is not a physical phenomenon, neither is it a mental nor natural phenomenon, but it can produce these three phenomena.

這個地方用了一個有、一個無，這兩個字用得好，有、無在此地是一個意思，有不能執著，無當然也不能執著。有是什麼？有自性，自性非物質、非精神、非自然，你看不到它，你聽不到它，你摸不到它，這是能生的本體，自性。它沒有形狀，它是清淨寂滅的，它能生天地、能生萬物。所以，這兩句話是形容自性本體。

The two words, (有 yǒu) and (無 wú) are well used in this phrase; both words mean the same thing here. We can neither be attached to (有 yǒu) nor (無 wú). What is that one thing (有 yǒu)? It is the true nature which is neither a physical phenomenon nor a mental and natural phenomenon. You cannot see it, neither can you hear nor touch it. It is the basic substance that can produce. It is formless, pure and tranquil, and can produce heaven and earth as well as myriads of phenomena. So, this phrase describes the fundamental nature of the true nature.

「故強名為大」，不得已勉強用一個字來代表它，就用大字。「如《涅槃經》云：所言大者，名之為常」。為什麼說它大？只有它不生不滅，永恆存在，它不變不易，它沒有改變，不會變易，永恆的，這叫常。「又云：所言大者，其性廣博，猶如虛空」，這都是經上形容大這些文字。

“The word (大 dà, big or great) has been reluctantly used to represent it. As *the Nirvana Sutra* states, ‘It is called ‘大 dà’ and termed permanence.’” Why is it called ‘大 dà’? Because it is the only thing that neither arises nor ceases and exists forever. It will never change, so it is called



‘permanence.’ “It further states, ‘It is called ‘大 dà’ because its nature is as extensive as the void.’” These are the words used in the sutras to describe the word ‘大 dà.’

「今此經中大乘二字」，正是比喻「是心是佛，是心作佛」，這是「淨宗第一義諦」。淨土宗修行證果，理是什麼？道理，道理就是這兩句話，淨宗之所依，「是心是佛，是心作佛」。心本來是佛，迷了變成凡夫，現在我們返迷歸覺，就作佛了。

“The two words 大乘 dà chéng (Mahayana or great vehicle) in this sutra are metaphors for the supreme truth of Pure Land Buddhism i.e., this mind is a buddha’s mind; this mind thus becomes a buddha.” What is the basis of practice and attainment of Buddhahood for Pure Land Buddhism? The basis is ‘this mind is a buddha’s mind; this mind thus becomes a buddha’ which Pure Land Buddhism relies on. This mind is originally a buddha’s mind but we become ordinary beings after it becomes deluded. Now that we return from delusion to enlightenment, we become a buddha.

只要把迷放下，覺就現前，不要再去找覺，找覺就又迷了，只要放下迷惑，那就是覺。明暗是一體兩面，有明，暗就沒有了，有暗，明就沒有了。佛是明的這一面，迷是暗的那一面，只要放下暗，明自然就現了，不要再去找明。所以說放下就是！

As long as we let go of delusion, enlightenment will appear. Stop looking for enlightenment, or else we will become deluded again. Brightness and darkness are one with two sides. When there is brightness, darkness will disappear and vice versa. Buddha is the bright side, while delusion is the dark side. As long as we let go of darkness, brightness will naturally appear, so do not look for brightness anymore. That’s why letting go is all we have to do!

### **阿彌陀佛是誰 - 第 327 集** **Who is Amitabha Buddha?**

什麼人能稱為無量、稱阿彌陀？每個人大徹大悟之後，無始無明煩惱習氣斷盡，阿彌陀就現前。換句話說，阿彌陀是所有諸佛的德號，只要成佛，都叫阿彌陀。海賢老和尚，他有一天燒香燒了十二支香，香爐插滿了。

Who can be called ‘infinite or 阿彌陀 Amituo’? 阿彌陀 Amituo will appear when one attains Supreme Enlightenment because one has extirpated one’s habituated tendencies of afflictions



and nescience from beginningless time. In other words, 阿彌陀 Amituo is the meritorious name of all buddhas. One is called ‘阿彌陀 Amituo’ as long as one attains Buddhahood. There was one day when Great Master Hai Xian burned twelve incenses until the incense burner was full.

別人問他，你今天怎麼燒這麼多香？他說天機不可洩露。問的人說，我不洩露，你跟我一個人講。過了一會他就講，他說我看到四面八方統統都是阿彌陀佛，無量的阿彌陀佛，所以燒這麼多香，老和尚見到了。所以三時繫念法本裡面說，中峰禪師說的，「我心即是阿彌陀佛，阿彌陀佛即是我心」。

Someone asked him, “Why did you burn so many incenses today?” He said, “Secrets cannot be revealed.” That person said, “I won’t tell. You tell me alone.” After a while, he said, “I saw Amitabha Buddha everywhere. There are innumerable Amitabha Buddhas, so I burned so many incenses.” The Great Master could see Amitabha Buddha. That’s why Zen Master Zhong Feng said this in the book, *The Thrice Yearning Chanting Ceremony*, “My mind is Amitabha Buddha; Amitabha Buddha is my mind.”

這不講得很清楚，講得很明白嗎？中峰禪師說的。所以阿彌陀佛是誰？我心就是阿彌陀佛，真心，真心叫阿彌陀。真心就是無量義，智慧無量、德能無量、相好無量，一切總是無量，是自性。什麼時候證得？妙覺證得，等覺還不行，再往上提升一層，妙覺證得。

Isn’t it very clearly stated by the Zen Master? So, who is Amitabha Buddha? My mind is Amitabha Buddha. The true mind is called ‘阿彌陀 Amituo’ because it is infinite in wisdom, virtuous abilities and fine appearance. The true nature is always infinite in everything. When will one obtain these infinite things? One will obtain them when one achieves marvellous enlightenment. The virtually enlightened bodhisattvas have yet to obtain them and have to go one level higher.

### **煩惱習氣什麼最重 - 第 328 集**

#### **What is the most serious affliction and habituated tendency?**

《淨影疏》裡頭說得也不錯，煩惱習氣什麼最重？欲望。欲望沒有止境、沒有底限，所以古人對於這樁事情是嚴厲的防範，從小就教導不貪、不瞋、不痴。佛如是教人，

中國古代老祖宗，古聖先賢，沒有一個不重視教人離欲；佛法是完全斷絕，世間法要有節度，不能太過分，太過分感召來的是災難。

It is well said in *the Jingying's Commentary on the Awakening of Faith*; what is the most serious affliction and habituated tendency? It is desire! Desire has no limits. That's why the ancients took strict precautions against this matter and children were taught to refrain from greed, anger and ignorance since young. This is how the Buddha taught people. None of the ancient Chinese ancestors as well as saints and sages did not attach importance to teaching people to renounce desire. In Buddhism, desire must be completely cut off, while mundane teachings require one to control one's desire and not go overboard, or else one will bring upon oneself disasters.

今天的世界，為什麼會變成這個樣子？就是人的欲望被物質、金錢引發出來了，這一發出來之後沒有辦法收拾，他回不了頭。他有一個億還想十個億，有十個億還想一百個億，有一百個億他想一千個億，有一千個億他想有一萬個億，乃至於把整個地球給他，他都不滿足，這個災難就來了，為什麼？

Why does the world become like this today? Because people's desire has been triggered by material things and money that they have no way to turn back the clock. When they already have one hundred million, they still want one billion; when they already have one billion, they still want ten billion; when they already have ten billion, they still want one hundred billion; when they already have one hundred billion, they still want to have one trillion. They would not be satisfied even if the whole earth was given to them. As a result, disasters befall them. What is the reason?

你沒有那麼大的福報。欲望跟福報要相稱。人間福報大小不一樣，地位高下不一樣，你在什麼樣的地位，擁有什麼樣的財富，它有一個標準，不超過這個標準非常好，那叫享福；超過這個標準，雖然得的多，你沒有福報。為什麼？

Because they do not have such a great blessing (your desire must be commensurate with your blessing). People's blessing and status are different. There is a standard for what status you are in and what kind of wealth you have. If your status and wealth do not exceed this standard, that is very good. This is called 'enjoying blessing.' If they exceed this standard, you have no blessings even though you have gained a lot. What is the reason?

你有煩惱，你操心，患得患失，起心動念、言語造作你在造罪業。罪業就很可怕，往前面看，來生就是三途，說不定就墮地獄，那個時候後悔莫及。必須要控制自己的欲望，這就是壞諸欲塹的意思，要把它戰勝。中國古聖先賢把這個擺作第一條。

Because you have afflictions and worries. Since you are constantly worrying about gains and losses, you commit karmic misdeeds with your thoughts, speech and actions. Karmic misdeeds are very frightening because you are bound to degenerate into the Three Evil Realms (you might even end up in hell) in the next lifetimes. At that time, it will be too late to be regretful. That's why you must control and defeat your own desires. This is the meaning of 'subduing various wrongful desires.' The ancient Chinese saints and sages placed this before other teachings.

釋迦牟尼佛講經教學，八相成道說法，第一條是「破煩惱城，壞諸欲塹，洗濯垢污，顯明清白」，這在第一條。我們科題上是破迷啟悟，顯明清白就開悟了，前面三句是破迷。擺在第一條你就曉得，它不是小問題，它是大問題，你這一生將來是到善道、是到惡道，還是到淨土，關鍵在此地。

The first teaching imparted by Sakyamuni Buddha throughout the eight junctures of his life is "demolishing the fortress of afflictions, subduing various wrongful desires, removing impurities and revealing the purity innate to the true nature." Our subject is ceasing delusion and achieving enlightenment. By revealing the innate purity, enlightenment is achieved. The first three phrases are ceasing delusion. Since it is the foremost teaching, you know that this is not a small matter, but a great matter. This is the key that determines whether you will be reborn in the good realms or the evil realms or the Pure Land in the future.

### **不知道欲望是假的 - 第 329 集** **We do not know that desire is illusory.**

六道凡夫哪個沒有欲望？沒有欲望他就成佛、成阿羅漢了，最少他也是阿羅漢，見思煩惱斷了，他還有塵沙、無明。所以佛在《華嚴經》上告訴我們，「一切眾生本來是佛」，這句話是真的不是假的，確確實實是佛。佛為什麼變成六道凡夫？就是被欲望所累，因為你有欲望，你變成六道凡夫。

Which ordinary being of the Six Realms has no desire? If they have no desire, they would have become a buddha or an arhat. They are at least arhats who had severed the afflictions of view

and thought, but still have the afflictions of dust and sand as well as nescience. That's why the Buddha told us in *the Avatamsaka Sutra*, "All sentient beings are originally buddhas." This phrase is true and not false. They are indeed buddhas, but why did they become ordinary beings of the Six Realms? You become ordinary beings because you have desires.

欲望天天增長，沒有衰退，所以愈迷愈深，業愈造愈重。你做的那些事情，無論是好事、是壞事，統統為的是欲望，不知道欲望是假的。這個欲望的因感召的果報，這個果報就是六道，六道從哪裡來的？就這麼來的。所以六道輪迴是自己造的，自己的善業造三善道，自己的惡業造三惡道。

As your desires keep growing every day, you become more and more deluded and the karmas committed by you are increasingly heavier. Whether the things that you did were good or bad, everything was done to satisfy your desires, not knowing that desires are illusory. The karmic retribution brought about by desires is the Six Realms of reincarnation. Where did the Six Realms come from? This is how they came about. That's why the Six Realms are self-created; wholesome karmas create the Three Good Realms, while unwholesome karmas create the Three Evil Realms.

在輪迴當中無非是自作自受，與別人不相干，別人來勸我們作惡，主宰在自己，如果我心裡清楚明白，不造業。不但不造惡業，善業也不作，為什麼？

Everything in the Six Realms of reincarnation is nothing more than self-creating and self-enduring. It has nothing to do with others. We are the master of ourselves, so if we understand the law of causality, we would not commit karmas even if others were to persuade us to do evil. Not only would we not commit unwholesome karmas, but we would not commit wholesome karmas either. What is the reason?

善業生三善道，出不了六道輪迴，在六道裡頭日子好過一點而已。既然出不了六道輪迴，佛給我們講的話是真的，無量劫當中，你肯定在惡道的時間長，在善道的時間短，這是事實，多麼可怕！

Because wholesome karmas will cause us to be reborn in the Three Good Realms where our life is just a little better, but we still cannot get out of the Six Realms of reincarnation. What the Buddha told us is true. Since you cannot escape from the Six Realms in infinite kalpas, you

will surely spend a long time in the evil realms and a short time in the good realms. This is a reality. How frightening it is!

### **一切隨緣就好 - 第 330 集**

#### **Just accord with conditions in everything we do.**

所以佛教我們修菩薩道，菩薩道那就不一樣了，菩薩恆順眾生，好像也在造業，好事壞事也在做，但是他有本事不落印象；也就是說，他所有的造作都沒有放在心上，心上決定沒有。事上有，心上沒有，這種業叫淨業。

That's why the Buddha taught us to practise the bodhisattva path which is different because bodhisattvas always accord with sentient beings. It seems that bodhisattvas are also committing karmas because they do both good and bad things, but they have the ability not to leave an impression of what they have done. It means that they do not retain everything they did in their mind. Therefore, even though they have performed the acts, their mind has no such things. This kind of karma is called 'pure karma.'

淨業六道裡頭沒有，哪裡有？華藏世界有，極樂世界有。我們娑婆世界修行人，絕大多數，佔百分之九十，都是往生華藏世界，修一切法門的人他修成功了，一部分往生到極樂世界。這是有真實智慧，善根福德圓滿具足，選擇極樂世界。能不能往生？

Pure karmas do not exist in the Six Realms. Where do they exist? They exist in the Lotus Store World and the Land of Ultimate Bliss. The vast majority (i.e., 90%) of practitioners in the Saha World who had succeeded in their practice of all Dharma methods were reborn in the Lotus Store World, while another portion were reborn in the Land of Ultimate Bliss. These people who chose to be reborn in the Land of Ultimate Bliss have true wisdom and are fully replete with virtuous roots and fortune. Can we be reborn in the Lotus Store World?

生華藏世界，統統都要斷煩惱，沒有帶業往生，帶業往生只有一門，彌陀淨土帶業往生，其他沒有。彌勒淨土在我們六道裡面也不能帶業往生，也要真正把煩惱伏住，才能生兜率內院。

Everyone who seeks to be reborn in the Lotus Store World must sever their afflictions completely because they cannot take their residual karmas (i.e., karmic obstacles) along to that world. Only the Pure Land of Amitabha Buddha allows the practitioners to take their residual

karmas with them, but not other Pure Lands (including the Pure Land of Maitreya Bodhisattva in our Six Realms). They have to really subdue their afflictions before they can be reborn in the inner palace of the Tusita Heaven.

真正能帶業往生的只有彌陀淨土，這一點我們不能不知道，不能不認真學習。這一次機會要是錯過了，來生什麼時候遇到？要無量劫又無量劫，你才會有一次機會遇到，太難太難了！所以決定不要被這個世界上小名小利欺騙了，我們把淨土忘失了，這不好。

We must know that only the Pure Land of Amitabha Buddha really allows the practitioners to take their residual karmas with them. That's why we must seriously learn and practise. If you miss this opportunity to be reborn in the Pure Land, when will you encounter this method again in the next life? Well, you will only have one chance to encounter it in infinite kalpas. It is extremely difficult to encounter it! So, do not ever be deceived by the little fame and profits in this world that we forget about seeking rebirth in the Pure Land.

世出世間法都是一個緣，緣分，緣真正成熟，是利益眾生的事情應該要做；緣沒有成熟不要勉強，勉強不得，勉強到最後是失望，到最後是後悔，那就遲了。人，什麼都是自然的好，一切隨緣就好，決定不攀緣，攀緣就是勉強成就，隨緣就順利。

Everything in the world and beyond involves karmic conditions. If the condition for doing things that can benefit sentient beings is really matured, you should do it. Otherwise, do not force yourself to do it as you will end up feeling disappointed and regretful. People should let nature take its course; just accord with conditions in everything we do and never actively seek the condition. If we actively seek the condition, we can hardly succeed, but if we accord with conditions, we can smoothly achieve success.

**欲望太多了，很辛苦 - 第 331 集**  
**Having too many desires is very painful.**

佛教，淨宗，海賢老和尚是我們最好的榜樣，他能念佛自在往生成佛，不需要人助念；他預知時至，知道哪一天走，跟阿彌陀佛約定好了，到時候佛出現，接引他往生。

Great Master Hai Xian is the best role model for the Pure Land school because he was able to go to the Pure Land at will and became a buddha by chanting Amitabha Buddha's name himself



without getting others' assistance. He foreknew the day of his rebirth in the Pure Land. As pre-agreed with Amitabha Buddha, Amitabha Buddha appeared when the time came and he was received to the Pure Land.

他給我們說的那幾句話非常重要，往生要有信心，不要靠助念，助念不牢靠，助念沒有信心。這話講得對，這個就是決定往生。走，沒有絲毫病痛，走的這一天，早晨到晚上，還在菜園工作，幹了一天，平地、拔草、澆菜，一直到晚上。

What the Great Master told us is vitally important: we must have confidence in our ability to be reborn in the Pure Land. Do not depend on others to assist us because others' assistance is unreliable. Depending on others means we have no confidence in ourselves. His words are true. It implies that he would certainly be reborn in the Pure Land. Indeed, he went to the Pure Land without illness and pain at all. On the day before he went to the Pure Land, he still worked in the vegetable farm from morning till night, tilling and weeding the soil as well as watering vegetables.

大家說老和尚幹了一天，可以收工休息，不要幹了，他怎麼回答？他說我幹完了，幹完了我就不幹了。這收工了，晚上念佛往生了。可以說為我們表法，活一天要做一天，活一個小時要做一個小時。說放下就走了，得大自在！

The person who saw him working said, "You have been working all day, Great Master. You can call it a day and rest!" How did he reply? He said, "I have finished and can stop working!" He meant what he said because he chanted Amitabha Buddha's name and went to the Pure Land that very night. It can be said that he had set the example for us i.e., we should work as long as we live. After letting go, he left for the Pure Land. This is obtaining great freedom!

他的母親也是這樣走的，他有個師弟海慶和尚也是這樣走的。我們看了相信，都沒有助念。他不是沒有人，他要通知，助念的人可多了，一個都不要，教人要自己有真正的把握。把握從哪裡來？放下。一般人的毛病就是放不下，欲望太多了，很辛苦，想得太多。

Both his mother and fellow practitioner, Great Master Hai Qing, also left in the same way because they also went to the Pure Land without getting others' assistance to chant Amitabha Buddha's name for them. We believe in what we saw. Had the Great Master wanted to get people to assist him, he would have gotten many people to help him, but he refused their



assistance. He taught us to really have the assurance to be reborn in the Pure Land. Where does this assurance come from? It comes from letting go! The problem with most people is they cannot let go. They have too many desires and think too much, which is very painful.

### **心上放阿彌陀佛，可以往生極樂世界 - 第 332 集**

**If we retain Amitabha Buddha in our mind, we can be reborn in the Land of Ultimate Bliss.**

唯有把所有的境界都不要放在心上，心清淨，一法不立，沒有一樣東西，真心，那就是真我。有一物就壞了。大乘佛法裡面准許你有一物，這是非常特別的，那就是阿彌陀佛，心上可以放阿彌陀佛。阿彌陀佛是萬德洪名，一切諸佛所修所證就是這個。這四個字完全是梵文音譯過來的，翻成中國的意思，我們就明白了。

Only by not retaining all phenomena in the mind will the mind be pure without anything. This is the true mind, and is also true self. Having one thing in the mind is bad. Mahayana Buddhism is very special because it allows you to have one thing in your mind, which is Amitabha Buddha. Amitabha Buddha is a name of infinite merits. It is what all buddhas cultivate and attained. This four-syllable ‘Amitufo (阿彌陀佛)’ is transliterated entirely from Sanskrit. We will understand the meaning when it is translated into Chinese.

阿彌陀佛，阿翻成中國意思是無，有無的無，彌陀翻成中國意思是量，無量，佛翻成中國意思是智慧，是覺悟。這個名號完全翻成中國意思，無量智慧、無量覺悟。一切諸佛所修所證，全是無量智慧、無量覺悟。這個放在心上沒關係，可以往生到極樂世界。心上放別的妄想雜念去不了，去不了極樂世界；心上放阿彌陀佛，可以往生極樂世界。

When translated into Chinese, 阿 (Ā) means ‘none’, 彌陀 (Mítuó) denotes ‘finite’ while 佛 (Fo) means ‘wisdom or enlightenment.’ Hence, this Amitabha Buddha’s name (阿彌陀佛) denotes infinite wisdom and infinite enlightenment in Chinese. What all buddhas cultivate and attained is infinite wisdom and infinite enlightenment. It is alright to imprint Amitabha Buddha’s name on our mind because it enables us to be reborn in the Land of Ultimate Bliss, but if we retain other wandering and distracting thoughts in our mind, then we cannot be reborn there. If we retain Amitabha Buddha in our mind, we can be reborn in the Land of Ultimate Bliss.

**放得乾淨，你才得自在 - 第 333 集**  
**Only by letting go completely can you obtain freedom.**

所以我們一定要懂得，要知道捨欲心，這個有欲望的心必須要捨。名、利、財、色，要把它捨得乾淨，捨就是放下，要放得乾淨，你才得自在，你才得法喜。你的眼光就亮了，你才能看透世間，世間再不會蒙蔽你了，再不會欺騙你了。世間是什麼？假相。像彌勒菩薩所說的，世間真相是什麼？是在二千一百兆分之一秒，這樣高頻率波動下面，這念頭波動下面產生的幻相。

That's why we must know how to renounce the mind with desires; fame, profits, wealth and lust must be abandoned altogether. Only by letting go of these desires completely can you obtain freedom and the Dharma bliss because your vision will then be brightened. Only with a clear vision can you see through the world and will never be blinded and deceived by it again. What is the reality in the world? The reality is all phenomena are illusory! As Maitreya Bodhisattva said, "Illusory phenomena are produced by thoughts which vibrate at the high frequency of 2100-trillion times in a second."

這個幻相存在的時間要記住，是二千一百兆分之一秒，也就是一秒鐘，這個畫面已經換了二千一百兆次，哪一次是真的？一次都沒有。所以它是一個相似相續相，佛在經上講了一句話，「不斷之無」，真的是相似相續，它什麼也沒有。所以老和尚常說，「好好念佛，其他啥都是假的」。

Remember, the duration of their existence is 2100-trillionth of a second. In other words, this picture has changed 2100 trillion times in one second. Which picture is real? None of them is real. The Buddha described them as constant nonexistence in the sutra. Indeed, every phenomenon seems to be successive, but nothing really exists. That's why Great Master Hai Xian often said, "Chant Amitabha Buddha's name sincerely; everything else is illusory."

**這是佛法的難處，也是佛法的容易處 - 第 334 集**  
**This is the difficult part and also the easy part of Buddhism.**

所以老和尚常說，「好好念佛，其他啥都是假的」，天天用這一句話告訴人，跟人家說老實話、說真話。一切話就是這一句是真話，其他的全是假話。佛說一切經，一切

經裡頭只有一句阿彌陀佛是真話，其他都不是真話。所以，「法尚應捨，何況非法」，法是佛法。

That's why Great Master Hai Xian often said, "Chant Amitabha Buddha's name sincerely; everything else is illusory." He had been telling people this every day. This is the truth while the rest are all lies. Of all the sutras expounded by the Buddha, only one single phrase of Amitabha Buddha's name in the sutras is true while the rest are not true. That's why *the Diamond Sutra* states, "Even the Dharma should be cast aside, let alone the non-Dharma!" Dharma refers to the Buddha's teachings.

佛四十九年所說的不能執著，不能放在心上，執著放在心上就糟了。佛一生沒說過一個字，沒有說過一句話，你要說他說法叫謗佛，你要懂這個意思。那這個話無非是引導、是誘導，你不執著，不分別不執著你就聽懂了，就明白意思了；你一分別一執著就完了，叫死在句下，錯了！

We can neither be attached to nor retain in our mind the Dharma lectures expounded by Sakyamuni Buddha in forty-nine years. Being attached to and retaining them in our mind is bad because the Buddha never spoke a word all his life. If you say that the Buddha had spoken the Dharma, this is called 'slandering the Buddha.' You must understand this meaning. The Buddha's words are nothing more than guidance. If you do not discriminate or become attached to them, you will be able to understand the meaning. As soon as you discriminate and become attached to them, you will never understand the meaning. This is called 'being rigidly attached to the words' which is wrong!

所以「願解如來真實義」，這句話不簡單，誰能夠理解如來真實義？如來所說一切話統統不放在心上，就是能解如來真實義。不放在心上，開悟了；放在心上把悟門堵塞了，叫所知障。這是佛法難處，也是佛法的容易處，會，太容易了；不會，太難了。

That's why this opening verse of the sutra is not simple: 'may I comprehend the real meaning of the Tathāgata.' Who can fathom the real meaning of the Tathāgata? We will be able to fathom the meaning if we do not retain in our mind everything the Tathāgata said because we would then be enlightened. If we retain them in our mind, we are blocking the door to enlightenment. This is called 'knowledge related hindrance.'<sup>49</sup> This is the difficult part and also

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<sup>49</sup> We are hindered from attaining enlightenment by none other than our own knowledge, or our own habituated way of knowing.

the easy part of Buddhism. If we know how to cultivate, Buddhism is too easy, but if we do not know, it is too difficult.

沒有難易，禪宗祖師考驗學生常說會麼？會者不難，難者不會。會的人決定放下，能恆順眾生，你說得對，好；你說得不對，也好，他都順你。為什麼？說得對，對等於零；說得不對，不對也等於零，天下本無事。你喜歡怎麼說都行，都在迷，沒有破迷開悟，六道凡夫。

There is no such thing as difficult and easy. The Zen patriarchs often said this to test their students: do you know? People who know how to cultivate will find Buddhism not difficult, but those who find it difficult do not know how to cultivate. People who know how to cultivate have definitely let go and can accord with sentient beings. They would accord with you, regardless of what you said is right or wrong. Why is that so? Because both rights and wrongs are equal to zero; the world is originally at peace. You can say whatever you like because you are an ordinary being of the Six Realms who have not yet ceased delusion and achieved enlightenment.

真正會的人絲毫不執著，像老和尚所說的，看什麼人都好，沒有分別，歡歡喜喜。看什麼事也好，沒有這個對那個不對，沒有這個念頭，沒有這個喜歡那個討厭，沒這個念頭，完全是清淨平等慈悲心應事，所以眾生沒有一個不歡喜他。一生沒有生過氣，沒有發過脾氣，沒有說過妄語，這老和尚難得！我們要學。

People who really know how to cultivate have no attachment at all. As Great Master Hai Xian said, we should happily regard everyone as good without any discrimination. He regarded every matter as good, so he did not have the thoughts of right and wrong, neither did he have the thoughts of like and dislike. His mind was entirely pure, impartial and compassionate when he dealt with matters. That's why no one in the world dislikes him. This Great Master is a rare practitioner because he never got angry, neither had he lost his temper and lied all his life. We must emulate him.

### **老和尚的金玉良言，無上大法 - 第 335 集**

### **The invaluable advice and supreme teaching of Great Master Hai Xian.**

對人真誠、清淨、平等、慈悲，這是什麼？這就叫佛菩薩，佛菩薩就是這個樣子。他樣樣都清楚，樣樣都明白，他不給你說，為什麼？說了你就生煩惱。他說的是真的，你迷在虛妄，你在虛妄你覺得很快樂，覺得很稱心如意，殊不知那是造業。但是不能說破，說破你脾氣就來了，你不能接受。所以菩薩知道，什麼時候該給你說，什麼時候不可以說。

Those who treat people with sincerity, purity, impartiality and compassion, what are they called? They are called 'buddhas and bodhisattvas.' They know and understand everything but will not tell you. What is the reason? Because you will give rise to afflictions if they tell you. What they said is true. Because of being deluded, you feel very happy and satisfied amid the illusoriness, not knowing that you are committing karmas. But they cannot tell you the truth because you will not be able to accept it and your temper will flare. That's why bodhisattvas know when they should and should not tell you.

迷的時候不能說，將悟未悟的時候，這時候要說，這一點他就悟了。所以一切諸佛菩薩無有定法可說，再說真一點的，無有法可說，都是你自己毛病發作，佛知道你可以接受，他就給你說，你能接受多少給你說多少，不過分，真實智慧、真實功德。總的來說就是一句佛號。老和尚的口頭禪，金玉良言，無上大法，「好好念佛，成佛是大事，其他啥都是假的」，就這一句話。

They will not tell you when you are deluded, but they must tell you when you are close to enlightenment because you will become enlightened once you are prompted. That's why all buddhas and bodhisattvas have no fixed Dharmas to say. To put it more frankly, they have no Dharmas to say. It is not until your problem pops up that the Buddha tells you as much as you can accept. This is true wisdom and is also true merits. In general, the truth is one single phrase of Amitabha Buddha's name. The oral samadhi, as well as invaluable advice and supreme teaching of Great Master Hai Xian is: 'chant Amitabha Buddha's name sincerely because becoming a buddha is a great matter while everything else is illusory.'

你要能契入，你就會開悟；你開悟了，現前世世間一切事，哪一樣不明瞭？樣樣明瞭。想不想到極樂世界去？真想。你跟阿彌陀佛有沒有見過面？見過面。為什麼還不走？阿彌陀佛叫你表法，因為你已經生死自在了，做一個好樣子，做一個學佛的好樣子，做一個念佛的好樣子，給大家看看，往生的時候自在往生，大家相信。

You will become enlightened if you realize this truth. Once you are enlightened, of all the matters in the present world and beyond, which one are you unable to understand? You will understand everything. Do you wish to be reborn in the Land of Ultimate Bliss? Yes, you really wish to. Have you ever met Amitabha Buddha? Yes, you have. Why haven't you left yet? Because you have already attained the freedom of birth and death, Amitabha Buddha requested you to set the example of a good Pure Land practitioner for everyone to see. They will believe it when they see you leaving for the Pure Land at will.

### **冤仇從哪裡結的 - 第 336 集** **Where did the enmity come from?**

無量的時空，一染一切染，一迷一切迷，怎麼辦？跟一切人事物結的冤仇，冤仇從哪裡結的？百分之九十還要多，從言語、態度上結的。所以佛給我們講十善，口佔四個，最容易造業的是口。說話惡口自己不知道，說話難聽，你說的人無意，聽的人有心，就結了冤仇。

In the infinite time and space, when one thought is defiled and deluded, everything will become defiled and deluded. What happen then? We create enmity with everyone and everything. Where did the enmity come from? More than ninety percent of it came from our speech and attitude towards people. That's why out of the Ten Virtuous Acts said by the Buddha, four of them are in regard to speech because the mouth is the easiest to commit karmas. We ourselves are unaware when our speech is abusive and unpleasant to others' ears. What you said is unintentional but the person who hears it takes it to heart, therefore creating enmity.

你今天有權有勢，作威作福，不知道別人感受，等到你的權勢失掉之後，別人用這個態度來對你，你就感到難過了，那是什麼？那是報應。這一點要學海賢，海賢一生沒有輕視一個人，一生沒有用不好的態度對一個人，見人都是歡歡喜喜，從內心流出真誠的慈悲。好人、壞人都是笑咪咪的，沒有這個好那個壞，沒有這個喜歡那個討厭，一律平等。

Today, you exercise unbridled power to domineer others without regard to their feelings, but once you are no longer in power, you will feel sad when others treat you likewise. What is this? This is karmic retribution. In this regard, we must learn from Great Master Hai Xian for he had never despised anyone in his life, neither had he treated anyone with a bad attitude. He was



always joyful whenever he met people as sincere compassion was expressed from his heart. He was all smiles to everyone, regardless of whether they are kind or wicked. There was no such thing as good and bad in his mind, neither did he have likes and dislikes; everything was equal to him.

所以人人喜歡親近他，他非常隨和，對於別人的要求總是善巧方便滿足他，讓他生歡喜心，這樣將來就是法緣好。他老人家說，「寧可葷口念佛」，吃肉的口你去念佛，「不可素口罵人」，你吃長齋，但是你罵人，你對人不好。我們觀察一個人，要細心觀察他的德行，為什麼？有德行才有前途，沒有德行沒有前途，這個道理要懂。

Everyone likes to get close to him because he was very easy-going. He always skilfully and expediently met other people's requirements to make them happy. In this way, his Dharma affinity would be good in the future. The Great Master said, "I'd rather chant Amitabha Buddha's name with a meat-eating mouth than scolding people with a vegetable-eating mouth." You have been a vegetarian for a long time, but you still scold people and are not good to them. When we observe a person, we must carefully observe his moral conduct. What is the reason? Because only with virtue can one has a future. Without virtue, one has no future. You must understand this truth.

### **沒有情執是真愛 - 第 337 集** **True love has no psychological attachment in it.**

「佛法劍，截欲塹，令散壞也」。劍是寶劍，武器，用這個把欲斬斷，意思就是代表放下。劍是智慧，智慧現前，事實真相了解了、明白了，全是假的，六道是假的，十法界是假的，這才放下，放下就進入真實，一真法界。我們看下面一段，『洗濯垢污，顯明清白』。

It is stated in the annotation, "The Dharma sword is able to sever and extinguish desires." Sword, which is a weapon used to cut off desires, represents letting go. Sword connotes wisdom. With the appearance of wisdom, you will understand that everything in the Six Realms and the Ten Dharma Realms are illusory. Only after understanding the reality will you be able to let go and enter the One True Dharma Realm. Let's look at the next phrase, "Removing impurities and revealing the purity innate to the true nature."



《合贊》裡頭說：「見愛煩惱，譬如垢污，空慧能除，亦如洗濯。除邪顯正，故曰顯明。以護法城，故曰清白；超諸毀謗，故曰清白」，清白兩個意思。

It is stated in *the Combined Praises of the Infinite Life Sutra*, “The afflictions of view and love are like impurities which can be removed by the wisdom that apprehends emptiness, like washing off dirt. When rightness appears and deviancy is removed, it is called ‘revelation of innate purity.’ Protecting the Dharma fortress (which is the innate nature by observing precepts and practising meditative concentration to sever afflictions and bad habits) is called ‘the appearance of innate wisdom’; not slandering oneself (with improper speech and deviant thoughts) is called ‘conforming with innate wisdom.’” There are two meanings pertaining to innate wisdom.

見是見惑，愛是思惑，就是見思煩惱，這就是製造六道輪迴的真因，有見愛就有輪迴，見愛斷掉了輪迴就沒有了。諸位一定要知道，我們一般人認為愛是真理，神愛世人、上帝愛世人，所有宗教都講愛。宗教為什麼可以團結？因為它的核心是愛，是相同的。‘View’ refers to the afflictions of view, while ‘love’ refers to the afflictions of thought. These afflictions of view and thought are the real causes that create the Six Realms of reincarnation. Reincarnation exists when view and love are present. Once they are severed, reincarnation will disappear. Most of us think that love is the truth because we always hear that God loves the world and all religions talk about love. What makes religions able to unite? Because they all share the same core, which is love.

但是那個愛不是我們凡夫的愛，凡夫的愛裡頭有染污，為什麼？它有情在裡頭。神聖的愛裡面是智慧，沒有情執，執是執著，沒有情執，這是真愛。所以佛用慈悲不用愛，慈悲跟愛的意思完全相同，慈悲，愛裡頭是智慧，沒有情執，有別於世間人的愛裡頭是情執，這個要搞清楚。

But that love is not the love of ordinary beings because the latter’s love has defilement in it. Why is that so? Because their love has emotion in it. Within God’s love is wisdom. It has no psychological attachment. This is true love. That’s why the Buddha used compassion instead of love, even though they mean exactly the same thing. Within compassion (i.e., love) is wisdom. It has no psychological attachment, so it is different from the love of people in the world, which has psychological attachment in it. We must be clear about this.

**百分之一秒你能掌握得住嗎 - 第 338 集**  
**Can you grasp the frequency of hundredths of a second?**

真正知道凡所有相皆是虛妄、一切有為法如夢幻泡影。我們真的是在作夢。要常常想到就在眼前，我們眼前一秒一秒的過去，你看這時鐘，一秒一秒過去，這一秒再不回頭，再找不回來了。

We know well that everything with form is illusory (unreal), and all conditioned dharmas are like dreams, illusions, bubbles and shadows. We are really dreaming. We must often think that this illusoriness is right before our eyes. Second by second passes before our eyes; look at this clock and you will see every second ticking by. This second will never turn back, so you will never find it again.

積六十秒一分，積六十分一小時，積二十四小時就是一晝夜，假的不是真的，它是生滅法。像我們看電視，看電影，我這裡有一捲底片，這電影底片，在放映機裡面一秒鐘二十四張，也就是說，它的頻率是二十四分之一秒；記住這個數字，二十四分之一秒。

There are sixty seconds in a minute and sixty minutes in an hour, and twenty-four hours make up one day and one night. They are subject to arising and ceasing, so they are illusory and not real. Like when we watch TV and movies (I have a roll of negative film here), there are twenty-four slides being projected from the projector in a second. In other words, its frequency (i.e., the rate of recurrence) is twenty-fourths of a second. Remember this number: twenty-fourths of a second.

鏡頭打開，一張幻燈片，這幻燈片動畫，這大家就懂得了，你在銀幕上看到一張。那一秒鐘二十四張，速度快了，我們的眼睛趕不上，看到它好像是真的一樣，其實不是真的，二十四分之一秒。我們現在的電影跟電視是用數碼，進步了，不用這個幻燈片了，不用這個，但是畫面還是一張一張的，不過不用這個做載體，晶片做載體。

Every time the lens opens, you will see one slide animation on the screen. With twenty-four slides per second, our eyes cannot keep pace with the high speed. That's why we see as if the animations are real. They are actually not real because the slides change at the frequency of twenty-fourths of a second. As we have made progress, our current movies and TVs are using

digital technology, so we do not need slides anymore, but pictures are still being individually projected. Instead of using slides, chip is used as the medium to store pictures.

一秒鐘多少張？五十張，現在到數碼是一百張，一秒鐘等於用這個片子一百張。我們不知道是假的。百分之一秒，你能掌握得住嗎？你能把這個事情想通、看通了，你就曉得全是假的，整個宇宙是假的，你就不把它當作真，不把它放在心上，凡所有相皆是虛妄。

How many pictures are being projected in one second? With the use of digital technology now, there are one hundred pictures being projected in a second. This is equivalent to using one hundred of these films in a second. We do not know that the animations are illusory. Can you grasp the frequency of hundredths of a second? If you can figure this out, you will know that the whole universe is illusory, and will not take things seriously and retain them in your mind. As the sutra states, "Everything with form is illusory (unreal)."

### **哪一樣是你的 - 第 339 集** **Which one is yours?**

凡所有相皆是虛妄，不放在心上。練習常常不放在心上，有一天真放下了，放下你就開悟了，就大徹大悟。了解整個宇宙，看到宇宙這個頻率，就是我們現前實際上宇宙的頻率跟幻燈片一樣，一個道理，速度更快，一秒鐘多少次頻率？二千一百兆次。

Knowing that everything with form is illusory, we will not retain them in our mind. By frequently practising not retaining them in our mind, we can really let go one day and attain Supreme Enlightenment. The frequency (i.e., the number of periodic vibrations in a second) of our present universe is actually even faster than that of the slide. How many thoughts are there in one second? There are 2100 trillion thoughts in one second.

彌勒菩薩告訴我們的，這一彈指，一彈指有三十二億百千念，百千是十萬，三十二億乘十萬，三百二十兆。那彈指，我們一秒鐘彈幾次？有人告訴我可以彈七次。七次乘七，三百二十兆乘七，三七二十一，二千一百兆。一秒鐘有二千一百兆次的生滅，就在我們眼前，我們眼睛看不見；在我們耳邊，我們聽不到。什麼時候我們眼睛能看見，耳朵能聽到？

Maitreya Bodhisattva told us that there are 320 trillion thoughts in one finger-snap. How many times can we snap in one second? Someone told me that he can snap up to seven times, so seven multiplies by 320 trillion is equivalent to 2100 trillion thoughts in a second. There are 2100 trillion arising-and-ceasing in a second. It happens right before our eyes and ears, yet we cannot see and hear it. When will we be able to see and hear it?

大乘教上說八地菩薩，我們修行到第八地就看到了。所以不是佛一個人看到，八地、九地、十地、等覺、妙覺，這五個果位上去統統看到，看到真相。不把這個東西搞清楚、搞明白，你不肯放下。講清楚、講明白，想想真的如此，哪一樣是你的？

According to the Mahayana teachings, bodhisattvas above the eighth ground stage can see and hear it, so we will see it when we achieve this stage. That's why buddhas are not the only one who can see it; bodhisattvas of the eighth, ninth and tenth ground stage as well as bodhisattvas of virtual enlightenment and marvellous enlightenment (i.e., the five stages of bodhisattva practice) can see this reality too. You won't let go until you have figured this out. After making this clear and when we think about it, it is really so. Which one is yours?

連身體都不是。天天忙著，忙著這個忙著那個，造業！造善業三善道，造惡業三惡道，你每天起心動念、言語造作，三善道、三惡道做多少？統統有果報的。

Even this physical body is not yours. We have been busy with this and that every day, not knowing that we are committing karmas. Committing wholesome karmas will result in rebirth in the Three Good Realms, while committing unwholesome karmas will result in rebirth in the Three Evil Realms. How many karmas of the Three Good Realms and Three Evil Realms do you commit every day with your thoughts, speech and deeds? All these will bring about karmic retributions.

所以這個經典上一字一句，我們講幾個小時都講不完。你要不真正搞清楚沒用，聽了耳邊風；真正搞清楚的時候，它與我們有關係，與我們起心動念有關係，與我們言語有關係，與我們動作有關係，關係大了！不學佛的人不知道，真正學佛學大乘的人知道。

That's why we can never finish talking about this sutra for several hours. It is useless if you do not really understand this truth because what you hear will fall on deaf ears. When you really understand this, you know that it has a lot to do with our thoughts, speech and deeds. People

who do not learn Buddhism do not know this, but people who really study Mahayana Buddhism know it.

我們在沒有開悟之前、沒有得定之前，就是沒有見到事實真相之前，不能離開經本，不能離開佛號。佛號是更簡單、更扼要，真正把綱領抓在手上。一句一句佛號相續，不令一切妄想雜念進入，這叫功夫，這叫學佛。

That's why before we attain enlightenment and meditative concentration (i.e., prior to having the ability to see the reality), we cannot leave the sutras and Amitabha Buddha's name. Amitabha Buddha's name is simpler and more concise. We have really grasped the principle of cultivation in our hands. Reciting Amitabha Buddha's name unceasingly to prevent all wandering and distracting thoughts from arising is called 'effort of practice' or 'learning Buddhism.'

### **智慧的教學法 - 第 340 集** **The wise teaching method.**

我跟伊斯蘭朋友們，朋友很多，跟他們交流，我就提到佛跟中國傳統文化，就是儒跟道，這是佛的方法，就是戒定慧。這個方法傳到中國之後，儒採取了，道也採取了，都主張、都照做，因戒得定，因定開慧。

When I communicated with my many Islamic friends, I mentioned Buddhism and traditional Chinese culture (i.e., Confucianism and Taoism). I told them that after the Buddha's method of precepts observation, meditative concentration and wisdom was introduced to China, both Confucianism and Taoism had adopted it. They advocated and followed this method of observing the precepts to attain meditative concentration and wisdom.

教學的目標、目的是要他自見，自見之後他提出他的說法，跟老師在一起探討，老師給他印證；不是老師講給他聽，是他講給老師聽，老師給他印證。這是中國教學法，智慧的教學法。只是叫讀給你聽，教你句讀，對於學生，督促學生讀一百遍、讀兩百遍。

The goal of teaching is to attain spontaneous enlightenment. After he attains enlightenment, he would present his statement (instead of the teacher telling him, he would report to the teacher)

and discuss it with his teacher who would confirm what he said are true. This is the teaching method in China and it is a wise method. Students are taught and urged to read a classic one hundred to two hundred times.

利根，記憶力好的，讀一百遍，他不會忘記。常常要溫習，天天要讀誦，就一本，一門深入，不能多，多就雜了、亂了。一容易專注，容易得一心，太多了，得一心困難。開悟之後你去瀏覽，一看就懂。

Those with sharp faculties would not forget what they have read a hundred times because they have good memory. They must do revision often and recite it every day. They have to delve deeply into one subject because reading a lot will make them confused. By reciting one classic, it is easy for them to focus and attain single-mindedness. If they study too many classics, it is difficult for them to attain single-mindedness. Once you are enlightened, you will understand other classics at a glance when you browse them.

所以，佛經上有記載，龍樹菩薩開悟了，學習釋迦牟尼佛四十九年所說的一切經，用多少時間？三個月，全學完了。能不能相信？能。我們在中國看到了，惠能大師開悟了，不認識字，一切經你念給他聽，哪個地方你有問題，他講解給你聽，他一點沒講錯，講解讓你開悟，不需要聽完。

That's why it is recorded in the Buddhist sutras that after Nagarjuna Bodhisattva attained enlightenment, how long did he take to learn all the sutras expounded by Sakyamuni Buddha in forty-nine years? He learned them all in three months. Can we believe this? Yes, we can. In China, we see this in Great Master Hui Neng. He was illiterate yet he was able to explain to you the meaning of all the sutras that were recited to him after he was enlightened. His explanation was not wrong at all and it enabled you to become enlightened. He did not need to listen to the whole sutra to explain it to you.

你看法達禪師到曹溪向他請教，法達讀《法華經》三千遍，見面對六祖行禮三拜，頭沒著地。起來的時候，六祖就問他，剛才三拜頭沒著地，你有什麼值得驕傲的？他也很老實，我誦《法華》三千部。三千要十年，十年一門深入，長時薰修。

You see, Zen Master Fa Da had recited *the Lotus Sutra* three thousand times. He went to *Caoxi* to ask the Sixth Patriarch (Great Master Hui Neng) for advice. When he paid respect to the Sixth Patriarch, his forehead did not touch the ground, so the Sixth Patriarch asked him when



he stood up, “Your forehead did not touch the ground during your three prostrations just now. What are you proud of?” He was very honest and told the Six Patriarch that he had recited *the Lotus Sutra* three thousand times which needed ten years to accomplish. He had been delving deeply into one subject and persevering with it for a long period of time (i.e., ten years).

六祖就問他，《法華》說些什麼？他說不出來，向六祖請教。六祖說我沒聽過，你念得很熟，念給我聽聽。《法華經》二十八品，他只念到第二品「方便品」，六祖說行了，別念了，我全知道了。講給他聽，他開悟了，磕頭頭著地了。

The Sixth Patriarch asked him, “What does *the Lotus Sutra* say?” Fa Da could not tell and in turn asked the Sixth Patriarch for advice. The Sixth Patriarch said, “I have never heard of this sutra before. You can recite it to me since you’re very familiar with it.” There are twenty-eight chapters in *the Lotus Sutra*. When Fa Da recited up to chapter two on expedient means, the Sixth Patriarch said, “You can stop reciting. I already know the whole sutra teachings!” After explaining the sutra teachings to Fa Da, Fa Da was enlightened and his forehead touched the ground when he prostrated to the Sixth Patriarch again.

這是什麼？開悟了的時候這一部經哪裡要念完，隨便在哪裡念幾句，他一聽全懂了。所以釋迦牟尼佛四十九年所說一切經，這一部《大藏經》，三個月時間足夠了，不是叫你一個字、一行去看，不是，看幾句就全通了。這是什麼？本能。

What does this imply? It implies that there is no need to recite the whole sutra to an enlightened person because he can understand everything when you simply recite a few phrases to him. That’s why three months is enough to learn all the sutras (i.e., *the Great Buddhist Canon*) expounded by Sakyamuni Buddha in forty-nine years. It is not asking you to read the sutra word by word or line by line. You will comprehend all just by reading a few phrases. What is this? This is your innate ability.

### **不放在心上，哪來的煩惱 - 第 341 集**

#### **Where are afflictions if you do not retain illusoriness in your mind?**

所以無相，這是宇宙奧祕。海賢老和尚說得很好，世尊說破了極大的天機、祕密，是什麼？無我。無相就是無我，這釋迦牟尼佛透露天機。真正知道無我，煩惱去了一大



半。你想想，哪一樁煩惱跟我沒有關係，都是因為有我才生煩惱，要沒有我的話，煩惱就不生了。頭一個，人家罵你你不生氣了，為什麼？

That's why formlessness is the secret of the universe. Great Master Hai Xian said it very well. What is the great mystery revealed by Sakyamuni Buddha? It is no-self! Formlessness is no-self: Sakyamuni Buddha revealed this mystery. If you really know no-self, most of your afflictions will be gone. Think about it: which affliction is not related to self? It is all because of having self that afflictions arise. If there is no self, afflictions will not arise. First, you will not get angry anymore when others scold you. What is the reason?

無我，我這個身是空的，他罵全罵空了。他罵你你還在那裡好笑，為什麼？你知道事實真相，也就是凡所有相，皆是虛妄。不放在心上，哪來的煩惱？一放在心上，煩惱就現前，苦不堪言。這個時候才曉得，佛菩薩高明，應當向他看齊，向他學習。

Because you know that this body of yours is empty (i.e., no-self), so their scolding is all in vain. You will even laugh when they scold you. What is the reason? Because you know the reality i.e., everything with form is illusory (unreal). Where are afflictions if you do not retain illusoriness in your mind? Afflictions appear as soon as you retain them in your mind. This is miserable! Only then do we know buddhas and bodhisattvas are wise, and we should follow and emulate them.

### **離開六道輪迴要緣熟 - 第 342 集**

#### **Your condition must be ready before you can leave the Six Realms of reincarnation.**

真正離開六道輪迴要緣熟，緣怎麼熟？肯放下，能看破，知道這一切是假的不是真的。只有這一句佛號是真的，除這句佛號之外全是假的，經書也是假的，佛法也是假的。所以佛勸我們，「法尚應捨」，那個法就是佛法，佛法不能貪戀，貪戀錯了，佛法不能執著。

Your condition must be ready before you can really leave the Six Realms of reincarnation. How is your condition ready? Your condition is ready when you can see through and are willing to let go, knowing that it is all illusory and not real. Other than this Amitabha Buddha's name, everything else is illusory, including the sutras and Dharma. That's why the Buddha exhorted us, "Even the Dharma should be cast aside." Being greedily attached to the Dharma is wrong, so you cannot develop greedy attachment to it.

《金剛經》上把佛法比作過渡的小船，這是工具，達到彼岸就要捨掉，你要不肯捨你上不了岸，你要上岸一定把船捨掉。佛法是幫助你了生死出三界的工具，千萬不要貪著，千萬不要去分別，它不是真的。

*The Diamond Sutra* compares the Dharma to a sailing boat which is a tool. You must abandon it once you have reached the other shore. If you are unwilling to let go, you will not get to the shore. The boat must be abandoned if you want to go ashore. Buddhism is a tool that helps you to end reincarnation and escape from the Three Realms of Samsara. Do not ever be greedy for it and discriminate it because it is not real.

連佛法都能捨，何況其餘？這個人很快能成無上道，他真的明白了，真的覺悟了。你就曉得，執著佛法的人他在迷，他沒有悟。這種現象普遍存在世間，我們常常遇到。最重要的，回光返照，我自己有沒有這個毛病？有，趕快放下。

Even the Dharma can be given up, not to mention the rest. This person will soon attain Supreme Enlightenment because he has really understood and awakened. You thus know that people who are attached to the Dharma are deluded and unenlightened. This phenomenon is common in the world because we often encounter such people. Most importantly, I must introspect myself: do I have this problem myself? If I have, I must quickly let go.

### **我們每天想的是什麼 - 第 343 集**

#### **What have we been thinking about every day?**

極樂世界在哪裡？就在眼前，去處不遠。為什麼？極樂世界是法性土，法性遍一切處、遍一切時。一切時、一切處它無所不在，就是我們看不見，我們沒想到。為什麼？我們根本就沒有想阿彌陀佛，每天想的是拉拉雜雜的事情，錯了。海賢法師常常見極樂世界，常常見阿彌陀佛，為什麼？他心裡沒雜念，他把這個世間一切人事物早就放下了。

Where is the Land of Ultimate Bliss? It is right before our eyes and not far away. What is the reason? Because the Land of Ultimate Bliss is a land of the true nature. It is omnipresent yet we did not see it, neither did we think about it. Why is that so? Because we have been thinking about miscellaneous things every day and did not think of Amitabha Buddha at all, which is wrong. Great Master Hai Xian often saw the Land of Ultimate Bliss and Amitabha Buddha.

What is the reason? Because he had no distracting thoughts; he had long since let go of all people, matters and things in this world.

所以他隨緣裡頭得大自在，隨緣裡面流露出來是智慧，他沒有煩惱。世出世間一切法他完全通達明瞭，只是不說。別人問他，他的口頭禪就是天機不可洩露，所以我不能告訴你。妙，真妙！事情過後仔細想想，他是露了一點，可惜我們看了、聽了沒有體會到。真正慈悲到極處。那我們現前的這個世界，皆是虛妄煩惱習氣之所流現，我們就明白了。

That's why he obtained great freedom while he accorded with conditions. Wisdom was also expressed from his true nature, so he had no afflictions. He thoroughly understood everything in the world and beyond but he just did not tell people. When others asked him, his oral samadhi was: 'secrets cannot be revealed, so I can't tell you.' This is truly awesome! After thinking about it carefully, the Great Master did expose a little bit of the secret. It is a pity that we do not understand it after seeing and hearing it. He was really compassionate. We then understand that our present world is a manifestation of afflictions and habituated tendencies, which are all illusory.

**佛有的我們全有 - 第 344 集**  
**We have everything that buddhas have.**

「七寶與萬物，佛之國土也。由自一心，而現妙土，由心迴轉，以成世界，是故事事無礙，圓明具德」。這就說明了《華嚴經》上十玄門，最後講到究竟是事事無礙。

It is stated in the annotation, "The Seven Treasures and myriad things are the circumstantial environment of the Buddha Lands. These wonderful lands are manifested by the true mind. By returning to the true nature, the Land of Ultimate Bliss comes into existence. So, the true nature is phenomenally unobstructed and is replete with wisdom and myriad virtues." This explains the teachings of the Ten Profound Approaches in *the Avatamsaka Sutra* whereby everything is phenomenally unobstructed in the end.

圓是圓滿，明是光明，具足無量德能、無量相好，是我們真心現的，我們自己本有。佛有的我們全有，為什麼不要成佛？「故經云」，佛在本經上面說的，「開化顯示真

實之際。真實之際者，真如實相之本際」。講得太清楚、太明白了，都是勸導我們回歸自性、回歸極樂。回歸極樂有什麼好處？

Being replete with wisdom and myriad virtues (i.e., infinite virtuous abilities and fine appearance) are manifestations of our true mind, so they are innate to us. We have everything that buddhas have. Why we do not become a buddha? That's why the Buddha said in this sutra, "The great bodhisattvas teach and clearly demonstrate the ultimate truth, which is the original, absolute reality." This is so clear and it is all persuading us to return to our own true nature (i.e., returning to the Land of Ultimate Bliss). What is the advantage of returning to the Land of Ultimate Bliss?

回歸極樂之後，你的智慧、神通、道力跟阿彌陀佛完全一樣，你有能力教化遍法界虛空界一切眾生，你有能力幫助他們回頭，個個都圓成佛道。不往生淨土我們做不到，沒有這個能力。而且淨宗之取得，智慧德能，非常容易、非常快速、非常穩當，真有把握。

After returning to the Land of Ultimate Bliss, your wisdom and power of supernatural abilities will be exactly the same as that of Amitabha Buddha. You will then have the ability to edify all sentient beings throughout the empty space of the Dharma realms and help them reform so that everyone would attain Supreme Enlightenment. You cannot accomplish this if you are not reborn in the Pure Land. And you can really rest assured that you will obtain wisdom and virtuous abilities very easily, swiftly and reliably by practising Pure Land Buddhism.

遇到了，疏忽了，這一生沒有能往生，就太可惜了！賢公老和尚常常教人，教了九十二年，就是勸人老實念佛，一直念下去，其他的都是假的。假的要放下，不要認真、不要執著。

It would be a great pity if you have encountered this Dharma method but failed to be reborn in the Pure Land due to your negligence. That's why Great Master Hai Xian had been constantly exhorting people to chant Amitabha Buddha's name sincerely and unceasingly for 92 years because other than this Amitabha Buddha's name, everything else is illusory. Since they are illusory, we must let go by not taking them seriously and not being attached to them.

**佛在不在我們世間 - 第 345 集**  
**Are there buddhas in our world?**

三千大千世界多少個銀河系？十億個銀河系。這是釋迦牟尼佛的教區。佛經上所說的，一個大千世界有一尊佛在那裡教化。釋迦牟尼佛滅了沒有？沒有，在我們這裡滅了，那個世界出生了。三千大千世界，每一個世界裡頭都有釋迦牟尼佛的化身，應化身。三千年前在我們地球上出現的是釋迦牟尼佛的應化身，是以佛身出現的。

How many galaxies are there in one great chiliocosm (i.e., one Buddha-world)? It has one billion galaxies. These are Sakyamuni Buddha's areas of edification. According to the Buddhist sutras, there is a buddha edifying in a great chiliocosm. Had Sakyamuni Buddha disappeared? No, he disappeared from our world but was born in another world. There is an avatar (i.e., transformation body) of Sakyamuni Buddha in every world of a great chiliocosm. The Buddha that appeared on our earth 3,000 years ago was the avatar of Sakyamuni Buddha who appeared in the form of a buddha.

他能以各種不同身分出現，像《普門品》上三十二應所說的，應以什麼身出現他就現什麼身，這個意思要懂。佛在不在我們世間？在，我們不認識。歷史上記載的，永明延壽，阿彌陀佛再來的，善導大師也是阿彌陀佛再來的，智者大師是釋迦牟尼佛再來的，不同的身分。

Buddhas can appear in various identities. Like the thirty-two forms of Avalokitêśvara Bodhisattva mentioned in the *Chapter of Universal Door*, the buddhas will manifest in whatever form they should manifest in. We must understand this connotation. Are there buddhas in our world? Yes, there are, but we do not know them. It was recorded in history that Yung-ming Yanshou and Great Master Shan Dao were incarnations of Amitabha Buddha, while Great Master Zhi Zhe was an incarnation of Sakyamuni Buddha. They appeared in different identities.

看眾生的根性，應以什麼身得度他就現什麼身，應以什麼法教化眾生他就現什麼法，佛沒有定法可說，佛能同時化無量無邊身，這個到後面經文都會給大家做詳細報告。一尊佛有自己的教區，除自己教區之外，他方世界別的佛教區裡頭，有跟他有特別緣分的人，他也以不同的身分去幫助他。

Depending on sentient beings' capacities, they will manifest in whatever form and will employ whatever Dharma which is helpful to enlighten sentient beings. Buddhas have no fixed

Dharmas to say and they can manifest in infinite and boundless forms simultaneously. I will explain this in detail to you in the following texts. Every buddha has their own areas of edification, but they will also use different identities to go to other buddhas' edification areas in other worlds to help those who have special affinity with them.

佛與佛當中平等，沒有障礙，沒有嫉妒，這是我的教區，你不可以來，沒有這種現象，一切諸佛來示現佛都歡迎，佛佛道同。這是我們要向佛陀學習的。佛佛都是一家人，不但是家人，佛佛同一個自性，一體的，他怎麼會分？

Buddhas are impartial, so they will not pose hindrance and have no jealousy. There is no such phenomenon as forbidding other buddhas to teach in their edification area. They always welcome other buddhas who come to teach in their areas because they know that they are not only one family, but they also share the same true nature. Since they are one entity, how can they discriminate? This is what we should learn from buddhas.

### **阿彌陀佛說話算話 - 第 346 集** **Amitabha Buddha keeps his words.**

阿彌陀佛四十八願願文裡頭有宣布，十方世界念佛求往生的人，到達極樂世界之後，都得到阿彌陀佛本願威神加持，皆作阿惟越致菩薩。這一願可不得了！這一願什麼？沒有證得阿惟越致的，統統提升到阿惟越致。阿惟越致是什麼？

It is proclaimed in Amitabha Buddha's Forty-eight Vows that people in the worlds of the ten directions who chant Amitabha Buddha's name and seek rebirth in the Land of Ultimate Bliss will all become *avaivartika* bodhisattvas once they reach the Land of Ultimate Bliss. This is owing to the awe-inspiring majestic support of Amitabha Buddha's original vows. This vow is incredible! What does this vow imply? It implies that those who have not yet attained the realisation of an *avaivartika* bodhisattva will all be elevated to this stage. Who are *avaivartika* bodhisattvas?

就是法身菩薩，明心見性。這不是他自己修行功夫到這個境界，不是的，阿彌陀佛加持他。加持是真加持得上，不是假的，他就真正有阿惟越致菩薩的智慧、神通、道力，他真起作用。所以極樂世界是平等世界，你看頭一個，阿彌陀佛設想得非常周到。



They are Dharma-body Bodhisattvas who had seen into their mind and true nature (i.e., attained Supreme Enlightenment). This state is not achieved through their own effort of practice, but is owing to Amitabha Buddha's support which really works because they will really have the wisdom and power of supernatural abilities of *avaivartika* bodhisattvas. That's why the Land of Ultimate Bliss is a land of impartiality. First, you see Amitabha Buddha had been very thoughtful.

我們這個世界，人身相不平等，有人長得好，有人長得差一點，有人身體強壯，有人身體衰弱，有個高的，有個矮的，這什麼？這不公平。身體健康、相貌好的容易起傲慢，不好的他有自卑感，這不是叫人生煩惱嗎？

In our world, people have different appearances. Some people look good while some are ill-looking; some people are strong while some are weak; some are tall and some are short. What is this? This is unfairness. People who are healthy and good-looking become arrogant easily, while those who are unhealthy and ill-looking have an inferiority complex. Aren't these making people give rise to afflictions?

所以阿彌陀佛第一個願，四十八願第五願，就是凡是往生西方極樂世界的人，身體相好跟阿彌陀佛完全一樣，阿彌陀佛是什麼樣子，你也是什麼樣子。真平等，相貌是一樣的，身高是一樣的，相好是一樣的，智慧是一樣的，神通是一樣的，樣樣享受都是一樣。這是除了極樂世界之外，任何一個諸佛刹土裡頭沒有的。

That's why the first vow made by Amitabha Buddha (i.e., the fifth vow of Amitabha Buddha's Forty-eight Vows) is anyone who is reborn in the Land of Ultimate Bliss will have exactly the same body and fine appearance as Amitabha Buddha. In other words, what Amitabha Buddha looks like is what you look like. This is true impartiality because you have the same look, height, fine appearance, wisdom, spiritual power (supernatural abilities) and all enjoyment as Amitabha Buddha. This is something not found in any Buddha Land, except the Land of Ultimate Bliss.

我們要相信阿彌陀佛沒有妄語，阿彌陀佛說話算話，不欺騙我們。什麼世界都不是平等的，只有阿彌陀佛平等，阿彌陀佛是以他為標準，十方世界是以每個人修行功夫、造業善惡為標準，那就不平等了。



We must believe that Amitabha Buddha did not lie. Amitabha Buddha keeps his words and did not deceive us. No world is impartial. Only Amitabha Buddha is impartial because he took himself as the standard. The worlds of the ten directions take each person's effort of practice and his wholesome and unwholesome karmas as the standard, thus making them not impartial anymore.

### **阿彌陀的真實義是什麼-第 347 集** **What is the true meaning of '阿彌陀 Amituo'?**

經中給我們說了無量光、無邊光一共說了十二聖號，同為阿彌陀的德號。這個十二光，我們後面會讀到。「《漢譯》本則翻為無量清淨佛、無量覺、無量清淨平等覺（其中覺字與佛字正同）」，佛就是覺的意思。「以上多種聖號，咸曰無量」。

“All the twelve sacred names (e.g., Infinite Light, Limitless Light etc.) mentioned in this sutra refer to the meritorious name of ‘阿彌陀 Amituo.’” We will come to these twelve lights later.

“The Han translation (of *the Infinite Life Sutra*) translated Amitabha Buddha as the Buddha of Infinite Purity, Infinite Enlightenment as well as Infinite Purity, Impartiality and Enlightenment (among them, the word ‘enlightenment’ is the same as the word ‘buddha’)” --- buddha denotes enlightenment. “The above various sacred names are termed infinite.”

實實在在講，佛的功德無量、智慧無量、神通無量、道力無量、依報無量、正報無量、莊嚴無量、說法化度無量，沒有一樣不是無量的。這個無量的意思，也就變成真的無量，無量的無量。「蓋以世尊妙德無量」，這個地方一定要記住，記住什麼？佛是自己，不是別人。

To tell the truth, the merits, wisdom and power of supernatural abilities of buddhas, as well as their circumstantial and direct consequences, adornments, and Dharma teachings to transform and help sentient beings are infinite. There is nothing that is not infinite. This meaning of infinite thus becomes truly infinite. “The marvellous virtues of the World Honoured One (i.e., the Buddha) are infinite.” What must you remember here? You must remember that ‘buddha’ is oneself and not others.

佛在此地告訴我們，他成佛，證得無量，我們自性就是無量的，見性就是無量，真的是無量。法身菩薩個個都是無量，智慧無量、德能無量、功德無量、神通無量，樣樣

無量，為什麼不稱阿彌陀？因為他還帶著有無始無明的習氣。習氣統統斷盡，就稱無量阿彌陀，阿彌陀是連無始無明習氣都斷乾淨了。

The Buddha told us here that he attained infiniteness after he achieved Buddhahood. Our true nature is really infinite, so we will attain infiniteness after we see into our true nature. All Dharma-body Bodhisattvas have infinite wisdom, virtuous abilities, merits and spiritual power (supernatural abilities), but why are they not called ‘阿彌陀 Amituo’? Because they still have the habituated tendencies of nescience from beginningless time. When these habituated tendencies are extirpated, they will be called ‘infinite’ or ‘阿彌陀 Amituo’ (because Amitabha has completely eradicated even the habituated tendencies of nescience from beginningless time.)

無明斷掉之後，無始無明習氣沒有方法斷。那怎麼斷法？就是在實報土，時間長久自然斷掉。你要想用個方法去斷它，錯了，那你不是提升，反而墮落了。不起心不動念，這是無明煩惱斷了；我再想斷習氣，不又起心動念，那就壞了，所以不可以起心動念。

There is no way to extirpate the habituated tendencies of nescience from beginningless time even after nescience is extirpated. How to extirpate these habituated tendencies then? They will naturally disappear after the Bodhisattvas have been in the Adorned Land of Real Reward for a long time. It is wrong if you want to use a method to extirpate the habituated tendencies because that will cause you to degenerate instead of ascending to a higher level. Nescience is extirpated when I stop giving rise to thoughts. If I want to extirpate the habituated tendencies, aren't I giving rise to thoughts again? This is bad. So, you cannot give rise to thoughts.

那怎麼辦？隨它去。要多少時間自然就沒有了？三個阿僧祇劫。這無量壽，這是有量的無量。但是三大阿僧祇劫之後，無始無明習氣斷乾淨，變成真無量壽，不帶煩惱習氣，完全回歸自性，《華嚴》稱為妙覺，等覺之上。所以這是阿彌陀的本義，阿彌陀的真實義。

What should you do then? You should just let them be. How long do the habituated tendencies take to disappear naturally? They take three great asamkhyeya kalpas (which is a measurable infinite lifespan) to disappear naturally. However, your lifespan will be really infinite after three great asamkhyeya kalpas because all your habituated tendencies would be gone by then and you have completely returned to your true nature. In *the Avatamsaka Sutra*, it is called

‘marvellous enlightenment’ (i.e., above the realisation of virtual enlightenment). So, this is the original and true meaning of ‘阿彌陀 Amituo’.

### **極樂世界是個什麼世界 - 第 348 集** **What kind of world is the Land of Ultimate Bliss?**

「又《甄解》云：極樂淨土三種莊嚴（佛莊嚴，菩薩莊嚴，國土莊嚴）」，《往生論》上所說的。佛是極樂世界的導師，菩薩是十方世界念佛往生到極樂世界的這些眾生，只要到極樂世界，統統稱菩薩，也是阿彌陀佛的學生。

“It is also mentioned in 甄解 (zhēn jiě); *the Annotation of the Infinite Life Sutra*<sup>34</sup>, ‘There are three kinds of adornments in the Land of Ultimate Bliss, namely, the adornment of Amitabha Buddha, the adornment of bodhisattvas and the land adornment’” --- this is stated in the *Treatise of Rebirth in the Pure Land*. Amitabha Buddha is the teacher of the Land of Ultimate Bliss, while bodhisattvas are sentient beings from the worlds of the ten directions who practise Buddha Mindfulness and are reborn in the Land of Ultimate Bliss (as long as they reach the Land of Ultimate Bliss, they are all called ‘bodhisattvas’). They are also Amitabha Buddha’s students.

極樂世界，我們在這個地方應該要體會到，它不是一個國家，它不是一個民族。一個國家裡頭有國王，極樂世界沒有國王，極樂世界沒有上帝，極樂世界沒有士農工商。這是個什麼世界？非常奇特的世界，是個學校，是個道場。這裡頭只有兩種人，一種是老師，一種是學生。所以我們到極樂世界幹什麼？去求學。極樂世界畢業就成佛了，成什麼佛？統統叫阿彌陀佛。阿彌陀佛辦的學校，畢業了，都變成阿彌陀佛，妙極了！

We should be able to infer from here that the Land of Ultimate Bliss is not a country, neither is it a nation because there is a king in a country, but the Land of Ultimate Bliss neither has a king nor a God. It has no scholars, farmers, industries and commerce too. What kind of world is this? It is a very rare and special world; it is a school and a cultivation centre. There are only two kinds of people in this world, namely, teacher and students. So, what are we doing in the Land of Ultimate Bliss? We go there to study. What kind of buddha will we become when we graduate from the school run by Amitabha Buddha in the Land of Ultimate Bliss? We will all become Amitabha Buddha. This is awesome!

所以《往生論》裡面給我們講了八種莊嚴。菩薩，去往生的這些人，給我們說了四種莊嚴。國土莊嚴，國土是依報，就是生活環境、居住環境、遊樂的環境、學習的環境，《往生論》上給我們說了十七種莊嚴。這些到後面經文，我們還要學習。這「一切歸壽命」，如果沒有壽命，再莊嚴你也無法享受到。壽命是一切莊嚴的第一德，無量壽，這個才重要。

That's why *the Treatise of Rebirth* tells us eight kinds of adornments of Amitabha Buddha, four kinds of adornments of bodhisattvas (i.e., people who are reborn in the Land of Ultimate Bliss) and seventeen kinds of adornments of the land (i.e., the circumstantial consequence) which is a living environment, as well as a leisure and learning environment. We still have to study these in the later texts. "All these adornments are reverted to lifespan." Without lifespan, you will not be able to enjoy these adornments no matter how exceptional they are. Lifespan is the foremost virtue among all adornments. Infinite lifespan is what matters.

### **善不善，標準在哪裡 - 第 349 集** **Where is the standard for good and bad?**

善不善，標準在哪裡？《十善業道》，佛門的標準，不能不知道。世法的標準，在中國，五倫五常八德，實在講我們把它歸納十二個字，「孝悌忠信，禮義廉恥，仁愛和平」。

Where is the standard for good and bad? We must know that the Buddhist standard is the Ten Virtuous Acts, and the mundane standard in China are the Five Ethical Relationships<sup>8</sup>, the Five Constants<sup>9</sup> and the Eight Virtues<sup>11</sup> which can be summarized into twelve key practices, namely, filial piety, fraternal love, loyalty, trustworthiness, courtesy, righteousness, integrity, honour, benevolence, love, harmony and peace.

我們起心動念要與這十二個字相應；如果不相應，馬上改過。與這十二個字相違背，那就造惡業，果報在三途；與十二個字相應的，人天福報。學佛先把人做好，來生人天資格都拿不到，你怎麼能往生？

Our thoughts must correspond with these twelve values. If they are contrary to these values, we must rectify our faults immediately because we are committing unwholesome karmas and the karmic retribution is in the Three Evil Realms. If our thoughts correspond with these twelve values, we will enjoy the karmic reward in the human and celestial realms. As Buddhists, you

must first become a good person because if you cannot even get the qualifications to be a human and celestial being in the next lifetime, how can you be reborn in the Land of Ultimate Bliss?

真正每天做早晚課，什麼叫真正早晚課，早晨提醒自己，晚上認真反省，有則改之，無則嘉勉，這是講過失。過要逐漸逐漸減少，善要逐漸逐漸提升，這才是個修行人，這才是真正報恩者，報佛恩。

What is really called ‘morning and night lessons’? The morning lesson serves to remind ourselves, while the night lesson serves to seriously introspect ourselves. These lessons serve to correct the faults that we have, and exhort ourselves not to commit the faults that we do not have. Only by reducing our faults gradually and increasing our virtues steadily can we be regarded as practitioners who are really repaying the Buddha’s kindnesses.

### **原來遍法界虛空界是自己 - 第 350 集**

**It turns out that the empty space throughout the Dharma realms is oneself.**

大乘經裡頭佛常常用比喻來說，我們的真心自性像什麼？像一個大海。那一切眾生？海裡面的水泡。每個水泡都沒有離開大海，但是水泡代表眾生，眾生迷了，認為水泡就是他，大海不是他。水泡裡頭還有許多水泡都對立，這就迷了。這個水泡永遠不會破裂，水泡就是輪迴。

In the Mahayana sutras, the Buddha often used metaphors to talk about what our true mind (i.e., true nature) is like. What is the true mind like? It is like the sea. How about all sentient beings? They are like the bubbles in the sea. Each bubble never left the sea, but these bubbles, which represent sentient beings who are deluded, think that the bubbles are themselves and the sea is not them. There are also many bubbles that oppose each other, which is delusion. Consequently, these bubbles (i.e., reincarnation) will never burst.

水泡一破，輪迴沒有了，回歸大海，原來遍法界虛空界是自己，這才知道自己錯了。為什麼以前不知道？以前沒人說。遇到佛，佛跟你說，說了不相信。真正相信，佛就有方法幫助我們把這個水泡打破，讓我們回歸一真。什麼時候打破？生到實報莊嚴土就打破了，回歸常寂光就圓滿了。

Once the bubbles burst, they will return to the sea and reincarnation disappears. It turns out that the empty space throughout the Dharma realms is oneself. Only then do they realize that they

had been wrong. Why didn't they know it earlier? Because no one said it before. They also did not believe it when the Buddha told them. If we really believe in what the Buddha said, then the Buddha has a way to help us burst this bubble so that we can return to one reality (i.e., our true nature). When will this bubble burst? It will burst when we are reborn in the Adorned Land of Real Reward, and our achievement will be perfect once we return to the Land of Eternally Tranquil Light.

### **到什麼時候我們能見到常寂光 - 第 351 集**

#### **When will we be able to see the Eternally Tranquil Light?**

到什麼時候我們能見到常寂光？我們相信，世尊在大乘經上常說，八地以上。八地以上是不是真的見到了？我想還有問題。但是八地以上一定知道常寂光真有，還沒有見到。為什麼？因為還有無始無明習氣沒斷乾淨，這個東西就是障礙。障礙什麼？障礙自己見不到常寂光。不是常寂光見不到我，是我見不到它。

When will we be able to see the Eternally Tranquil Light? We believe in what the Buddha often said in the Mahayana sutras i.e., bodhisattvas above the eighth ground stage of bodhisattva practice can see it. Have they really seen it? I think they still have a problem seeing it, but they definitely know it really exists. Why haven't they seen it yet? Because their habituated tendencies of nescience from beginningless time are not yet completely extirpated. This thing is an obstacle. What does it hinder? It hinders ourselves from seeing the Eternally Tranquil Light. It is not that the Eternally Tranquil Light cannot see me, but it is I myself cannot see it.

無始無明習氣斷乾淨，見到了，見到，實報莊嚴土不見了，常寂光現前，自自然然融入常寂光當中，這叫妙覺，這叫究竟佛果，這叫無上菩提。修行人終極的目標達到了，自己變成光了，變成常寂光。那自己在哪裡？無處不在，無時不在，什麼地方有緣，什麼地方就現身。

Those who had attained marvellous enlightenment (i.e., perfect Buddhahood or Supreme Enlightenment) can see the Eternally Tranquil Light (as the Adorned Land of Real Reward disappears and the Land of Eternally Tranquil Light appears) and are naturally merged into it because their habituated tendencies of nescience from beginningless time are completely extirpated. By becoming Eternally Tranquil Light themselves, the ultimate goal of a



practitioner is achieved. Where are they? They exist everywhere and at all times, and will appear wherever there is a karmic affinity.

現什麼身？自己沒有起心動念，是隨著起心動念的那個人，他心裡想什麼身，你就現什麼身，就妙！他想聽什麼法，你就給他說什麼法。所以佛沒有定相，沒有一定的相可以現，也沒有一定的法可以說，叫妙法，相叫妙相。完全憑眾生的感應，眾生的感沒有了，應就沒有了，相就不見了。

What body will they appear in? They themselves have no thoughts. They will appear in whatever body and will teach whatever Dharma that accords with the wish of the person giving rise to thoughts. This is awesome! That's why buddhas have no fixed forms to appear in. They also have no fixed Dharmas to expound. Their Dharmas and forms are thus called 'marvellous Dharmas and marvellous forms.' It depends entirely on sentient beings' seeking. When sentient beings have no seeking, buddhas will not respond and their forms will disappear.

感應完全是真誠，真誠跟佛感應；邪惡，那個心邪惡，跟魔感應。魔也有能力幫助你做壞事，也就是幫助你下地獄，那是魔。魔害人，你喜歡作惡行，殺生偷盜邪淫，他都幫你幹，都來引誘你，把你引入三惡道，把你引進地獄門，這些我們不能不知道。

The buddhas' response is totally based on your sincerity. If you are sincere, you will receive a response from them, but if your mind is evil and corrupted, then you will receive a response from demons (i.e., *maras*) who also have the ability to help you commit evil (i.e., help you go to hell). Demons harm people, so if you like to commit evil such as killing, stealing, and sexual misconduct, they will help you do so by luring you and leading you into the Three Evil Realms and the gate of hell. We must not be unaware of this!

### **淨宗所依的是什麼 - 第 352 集** **What does Pure Land Buddhism rely on?**

本經所依的是阿彌陀佛法身本體，也就是眾生本具的佛性，在佛法身我們稱為法身本體，在我們現在迷惑顛倒六道眾生身上，就稱之為本具的佛性，是心是佛的本心，這都是給你說明道理的。

This sutra is based on the fundamental nature of Amitabha Buddha's Dharma body, which is also the buddha-nature innate to sentient beings. In the Buddha's Dharma body, we call it 'the



fundamental nature of Dharma body.’ In the body of our currently deluded sentient beings of the Six Realms, it is called ‘innate buddha-nature’ (i.e., this mind is a buddha’s mind (the original mind)). This is telling you the truth.

淨宗所依的，就是世尊在《觀經》上說的兩句話，「是心是佛，是心作佛」，是心是佛是你的本心，是心作佛，希望你現在能夠回頭，不要再迷惑，一回頭，回到本心，你就成佛了。

What Pure Land Buddhism relies on are these two phrases mentioned by Sakyamuni Buddha in *the Contemplation Sutra*: ‘this mind is a buddha’s mind; this mind thus becomes a buddha.’ ‘This mind is a buddha’s mind’ is your original mind, while ‘this mind becomes a buddha’ implies that you will become a buddha as soon as you return to your original mind. It is hoped that you can return to your original mind now and not be deluded anymore.

人人都能成佛，問題就是你肯不肯回頭。諸佛菩薩他們的本願、他們的本懷，是希望一切眾生早早回頭。這個法門是八萬四千法門、無量法門裡面一個特殊的法門，你要遇到這個，那真正是太幸運了。

Everyone can become a buddha. The problem is, are you willing to return to your original mind? The original vow (i.e., original intention) of all buddhas and bodhisattvas is hoping that all sentient beings would return to their original mind early. This method is an exceptional method among the infinite Dharma methods, so you are really fortunate if you have encountered it.

遇到這個，明白道理，懂得方法，沒有一個不成就的，而且是當生成就，不要等到來生後世，這一生就能夠往生極樂世界。往生極樂世界等於成佛，因為極樂世界無量壽，你在極樂世界跟著阿彌陀佛修行，決定成佛，而且很快速的成佛。

No one will not succeed if you understand its principle and method of cultivation. Moreover, you can be reborn in the Land of Ultimate Bliss within this lifetime without needing to wait for the next lifetimes and future generations. Reborning in the Land of Ultimate Bliss is equivalent to becoming a buddha because your lifespan will then be infinite. By cultivating alongside Amitabha Buddha in the Land of Ultimate Bliss, you are bound to attain Buddhahood very quickly.

### 佛的遺教 - 第 353 集

## The teachings bequeathed by the Buddha.

「世尊將般涅槃」，將要，般涅槃是入，我們一般講入寂，寂滅，佛要離開我們，不再住我們這個世間，這就是滅度的時候。「阿難悲不能勝」，阿難只證得初果，定跟慧都還不到位，所以釋迦牟尼佛將離開人世，他非常悲痛。當時，阿泥樓陀就告訴他，「徒悲何益」，你這麼傷心有什麼用處？

It is stated in the annotation, “When the Buddha was about to enter nirvana, Ananda felt an overwhelming sadness.” We generally talked about entering tranquil extinction which means that the Buddha was leaving us and no longer live in our world. Since Ananda had only attained the first realisation of a stream-enterer (srotāpanna), his meditative concentration and wisdom were still not up to the mark. That’s why he was unbearably sad when Sakyamuni Buddha was leaving the world. At that time, Aniruddha (one of the ten principal disciples of the Buddha) told him, “What’s the point of feeling sad?”

佛教化這一個階段圓滿了，圓滿他當然要走。這個時候你應該向前去向佛請教，向佛請教要問四椿事情，其中之一，一切經開端怎麼寫法？阿難問這四椿事情，《教乘法數》裡頭有，參考資料裡頭也有。第一個問題，佛在世我們以佛為師，佛不在世了我們以什麼人做老師？這第一椿事情。

The Buddha had completed this stage of Dharma lecturing, of course he had to leave. Aniruddha said, “At this time, you should go forward and ask the Buddha for advice. You need to ask the Buddha four things.” One of them is how to write the opening verse of all sutras. The four things enquired by Ananda are found in the book 《教乘法數》(jiào chéng fǎ shù) and also in the reference materials. The first question asked by Ananda was, “When the Buddha is in the world, we rely on the Buddha as our teacher. Who should we regard as our teacher when the Buddha is not around?” This was the first matter.

佛的開示是以戒為師，只要遵守佛所制定的戒律，跟佛在世一樣。後人也有說以戒為師，以苦為師，如果這兩種不能忍受，得不到佛法的利益，也入不了佛門，這句問得很重要。第二個問題，問的是佛在世大家依佛，跟佛住在一起，佛不在世了我們依誰去住？

The Buddha's teaching was regarding precepts as our teacher. As long as you abide by the precepts laid down by the Buddha, it is the same as when the Buddha was alive. The later generations also said, "Take precepts and hardships as our teacher." If you cannot endure these two, you will not derive the benefits of Buddhism, neither can you enter the Dharma door. This question is vitally important. The second question was, "When the Buddha is in the world, everyone lives with the Buddha. When the Buddha is not around, who should we live with?"

佛告訴大家依四念處。四念處：第一個觀身不淨，觀受是苦，觀心無常，觀法無我。我們的心要安住在四念處上，就等於跟佛住在一起一樣，四念處是智慧。第三個問題，不守清規，擾亂大眾，這些比丘怎麼處理？

The Buddha told everyone to live with the Four Bases of Mindfulness. The Four Bases of Mindfulness are contemplating [the body as impure, all feelings as suffering, the [ordinary] mind as impermanent and all phenomena as devoid of self]. By letting our mind dwell on the Four Bases of Mindfulness (i.e., wisdom), it is equivalent to living with the Buddha. The third question was, "How to deal with bhiksus who disobey the rules of conduct and disturb the public?"

佛在世的時候由佛來處置他們，佛制戒律約束他們，現在師父不在，佛不在了，我們怎麼辦？佛教他默擯，默擯就是不要去理他，隨他去，不要去理他。最後一個問題，將來結集經藏，第一句怎麼寫法？佛就教他，如是我聞。這是遵守佛的遺教。

When the Buddha was alive, the Buddha dealt with them by devising precepts to restrain them. Now that the Buddha is not around, what should we do? The Buddha taught Ananda to let them be (i.e., ignore them). The last question was, "How to write the opening verse of the sutras when it comes to sutra compilation in the future?" The Buddha taught Ananda to write, "Thus have I heard." This is abiding by the teachings bequeathed by the Buddha.

### **成佛不是一個奢侈的話 - 第 354 集** **Becoming a buddha is not an exaggerated word.**

阿賴耶存在，十法界、六道輪迴存在；阿賴耶不存在，十法界跟六道輪迴不見了。所以佛在《金剛經》上說，「一切有為法，如夢幻泡影」，說得好！六道輪迴跟十法界都是夢幻泡影，不是真的。現前就不是真的，我們把它當作真的。

The Ten Dharma Realms and the Six Realms of reincarnation exist when there is *alaya* consciousness, but when the *alaya* is absent, these realms will disappear. That's why the Buddha said it well in *the Diamond Sutra*, "All conditioned dharmas are like dreams, illusions, bubbles and shadows." The Six Realms of reincarnation and the ten Dharma Realms are dreams, illusions, bubbles and shadows, so they are not real. Even the present phenomena are not real but we take them for real.

為什麼不是真的？現前所有的現象，物質現象，阿賴耶的境界相；精神現象，思想，能想東西南北，能想過去未來，神通廣大，它是第六識跟第七識。第七識的執著，第六識的分別，這都是煩惱的根，讓我們清白、清淨的自性現不出來。

Why are they not real? Because all the present physical phenomena are the mark of the objective world (of the *alaya*), while the mental phenomena such as the ability to think of the four directions (i.e., the East, West, South and the North), and the past and future, as well as the extensive spiritual power (supernatural abilities), belong to the sixth and the seventh consciousness. The seventh consciousness (i.e., attachment) and the sixth consciousness (i.e., discrimination) are the roots of afflictions that prevent our innate wisdom and pure true nature from being revealed.

所以學佛學個什麼？你能得到什麼？學佛學到最後，你得到的是自性，明心見性。心性裡面什麼都沒有，雖然什麼都沒有，它遇到緣，它起作用，起作用就是什麼都有，一樣都不缺。整個宇宙，有侷限的（局部）我們知道，我們住在這個地球，地球上的狀況我們大概知道，地球以外的星球，我們就不知道，我們知道的太少、太有限了，這是凡夫。

So, what do you learn in Buddhism and what can you get? What you get is the true nature (i.e., seeing into the mind and true nature) at the end of your Buddhist study. There is nothing at all in the mind-nature (i.e., true nature), but it works (i.e., it has everything with no shortage at all) when it encounters a condition. What we know about the entire universe is limited. For instance, we roughly know the situation of the Earth we are living on, but we know nothing about the planets beyond the Earth. That's why what we know is too little and too limited. These are ordinary beings.

我們必須再向上提升，為什麼？證得究竟圓滿。說證得不如說恢復，為什麼？本來有的，成佛一樣也沒得到，所得到的智慧德相是自性本有的，你什麼都沒得到。今天本有的智慧、本有的德能、本有的相好，全不起作用，這不起作用的障礙，就是這三大類的煩惱，務必要把它化解。

We must further improve. What is the reason? So that we can attain definitive perfection. It is better to say 'restoring' than saying 'attaining.' What is the reason? Because they are innate to us; you obtain nothing when you become a buddha because the wisdom, virtuous abilities, and fine appearance that you obtained are innate to your true nature. Today, your innate wisdom, virtuous abilities, and fine appearance are all ineffective. That's why you must resolve these three major categories of afflictions which hinder them from becoming effective. What method should you use to resolve these afflictions?

用什麼方法？用戒定慧三學。這三學也是自性本有的，戒是本有的相好，定是本有的德能，慧是本有的智慧，統統恢復。成佛，我們要相信，釋迦牟尼佛沒有妄語，告訴我們一句真話，「一切眾生本來是佛」。

You should use the Threefold Learning of precepts, meditative concentration and wisdom, which are also innate to the true nature. Then all your innate fine appearance, virtuous abilities and wisdom (which are precepts, meditative concentration and wisdom respectively) will be fully restored. We must believe that Sakyamuni Buddha did not lie. The Buddha told us the truth, "All sentient beings are originally buddhas."

由此可知，成佛不是一個奢侈的話，本分，你本來是佛，現在想回歸佛的地位，不難，只要自己把障礙拿掉，你就成了。放下見思煩惱證阿羅漢，放下塵沙煩惱證菩薩果位，放下無始無明就明心見性、見性成佛，就圓滿了。這是真的，不是假的。

It can be seen from here that becoming a buddha is not an exaggerated word. Since you are originally a buddha, it is not difficult if you want to return to the status of buddha now as long as you remove those hindrances. By letting go of the afflictions of view and thought, you will attain the realisation of an arhat, and by letting go of the afflictions of dust and sand, you will attain the realisation of a bodhisattva. By letting go of nescience from beginningless time, you will see into your mind and true nature, thus achieving Buddhahood which is perfection. This is true and not false.

## 夢裡明明有六趣 - 第 355 集

**In dream, the Six Realms of reincarnation exist.**

佛教說宇宙怎麼來的？是我們自己念頭變現出來的。這個所有宗教裡頭，沒有這個說法。佛家講心現識變，《華嚴經》上講的，「唯心所現，唯識所變」。心，真心，就是自性；識是妄心，梵文稱阿賴耶。真心，能現能生；妄心能變，就是阿賴耶能變，把真心所生出來的現象，把它變成六道輪迴、變成十法界，這是阿賴耶的事情。

According to Buddhism, how did the universe come about? It is manifested by our own thoughts but there is no such statement in all religions. It is stated in *the Avatamsaka Sutra*, “(All phenomena) are manifested by the true mind (i.e., the true nature) but have been altered by the *alaya* consciousness (i.e., the deluded mind).” The true mind is able to manifest and produce phenomena, while the deluded mind (i.e., the *alaya*) is able to alter them into the Six Realms of reincarnation and the Ten Dharma Realms.

如果能把阿賴耶放下，把它轉變了，一真法界就現前，六道、十法界就不見了，就像作夢一樣，醒過來了，夢中境界了無痕跡，你找不到。六道跟十法界是夢境，永嘉大師說得好，「夢裡明明有六趣」，就是六道輪迴，「覺後空空無大千」，你要是覺悟，醒過來之後，這個境界再找不到了，所以它是假的。

If we could let go of or transform the *alaya*, the One True Dharma Realm would appear, while the Six Realms of reincarnation and the Ten Dharma Realms would disappear. Just like having a dream, not even a trace of the realm of dream can be found when you wake up. The Six Realms and the Ten Dharma Realms are realms of dream. Great Master Yung Chia said it well, “In dream, the Six Realms of reincarnation exist but after you wake up, even the great chiliocosm is an illusion.” Once you are enlightened (i.e., awakened from your dream), you can never find these realms again, so they are illusory.

這個境界裡的恩愛是假的，冤仇也是假的，沒有一樣是真的。大乘經教上講得很清楚、講得很透徹，我們能相信嗎？能接受嗎？能信、能接受都是有善根的人，真正有智慧的人他們聽了能信、能接受。一定要深入經藏，要把它真正徹底搞明白、搞清楚，你就有能力超越，在一生當中回歸自性。



The love in these realms is illusory, and so is enmity. None of them is real. This has been very clearly and thoroughly explained in the Mahayana teachings, but can we believe and accept it? Those who can believe and accept it are people with virtuous roots and wisdom. That's why you must delve deeply into the sutra studies to gain a thorough understanding of the reality. Then, you will have the ability to transcend the illusory and return to the true nature within one lifetime.

### **弘法利生的人才都是用這個方法成就的 - 第 356 集**

**All talents who propagated the Dharma to benefit sentient beings succeeded through this method.**

一心一意為佛教服務，繼承釋迦牟尼佛的事業，釋迦牟尼佛就是講經教學的事業，你的一生佛菩薩替你安排，你什麼都不要操心。我是非常相信老師的話，遇到什麼樣的困難，我也不放在心上，上天安排、佛菩薩安排，從來沒有想到自己，能恆順眾生，隨喜功德。

“If you wholeheartedly devote yourself to serving Buddhism and inheriting Sakyamuni Buddha's career of expounding the Dharma, your whole life will be arranged by buddhas and bodhisattvas, so you don't have to worry about anything.” I strongly believe in what my teacher said. That's why I did not take to heart any kinds of difficulty I encountered, knowing that they were arranged by heaven, buddhas and bodhisattvas. I never thought of myself, and can accord with sentient beings and rejoice in the merits of others.

心最重要，就在經題上，頭一個，清淨心，不染汚；第二個，平等心，不受環境波動，這都是定，都是真心。清淨心，阿羅漢證得的；平等心，菩薩證得的；後面的覺，就是成佛，智慧開了。

The most important thing is the mind. As the title of this sutra states: purity and impartiality. A pure mind is undefiled, while an impartial mind is unaffected by environmental fluctuations. This is meditative concentration and is the true mind. A pure mind is attained by arhats, while an impartial mind is attained by bodhisattvas. Enlightenment is attainment of Buddhahood whereby wisdom is uncovered.

因戒得定，因定開慧。在古代無論是印度還是中國，還是佛教流行各個地區，全都是用這個方法，成就弘法利生的人才。現在學了西洋的方法，佛學院不少，我也辦過，



也參與過，但是都是用西方教育的理念跟方法，學得很多，都學一些知識，不能起作用，也就是清淨心得不到。清淨得不到，平等覺就不必談了。

In ancient times, whether it was in India, China, or in various regions where Buddhism was popular, the method of observing the precepts to attain meditative concentration followed by wisdom, had been used to help all talents who propagated the Dharma to benefit sentient beings, succeed in their practice. There were many Buddhist colleges which I had run and participated in, but they all used the concepts and methods of Western education. They learned a lot (i.e., which are some knowledges) but what they learned did not work, as they did not attain purity of mind, not to mention impartiality and enlightenment.

所以我們經歷這麼多年的經驗，我們深深體會到，也深深的不疑惑，一定要回過頭來服從老祖宗，要肯定老祖宗的智慧德行高過我，我比不上他，這是真的。放下傲慢，放下好勝，一定要學謙卑，從頭學起，培養老實、聽話、真幹，這樣的善根、福德、因緣，培養真誠、恭敬、守法，求清淨心，修平等心，這就對了。

That's why after so many years of experience, we deeply understand and have no doubts that we must turn around to obey our ancestors. We must affirm that the wisdom and virtues of our ancestors are greater than ours, and we are not as good as them. This is true. We must let go of arrogance and competitiveness. We must learn to be humble by learning from scratch, and by nurturing honesty, obedience, and truly practising. With such virtuous roots, fortune, and causal condition, we are nurturing sincerity, respect and rule-abiding, as well as cultivating purity and impartiality of mind. Then we are on the right track.

### **修行就是修這個心，不被外面環境染污 - 第 357 集**

**Cultivation is cultivating this mind, not allowing it to be defiled by the external environment.**

「若融通禪門」，跟禪宗合會，「洗濯垢污」，就是禪宗講的「迴脫根塵」。我在《印光大師文鈔》裡面看到老人有一段開示，修行人要放下六塵，不但要放下六塵，還要放下六根、六識。脫就是放下，迴是遠，遠遠的離開它，就這個意思。在哪裡修？

It is stated in the annotation, "If combined with the saying of Zen Buddhism, removing impurities is what Zen Buddhism says: staying away from and letting go of the six-sense organs and six objects." In one of the passages in the *Letters from Patriarch Yin Guang*, the Patriarch

exhorted practitioners to not only let go of the six objects, but must also let go of the six-sense organs and six consciousnesses. Where do we cultivate?

在六根上修，眼見色，放下執著，放下成見，放下對立，這是起步的功夫，這是真修行。知道什麼？知道外面凡所有相皆是虛妄，修行就是修這個心，不被外面環境染污。垢污就是染污。

We cultivate when our six-sense organs are in contact with the six objects. We let go of our attachment as well as pre-conceived and opposing views when our eyes see the forms. This is the preliminary effort of practice and is true cultivation. What do we know? We know that everything outside with form is illusory (unreal). Cultivation is cultivating this mind, not allowing it to be defiled by the external environment. Impurities refer to defilements.

如果放在心上就被染污了，放在心上，我們眼看色，喜歡這個、討厭那個，放在心上就造輪迴業，你喜歡那個，那是三善道，你討厭的那些是三惡道。兩個比重，如果討厭的比喜歡的還要過分，那就是三惡道在前，三善道在後。六道輪迴自己製造的，真正是自作自受，與任何人都沒關係，不能不知道。

If we retain what we see in the mind, then our mind has been defiled. If we like this and hate that, and retain them in the mind, we are committing the karmas of reincarnation. Liking what you see will lead you to the Three Good Realms, while hating them will lead you to the Three Evil Realms. If what you hate is greater than what you like, then the Three Evil Realms are before you, while the Three Good Realms are behind you. The Six Realms of reincarnation are created by yourself. You alone have to experience the karmic consequences of your own action because it has nothing to do with anyone. You must not be unaware of this.

如果還得怪別人，那是罪加一等，罪上加罪，錯了。外面的現象你願不願意接受，全在自己，看得清楚、聽得明白，不放在心上就對了。不放在心上是什麼？淨業，心地清淨，沒有被它染污。

If you put the blame on others, then your karmic misdeeds will be doubled, which is wrong. Whether you are willing to accept the external phenomena or not is entirely up to you. If you are clear about everything that you see and hear, but do not retain them in your mind, then you are on the right track. What is 'not retaining them in your mind'? It is pure karma because your mind is pure and undefiled by them.

眼不為色染污，不受色欺騙；耳不為音聲染污，不為音聲欺騙；鼻對的是香，舌對的是味，身對的是觸。六根接觸六塵境界，清清楚楚、明明白白，智慧；如如不動，不受染污、不受動搖，那是禪定。所以戒定慧在哪裡修？在見色聞聲、嗅香嘗味，在這裡頭修。離開這個境界到哪裡修去？沒地方修。

Your eyes and ears are not defiled and deceived by forms and sounds respectively. The objects for the nose, tongue and body are scent, taste and touch respectively. Being clear about the external six objects that our six-sense organs are in contact with is wisdom, while being unmoved and undefiled by them is meditative concentration. So, where do we cultivate precepts, meditative concentration and wisdom? We cultivate them amid the form, sound, scent and taste that we see, hear, smell and taste. Where do we cultivate if we leave this environment? We have no place to cultivate.

### **誦經的目的在哪裡 - 第 358 集**

#### **What is the purpose of reciting sutras?**

「妙理者，實相之理體」，就是《法華經》上所說的佛之知見也。大乘《華嚴經》上說，「一切眾生本來是佛」。佛陀的教育不是別的，恢復佛之知見，如是而已。佛之知見是本有的，就是佛的智慧。佛所知的深度、廣度沒有邊際，佛的見解完全正確，沒有絲毫的偏邪，這些都是我們眾生個個具有的，圓滿具足，只是迷了自性，把正知正見變成邪知邪見。

It is stated in the annotation, “Marvellous truth is the fundamental substance of reality.” This is the Buddha’s insight mentioned in *the Lotus Sutra*. *The Avatamsaka Sutra* states, “All sentient beings are originally buddhas.” The Buddha’s education is nothing more than restoring the Buddha’s insight (i.e., the Buddha’s wisdom) which is innate to us. There is no limit to the depth and breadth of the Buddha’s knowing. His views and understandings are absolutely correct without deviance at all. We are fully replete with these things. It is just that our true nature has become deluded, so our correct understandings and views have become deviant understandings and views.

現在的方法，必須用佛的教理讓我們覺悟，讓我們回頭，讓我們把自性找到。方法就是讀書千遍，其義自見，在佛門叫誦經。誦經的目的在哪裡？誦經的目的是其義自見，

就是開悟。所以不能求解，求解悟門就堵塞了，求解所得到的是佛學常識；要不求解，一直念下去，會開悟。

We must now use the Buddha's teachings to enable us to become enlightened (i.e., to return to our true nature). The method is reading a book for a thousand times to attain spontaneous enlightenment. In Buddhism, it is called 'sutra recitation.' What is the purpose of reciting sutras? The purpose is to attain spontaneous enlightenment. That's why we cannot seek to understand the meanings in the sutra, or else we are blocking the door to enlightenment and what we gained is merely general Buddhist knowledge. But if we keep reciting it without seeking to understand the meanings, then we are bound to attain enlightenment.

我們每天讀經是屬於持戒，念久了自然得定，就是清淨心現前，煩惱少、妄念少，這就很有進步，心愈來愈清淨，愈來愈平等，智慧就開了。

Reciting the sutras every day is part of precepts observation. After reciting for a long time, you will naturally attain meditative concentration (i.e., the appearance of a pure mind) because you have less afflictions and wandering thoughts. This is making a lot of progress. When our mind becomes increasingly pure and impartial, wisdom will be uncovered.

### **淨土所說的全是佛知佛見 - 第 359 集**

#### **What Pure Land Buddhism imparts are all the Buddha's insight.**

「淨土法門，是佛知見」。淨土所說的全是佛知佛見，而且是佛的究竟知見，不可思議，圓滿的佛知佛見，確實一切經教都不能為比。這個法門太殊勝、太方便，人人遇到都能成就，造作極重罪業的人遇到也能成就。

“Pure Land Buddhism is the Buddha's insight” --- what Pure Land Buddhism imparts are all the Buddha's insight, and they are the Buddha's perfect insight. This is inconceivable! Indeed, all sutra teachings cannot be compared with it. This Dharma method is too special and too expedient because everyone who encounters it (including people who had committed extremely heavy karmic misdeeds) can succeed in their practice.

彌陀第十八願講得好，五逆十惡，經上講十念必生，唯除五逆十惡，善導大師告訴我們，佛說唯除五逆十惡，意思是勸人不要造這個重業，這個罪太重，意思在這裡，不是真的不能救。

It is well said in the eighteenth vow of Amitabha Buddha: ‘one is assured of a rebirth in the Pure Land if one recites Amitabha Buddha’s name one to ten times (in the final moment of one’s life); excluded are those who had committed the Five Grave Offences<sup>13</sup> and the Ten Evil Acts<sup>14</sup>.’ Great Master Shan Dao told us that Amitabha Buddha stated this exception with the intention to exhort people not to commit these heavy karmas because the offences are too serious. It is not that these people really cannot be saved anymore.

如果真的造了五逆十惡，以前沒有接觸佛法，不懂，現在才知道，懺悔還是可以。真正懺悔，回頭是岸，一心稱名求生淨土，佛還是來接引你，這才是淨宗的究竟圓滿。

If one had really committed the Five Grave Offences and the Ten Evil Acts because one had never been exposed to Buddhism before and did not know the consequences, one can still be reborn in the Pure Land by repenting one’s karmic misdeeds now. If you could really repent and single-mindedly chant Amitabha Buddha’s name to seek rebirth in the Pure Land, Amitabha Buddha would still come to receive you. This is the ultimate perfection of Pure Land Buddhism.

如果五逆十惡念佛不能往生，淨土宗還有遺憾，還沒有達到究竟圓滿，淨宗確確實實是達到究竟圓滿。所以我們曉得跟中國古聖先賢立法，立法要嚴，非常嚴格，為什麼？

If people who had committed the Five Grave Offences and the Ten Evil Acts practise Buddha Mindfulness but cannot be reborn in the Pure Land, then Pure Land Buddhism still has regrets because it has yet to reach ultimate perfection. Pure Land Buddhism has indeed reached ultimate perfection. That’s why we know that legislation must be very strict, like the law made by the ancient Chinese saints and sages. What is the reason?

希望你不要犯法。真正犯了法，判刑的時候要盡量判他最輕的，而不是真正的是制伏人，真正是勸導大家斷惡修善。淨宗智慧圓滿，慈悲圓滿，念佛成佛究竟圓滿，一定要懂這個道理。

Because they hope you will not violate the law. If people have really violated it, they will try to give them the lightest sentence possible rather than really subduing them. The law is really made to persuade everyone to cease wrongdoings and practise virtues. We must understand that Pure Land Buddhism is perfect in wisdom and compassion, and chanting Amitabha Buddha’s name to attain Buddhahood is definitively perfect.

## 為什麼這句佛號念不好 - 第 360 集

### Why is your recitation of this Amitabha Buddha's name ineffective?

為什麼這句佛號念不好？念了幾十年了，還有雜念在裡頭，還有妄想夾雜。什麼原因？沒放下。為什麼沒有放下？沒看破。對於事實真相不清楚，雖然依照經典也會講，講得頭頭是道，勸別人放下，自己沒放下，所以很難影響別人。

Why is your recitation of this Amitabha Buddha's name ineffective? Because you still have distracting and wandering thoughts mingled with your recitation despite that you have been practising Buddha Mindfulness for decades. What is the reason? Because you have not let go. Why have you not let go? Because you have not seen through the reality even though you have been giving the Dharma lectures proficiently and coherently according to the sutra teachings. Since you yourself did not let go, it is very difficult for you to urge and convince others to let go.

別人看看，你教我們放下，你自己沒放下，他有懷疑，不但對你懷疑，對整個佛教懷疑，這問題嚴重。所以念佛人，慈雲灌頂法師他有一本《大勢至菩薩念佛圓通章》的註解，我過去講《圓通章》就是參考用他這個本子來講，末後最後的一頁，他提出念佛一百種不同的果報。第一種無間地獄。

When they see that you yourself did not let go but ask them to let go, they will not only have doubts about you, but also about Buddhism as a whole. This problem is serious. Great Master Ci Yun Guan Ding had an annotation on *the Suramgama Sutra: the Chapter on Perfect Penetration Through Mindfulness of Amitabha Buddha*. When I was lecturing on this topic in the past, I did refer to his book. On the last page of this book, the Great Master raised one hundred different kinds of retributions which Pure Land practitioners are subject to, and the first one is retribution in the hell of unremitting pain (the *Avici* hell).

我當時看到這個大惑不解，念佛是好事情，怎麼會墮無間地獄？我拿著這個本子去問李老師，李老師一看，這大問題，我不給你講，我講經的時候給大家講。什麼原因？打著念佛的招牌，打這個招牌召集一些人建一個道場，自己完全搞名聞利養。

I was puzzled when I saw this because chanting Amitabha Buddha's name is a good thing, how can the practitioner degenerate into the *Avici* hell? I took this book and asked Teacher Li. As



soon as Teacher Li saw this, he said, “This is a big matter. I won’t tell you alone but will tell everyone when I give the Dharma lecture.” What cause them to fall into the hell? Because they gather some people to build a cultivation centre in the name of practising Buddha Mindfulness, but all they pursue are nothing but fame and profits.

對念佛往生沒有信心、沒有願心，他完全是在搞名利，這樣的心行念佛，墮無間地獄，頭一條。所以念佛功夫能不能得力，能不能得真實利益，完全在用心。用什麼心？放下。你能不能放下？放下名聞利養，放下七情五欲。

They neither have confidence nor vow with regards to chanting Amitabha Buddha’s name to seek rebirth in the Pure Land, but are completely after fame and profits. People who practise Buddha Mindfulness with such a mind and act are bound to fall into the *Avici* hell. This is the first kind of retribution. That’s why whether your effort of practising Buddha Mindfulness can be effective or not (i.e., whether you can derive the real benefits of chanting or not) depends entirely on your mind. What mind should you use? You should let go. Can you let go of fame, profits, the Seven Emotions and Five Desires?

念佛堂的堂主一句口頭禪，常常念在口裡頭，勸導大眾放下身心世界，也就是印光大師在《文鈔》裡常說的放下六塵、放下六根、放下六識，為什麼？這些東西不是真的，全是假的。這三句話的範圍包括了整個宇宙，我們佛門所說的六道十法界。這個東西真的放下，好！這一放下，人就是大徹大悟，明心見性，見性成佛了。

The head of the Buddha-name chanting hall has an oral samadhi persuading people to let go of the physical and psychological worlds. This is also what Great Master Yin Guang often said in his letters: ‘let go of the six objects, the six-sense organs and six consciousnesses.’ Why must you let go of them? Because these things are not real; they are all illusory. The scope of the Great Master’s words involves the entire universe (i.e., so-called the Six Realms and the Ten Dharma Realms in Buddhism). It is good if you have really let go of these things because you will then attain Supreme Enlightenment (i.e., seeing into the mind and true nature, thus achieving Buddhahood).

### **對症下藥，藥到病除 - 第 361 集**

**Choose the right medicine for your illness and your illness will be cured.**



『以諸法藥救療三苦』。「諸佛度生，應病與藥」，眾生有什麼病，就要給他什麼藥，不能給錯了。「藥」，在這裡比喻「如來妙法」，巧妙的方法，幫助眾生覺悟，幫助眾生回頭。「病」是喻眾生的疾苦。

It is stated in the sutra, “By using the Dharma medicines, the Buddha is able to cure sentient beings’ three kinds of suffering.” The annotation states, “All buddhas help sentient beings by giving medicines according to their illnesses” --- the right medicine must be given according to their illnesses; you cannot give them the wrong medicine. ‘Medicine’ here is a metaphor for the Tathagatas’ fine Dharmas, which is an expedient method to help sentient beings reform and become enlightened. ‘Illness’ is a metaphor for sentient beings’ sufferings.

如《涅槃經》上說：「度眾生故，為說無上微妙法藥。」無上微妙，不是限定哪一部經教。佛在《般若經》上講得很好，「法門平等，無有高下」，那有無上微妙，就有高下了，這個話有沒有矛盾？有沒有衝突？沒有。說無上微妙是對人說的，這個藥很適合，對治他的毛病非常有效，用這個方法他就成就了，這對他叫無上。

As *the Nirvana Sutra* states, “The supreme and fine Dharmas (i.e., medicines) are proclaimed to help sentient beings” --- supreme and fine Dharmas are not limited to any sutra. The Buddha said it very well in the *Mahaprajnaparamita-sutra*, “All methods are equal; no method is superior or inferior to the other.” Since there is supremeness and fine, there is superiority and inferiority. Is there any contradiction in this statement? No, there is no conflict. Saying supremeness and fine is in respect of that person. It implies that this medicine is very suitable for him and effective in curing his problems, and he will succeed by using this method. To him, this method is called ‘supreme.’

每個人病不一樣，因此每個眾生需要的藥不相同，所以釋迦牟尼佛說法四十九年，留下這麼多典籍，不是叫你統統都要用的。這麼多的藥，你要統統都要吃的話，你會病死了。藥鋪裡那麼多藥，沒有醫生給你處方，你不敢吃，你一樣都不敢吃。佛法這麼多經典，沒有人指導，你怎麼可以一起學？一起學就是這個藥一起吃，那不死才怪。

Since everyone has different illnesses, every sentient being needs different medicines. That’s why with so many classics left behind by Sakyamuni Buddha from his forty-nine years of Dharma lecturing, you are not required to use them all. If you were to take so many medicines, you would die of illness. With so many medicines sold in the drugstores, you would not dare to take any of them without a doctor giving you a prescription. Likewise, how can you learn so

many Buddhist sutras together when there is no one guiding you? Learning them together is like taking all the medicines together. It would be strange if you did not die.

所以法門要選擇，選擇對我這個症（病症），對症下藥，藥到病除，這叫無上微妙。佛陀在世沒有問題，佛是大醫王，遇到佛，佛一定給你說法，你一定得度，為什麼？那法就是為你說的，就對你的症。

That's why we must choose the right Dharma (i.e., medicine) for our illness and our illness will be cured. This is called 'supreme and fine Dharma.' There was no problem with choosing the right Dharma when the Buddha was alive because the Buddha was a great king of healing. If you encountered the Buddha, the Buddha would definitely teach you the Dharma and you would surely attain liberation. What is the reason? Because that Dharma was proclaimed for you to treat your illness.

可是現在佛不在世了，當初治病這個人也不在世了，藥方還留下來了，這就是經典。這藥方你好不好用？很難說。所以學佛一定要找老師，老師有修有證，最好的老師；有修沒有證，次一等的。有修有證的，好比大夫；有修沒證的，好比是護士，功力差很遠，他可以提出資料給我們做參考。

The Buddha (i.e., the person who first treated illness) is no longer in the world now, but his prescriptions (i.e., the sutras) are still available. Are these prescriptions good for you? It is hard to say! That's why you must find a teacher when you learn Buddhism. A teacher who really practises and has achieved realisation is the best teacher, while a teacher who really practises but has not yet achieved realisation is secondary. The former is like a doctor, while the latter is like a nurse whose capability is far inferior to the former, but he can provide you with information for reference.

### **讀書千遍是戒律 - 第 362 集**

#### **Reading a book for a thousand times is a precept.**

將來辦學，由於這些科技，我們得好好利用它。開很多課程，你想學什麼，我過去教過的都留著有錄像、錄音，用這些東西可以幫助你。方法一定要用老辦法，就是一門深入，長時薰修。以什麼為主？以讀誦為主。古人說的，「讀書千遍，其義自見」，

希望你讀一千遍、讀二千遍、讀三千遍，遍數念得愈多，念的時候不求解義，經裡頭什麼意思不求，只著重字念得清楚，句子沒有念錯，著重這個。

We must make good use of these technologies to run a school in the future. The video and audio recordings of everything I taught in the past can help you to run many courses. You must use the old method which is delving deeply into one subject and persevering with it for a long period of time. What should you focus on? You should focus on reading and reciting. As the ancients said, “By reading a book for a thousand times, one is bound to attain spontaneous enlightenment.” It is hoped that you would read a book for a thousand, or two thousand or three thousand times. When you are reciting, do not seek to understand the meanings in the sutra. You are only required to focus on enunciating each word and each sentence clearly and correctly without any mistakes.

至於背誦那是附作用，我們並不求背誦，但是熟透了自然能背誦。不要想這一句、這個字什麼意思，不去想它，要什麼？要自己悟，就是其義自見，著重自見。會不會自見？真會自見。到什麼時候會自見？清淨心就自見了。所以讀書千遍是戒律，你要嚴持這個戒律，遍數讀夠了，妄念沒有了，雜念沒有了，那就得定了。

As for memorization, that is just a side effect. We do not ask for memorization, but you can naturally memorize once you have familiarized with the texts. Do not think about what this sentence or word means. What do you want? You want to gain spontaneous enlightenment. Can you achieve this? Yes, you can really achieve it. When will you achieve it? You will achieve it when you attain purity of mind. That’s why reading a book for a thousand times is a precept. If you strictly observe this precept, you will attain meditative concentration once you have read enough times because you will then have no wandering and distracting thoughts.

清淨心現前，平等心現前，清淨平等生智慧。智慧，自然念的這些書意思全懂了，不要人講。所以這個學校的老師不需要講得很清楚，不需要，要督促學生遍數讀夠，大家在一起讀。學生悟了，有小悟、有大悟、有徹悟，悟了之後他講出來，老師給他作證，證明，同學跟他一起研究。

When purity and impartiality of mind appears, wisdom will grow. With wisdom, you will naturally comprehend everything in these books without needing someone to explain to you. That’s why the teachers in this school do not need to explain everything clearly. Students are urged to read a book enough times and everyone will be reading together. Students’ degree of

enlightenment can be minor, great or supreme. Once he is enlightened, the teacher will confirm what he understands are correct and his classmates will study with him.

### **每個念頭就是一個畫面 - 第 363 集**

#### **Every thought is a picture.**

我們再看壞苦，「由樂事之去，而生苦惱」。壞了，壞就是老，快樂的事情過去了，留給你的是回憶，回憶想起來就生悲哀。第三種是行苦，行就是不住，它不停，從來沒有止住過。我們的念頭頻率那麼高，一秒鐘二千一百兆次，一個接著一個，它不停，這叫行苦。

Let's look at the suffering of decay --- "Suffering due to loss of pleasure." Decay is old age when happy incidents have passed, leaving you with memories which make you sad when you think about them. The third kind of suffering is produced by impermanence and incessant change. The frequency of our thoughts is so high; there are 2100 trillion thoughts arising and ceasing one after another incessantly in a second. This is called 'suffering caused by change and impermanence.'

每個念頭就是一個畫面，這個畫面存在的時間極其短暫。我們要多少畫面聚集在一起，讓我們能感覺到？大概半秒鐘，我們才能感覺到。那一秒鐘二千一百兆，半秒鐘是一千零五十兆，這樣快的速度我們依然不能覺察到。我們能覺察到的，我們用電影，看這個舊的電影是動畫片，很容易能看出來。

Every thought is a picture which only exists for an extremely short time. How many pictures do we need to gather together so that we can feel their existence? It takes about half a second for us to feel them. There are 2100 trillion thoughts in a second, so there are 1050 trillion thoughts in half a second. At such a fast speed, we still cannot notice them. We can easily notice the arising and ceasing in old movies which are cartoons.

大概我們要一秒鐘十二次的生滅，我們能看到，二十四次的生滅看不到了。如果把這個幻燈片放在電影放映機上，一秒鐘只放一張，那一張什麼？二十四分之一秒，只放一張。我們問大家，看見沒有？看見了。看見什麼？光一閃，光裡面沒看見，只看到光一閃，其他都沒看見。

We can probably see the changing of pictures if the frequency is twelve arising and ceasing in a second, but if the frequency is twenty-four arising and ceasing in a second, we cannot see them. If we put this slide in a movie projector and only one slide is projected per second, what is the frequency of this one slide? Its frequency is twenty-fourths of a second. Let me ask everyone: did you see it? Yes, you did. What did you see? You saw nothing but a flash of light.

如果二分之一秒，半秒鐘十二張打在銀幕上，能看到裡頭有人、有房屋、有樹木花草，也是晃一下，細的沒看見，只知道這個裡頭有這些東西，它就沒有了。真正看清楚、有感觸的，至少是一秒鐘。我們看秒針，手錶的秒針一格，一格你能看清楚；一半的時候，知道有東西，不清楚、模糊。那二十四分之一秒，根本看不見了。

If there are twelve pictures projected on the screen in half a second, you can see people, houses, trees, flowers and grasses on the screen, but not in detail. You only know that these things are on the screen, and they will disappear instantly. For you to really see and feel the pictures, it has to take at least one second. For instance, if you look at the second hand of the watch, one second is one grid and you can see each grid clearly. But if it is half a second, you know that there is something, but the grid is vague. That's why if it is twenty-fourths of a second, you cannot see it at all.

### **怎樣免除老病死苦 - 第 364 集**

#### **How can you avoid the sufferings of old age, sickness and death?**

下面說三苦，這是佛學術語，第一個「苦苦」，第二個「壞苦」，第三個「行苦」。六道凡夫，欲界三種苦統統具足，你無法避免。到色界天，苦苦沒有了，他有壞苦、有行苦。

The following annotation is about the three kinds of suffering which are Buddhist terminologies. The first one is physical suffering, the second one is suffering of decay and the third one is suffering caused by change and impermanence. Ordinary beings in the Six Realms and the Heaven of Desire have all these three kinds of suffering and they cannot avoid them. Heavenly beings in the Heaven of Form no longer have physical suffering, but they still have to endure the suffering of decay and the suffering caused by change and impermanence.

到無色界天，壞苦也沒有，他不要身體，所以他沒有壞，但是他有行苦，行苦就是他還是有壽命，壽命到了，他的業障現前。他已經爬到最高地方，非想非非想處天，四空天，所以他上不去，他就往下墮落。非想非非想處天人也修行，他修禪定，他修到最高的，再不能上去了。那要用什麼？

Once they reach the Heaven of Formlessness, they will have no suffering of decay too because they do not want the physical body, but they have the suffering caused by change and impermanence because they still have lifespan. When their life ends, their karmic obstacles will appear. Since they have already reached the highest heaven (i.e., the Heaven of neither perception nor non-perception and the Four Formless Heavens) and cannot go higher up, they are bound to fall into lower realms. Heavenly beings of the Heaven of neither perception nor non-perception also cultivate meditative concentration and have achieved the highest state of concentration, so they cannot go higher up. What method should they use?

要用佛法，佛法才能夠突破。佛法修九次第定，超越六道輪迴，生到四聖法界聲聞法界，就是阿羅漢。苦苦，「由苦事之成，而生苦惱」。苦苦裡頭有八種，叫八苦，八苦就是解釋苦苦的。首先生老病死，這個是任何人不能避免的。修行人要念佛，要全身投靠，萬緣放下，對阿彌陀佛真正生起信心，不能有絲毫懷疑，為什麼？你能免除老苦、病苦、死苦。

Only by cultivating the nine graduated concentrations<sup>50</sup> in Buddhism can they transcend transmigration within the Six Realms and be reborn in the Four Sage Dharma Realms, a place where śrāvakas (i.e., arhats) live. Physical sufferings are “sufferings due to difficult matters” and consist of eight kinds called ‘the Eight Sufferings.’ First, no one can avoid birth, old age, sickness and death. Practitioners must rely entirely on practising Buddha Mindfulness. You must let go of all worldly matters and must have true confidence in Amitabha Buddha without the slightest doubt. What is the reason? Because you can then avoid the sufferings of old age, sickness and death.

### 來佛三聖的示現 - 第 365 集

#### The manifestations of the three saints of *Lai Fo Si*.

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<sup>50</sup> Concentration in which the practitioner progresses successively through the *four meditations* (四禪), the *four formless concentrations* (四無色定), and the *concentration of extinction* (滅盡定).



來佛寺的三個，我稱來佛三聖，這裡面有海賢老和尚的媽媽，你看他們這三個人，他的師弟海慶，三個人，生有苦，沒有老苦、沒有病苦、沒有死苦，示現給我們看。我們要沒有看懂，要疏忽了，老病死苦要受，一般人很不容易避免。

I call the three accomplished practitioners of *Lai Fo Si* ‘the three saints of *Lai Fo Si*.’ Three of them (i.e., Great Master Hai Xian’s mother, his fellow practitioner, Great Master Hai Qing and the Great Master himself) had demonstrated to us that they had the suffering of birth, but not the sufferings of old age, sickness and death. If we fail to understand their demonstration or neglect it, we are bound to endure the sufferings of old age, sickness and death, which is difficult for ordinary people to avoid.

海賢老和尚一百一十二歲，你看看那邊照片，那是往生前三天照的，多精神，說明什麼？他沒有老苦，他沒有病苦。他走的時候自在往生，沒有人知道，半夜走的。走的當天，在菜園裡工作了一整天，從早到晚，拔草、澆花、澆菜、整地。到黃昏，有人看到，說：老和尚，天黑了，可以收工了。他怎麼說的？

Great Master Hai Xian lived to a ripe old age of 112. Look at his photo over there which was taken three days prior to his rebirth in the Pure Land. You see how lively he was! What does it mean? It means that he did not have the sufferings of old age and sickness because he went to the Pure Land freely at midnight when no one was aware of his leaving. On the day he left, he still worked all day in the farm, tilling and weeding the soil as well as watering the vegetables and flowers. At dusk, someone saw him and said, “It’s getting dark, Great Master. You can call it a day!” What did he say?

我差不多，快做完了，做完了我就不做了。大家當平常話，到第二天早晨起來，老和尚走了，昨天晚上說的話才曉得雙關語，他做了，以後就不做了，多自在！多瀟灑！老母親八十六歲往生的，往生前還親自包餃子。大夥吃完之後，她雙腿一盤，坐在椅子上，告訴大家：我走了！真走了。

He said, “I’m almost done and will stop working!” Everyone treated his words as a normal conversation. It was not until they saw the Great Master had left for the Pure Land the next morning that they realized what he said yesterday night was a pun. Indeed, the Great Master no longer needed to work anymore in the future. How free and noble his leaving was! His old



mother who left at the age of eighty-six even personally made dumplings for everyone before she left for the Pure Land. After everyone had finished eating, she sat cross-legged on a chair and told them, "I'm leaving!" And she really left.

三個人表演的，海慶八十二歲走的，都是給我們表演生老病死裡頭，生有，老病死沒有。學佛有什麼好處？你把這四種說出，你看你要不要？那你要，好好念佛，真信切願求生淨土，你就避免老病死苦。

Great Master Hai Qing left for the Pure Land at the age of eighty-two. He also demonstrated to us that he had the suffering of birth, but not the sufferings of old age, sickness and death. What are the benefits of studying Buddhism? Do you want to avoid these four kinds of suffering? If you want to avoid these sufferings, then you must chant Amitabha Buddha's name sincerely with true belief and earnestly seek to be reborn in the Pure Land. You can then avoid the sufferings of old age, sickness and death.

再有現前的，求不得苦。老和尚於人無爭，於世無求，這個苦他沒有，他什麼都不要，不要自找苦吃。愛別離苦、怨憎會苦，這兩種老和尚沒有。他對待人平等，看什麼人都好，看什麼人都高興，看什麼人都歡喜，沒有愛別離，沒有怨憎會。連後面五陰熾盛苦他都沒有，為什麼？

Another suffering you are enduring now is not receiving what you seek. The Great Master neither got into a dispute with others nor did he pursue worldly fame and profits, so he did not have this suffering. He did not want anything because he did not want to find suffering for himself to endure. The Great Master also did not have the suffering of being separated from loved ones and meeting with people he hated. Since he regarded everyone as good, he treated people with impartiality and was happy to see everyone. He even did not have the suffering from the instability of the five skandhas. What is the reason?

他心裡只有一句阿彌陀佛，哪來的五陰？這個就是跟生在極樂世界沒有兩樣。三苦裡面有壞苦、有行苦，壞苦相當於病苦，行苦相當於死苦，念佛人好像都沒有，三苦八苦超越了！值得我們學習。

Because he only had this Amitabha Buddha's name in his mind, so where did the five skandhas come from? This is no different from being born in the Land of Ultimate Bliss. Among the three kinds of suffering are the suffering of decay (which is equivalent to the suffering of

sickness) and the suffering caused by change and impermanence (which is equivalent to the suffering of death). Pure Land practitioners do not seem to have these sufferings because they have overcome the three kinds of suffering and the Eight Sufferings. These three saints of *Lai Fo Si* are worthy to be emulated by us.

**夢醒了，什麼都沒有了 - 第 366 集**  
**Nothing exists once we awake from our dream.**

那這裡面最重要的就是放下。放下，先要會看破。看破就是，這個世間全是假的，沒有一樣是真的，確確實實像《金剛經》上所說的「一切有為法如夢幻泡影」。我們要把這個世間看作一場夢，夢醒了，什麼都沒有了；看作一齣戲，演完了就沒有了，不是真的，可別當真了，當真就有苦，三苦八苦，一切都不當真。

The most important thing here is to let go. Prior to letting go, we must first be able to see through to the reality that everything in this world is an illusion and nothing is real. It is exactly like what *the Diamond Sutra* states, “All conditioned dharmas are like dreams, illusions, bubbles and shadows.” We should regard this world as a dream; nothing exists once we awake from our dream. We should also regard it as a play; it will be gone once the performance is over. It is not real, so do not take it seriously. If we take it seriously, we are bound to have the three kinds of suffering and the Eight Sufferings.

見到一切人，有緣，不管是善人惡人、順境逆境，只要遇到了統統是有緣，環境跟我有緣，人事跟我有緣，有緣歡歡喜喜，用真誠心接待，沒有絲毫虛偽，沒有絲毫希求。於人無爭，於世無求，是本分，是性德。我們幫助別人，那就是修行，那就是積功累德，那就是攢積往生極樂世界的資糧。

Everyone (regardless of good or bad people) and every condition (regardless of favourable or adverse conditions) that we encounter have affinity with us. Since they have affinity with us, we must happily receive them with sincerity without the slightest hypocrisy and expectation. Our duty is not to get into a dispute with others as well as not pursuing worldly fame and profits. These are innate virtues. When we help others, it is cultivation and we are accumulating merits and provisions to be reborn in the Land of Ultimate Bliss.

世間人做這些好事，斷惡修善，他是為求福報，求人天福報。我們人天福報不求，所以於人無爭，於世無求。無爭無求，跟這個世間任何人都能和睦相處，都能平等對待。世間人為什麼會有衝突？

When worldly people cease wrongdoings and practise virtues, they want to seek the karmic rewards of the human and celestial realms. Since we do not seek the karmic rewards of the human and celestial realms, we would neither get into a dispute with others nor would we pursue worldly fame and profits. That's why we can get along harmoniously with everyone in this world and can treat everyone equally. Why do people in the world have conflicts?

利害產生衝突。他要的我們都不要，我要的他不要，好處；他要我也要，難處了。我們要懂得這個道理，跟一切人都能夠和睦相處，知道人生是個夢。天天看鐘錶，我是錶都不要了，你看一秒一秒，那一秒過去不再回頭了，永遠消失了，就跟作夢一樣。夢醒之後，夢中境界痕跡都找不到。

Because they give rise to conflicts of interest. It will be fine if what I want is different from what they want, but if what I want is the same as what they want, then problem will arise. If we know this principle, we will be able to get along well with everyone, knowing that life is a dream. If you watch the clock every day (I don't even want a watch), you will notice that every second that ticks away will never come back because they have disappeared forever. Just like dreaming, not a trace of the realm of dream can be found once you awake from your dream.

### **夢醒過來了才是真的 - 第 367 集**

**Only after they have awakened from this dream will reality appears.**

「密教重傳承，未經灌頂，不得擅自修習，經軌亦不得擅閱。」密宗的經典，沒有受過灌頂不能看、不能學習，所以它對傳承非常重視。不像顯宗，顯宗沒有老師也可以學習，典籍可以去讀。沒有老師指導能不能修？能。

It is stated in the annotation, "Esoteric Buddhism places great emphasis on passing on and inheriting its teachings. Hence, people who have not yet been ordained are not allowed to read and study the esoteric sutras by themselves." This is in contrast with Exoteric Buddhism because one can still learn its teachings and read its scriptures without a teacher. Can you practise Exoteric Buddhism without a teacher guiding you? Yes, you can do so.

讀書千遍，其義自見，這是顯教裡頭的。自見就是開悟，怎麼開悟的？清淨心就開悟了。所以顯教的修學著重在清淨心、平等心，我們經題上「清淨平等覺」。清淨，阿羅漢的心，阿羅漢、辟支佛心清淨，見思煩惱斷了。

The ancients said, “By reading a book for a thousand times, one is bound to attain spontaneous enlightenment.” How do you gain enlightenment? You will gain enlightenment when you achieve purity of mind. That’s why the focus of exoteric practice is achieving purity and impartiality of mind. As the title of this sutra states: purity, impartiality and enlightenment. Purity is the mind of arhats and pratyekabuddhas because they had severed the afflictions of view and thought.

見思煩惱是六道輪迴的根，見思煩惱斷了，六道輪迴的根沒有了，那六道輪迴？六道輪迴不見了。所以要曉得六道輪迴是假的，不是真的，就像作夢一樣，它是夢中境界；醒過來，夢中的痕跡沒有了，再也找不到。誰夢醒了？

Since these afflictions are the roots of the Six Realms of reincarnation, where are the Six Realms when these roots no longer exist? The Six Realms have disappeared. That’s why we must know that the Six Realms are illusory and not real. Just like dreaming, they are realms of dream. After you have awakened from your dream, not a trace of the dream can be found. Who had woken up?

阿羅漢醒了，辟支佛醒了，醒了之後六道輪迴不見了，他見到什麼境界？四聖法界。他所醒過來之後那個境界，聲聞、緣覺、菩薩、佛，他看到這些。這些是不是真的？不是真的，也是一場夢。這個夢醒過來了才是真的，他見到一真法界，就是諸佛的實報莊嚴土。

Arhats and pratyekabuddhas had woken up and the Six Realms disappeared thereafter. What realms do they see? They see the Four Sage Dharma Realms where śrāvakas (i.e., arhats), pratyekabuddhas, bodhisattvas and buddhas are dwelling. Are these realms real? No, they are also a dream. Only after they have awakened from this dream will reality appears because they will see the One True Dharma Realm, which is the Adorned Land of Real Reward of all buddhas.

### **真、假用什麼做標準 - 第 368 集**

#### **What is the standard for realness and illusoriness?**

真、假用什麼做標準？佛家有個絕對的標準，有生有滅就是假的，不生不滅是真的。十法界都是有生有滅，十法界眾生是依阿賴耶為心，阿賴耶是生滅法，所以它把一真法界變成了十法界。《華嚴經》講得很清楚，這個宇宙一切萬物，心現、識變。

What is the standard for realness and illusoriness? There is an absolute standard in Buddhism i.e., anything that is subject to arising and ceasing is illusory, and anything that neither arises nor ceases is real. The Ten Dharma Realms are subject to arising and ceasing because the sentient beings there rely on the *alaya* as their mind. Since the *alaya* is subject to arising and ceasing, it had altered the One True Dharma Realm into the Ten Dharma Realms. *The Avatamsaka Sutra* makes it very clear that everything in this universe is manifested by the true nature, but had been altered by the *alaya* consciousness.

十法界裡的人兩種心，一個真心，一個妄心，真心能現、能生，不變，妄心它能變。妄心就是我們現在的念頭、思想，這不是好東西，這個東西要把它放下，真心就現前，有思想，真心不能現前。所以，祖師大德常常教我們放下六塵、放下六根、放下六識，六識是念頭，統統放下了，一真法界就現前。

People in the Ten Dharma Realms have two kinds of mind, namely, the true mind and the deluded mind. The true mind is able to manifest but it cannot alter; the deluded mind is able to alter. The deluded mind is our current thoughts and ideas, which are not good things. If we let go of these things, the true mind will appear. If thoughts are present, the true mind will not appear. That's why the eminent patriarchs and great masters often taught us to let go of the six objects, the six-sense organs and six consciousnesses (i.e., thoughts). After letting go of all these things, the One True Dharma Realm will appear.

一真法界裡面住的是哪些人？明心見性，大徹大悟、明心見性了，他就住在一真法界裡頭。海賢老和尚，或者我們說來佛寺的這三位往生的大德，他們生到極樂世界，什麼樣的品位？統統是實報莊嚴土，他們不是凡聖同居土，不是方便有餘土，是實報土往生。為什麼？都達到明心見性的境界，這我們要知道。他們一生成就，我們要拼命去追趕，他能做得到，我們也能做到。

Who live in the One True Dharma Realm? People who have seen into their mind and true nature (i.e., attained Supreme Enlightenment) live there. What was the grade of rebirth of Great

Master Hai Xian (or we say the three accomplished practitioners of *Lai Fo Si*) in the Land of Ultimate Bliss? They were all born in the Adorned Land of Real Reward, and not in the Land where Sages and Ordinary beings Dwell Together and the Land of Skilful Means with Remainder. What is the reason? Because all of them had achieved the state of seeing into their mind and true nature. We must know this. They succeeded in their cultivation in one lifetime, so we must strive to catch up with them. If they could accomplish, so can we.

### **活學活用我們才真正得到 - 第 369 集**

**Only by actively implementing what we learned can we really derive the benefits.**

我們要學習的，是怎樣把經教義理、修行的方法跟理念落實在自己生活上，活學活用我們才真正得到，這個很重要。要不然學了沒用處，人家不相信。如果說學這個幹什麼？往生極樂世界；現在呢？現在不管用。這個沒人學。真管用嗎？真管用。

What we need to learn is how to implement the sutra teachings as well as the methods and ideas of cultivation in our own life. Only by actively implementing what we learned can we really derive the benefits. This is vitally important. Otherwise, what we learned are useless and people will not believe in what we learn. What if they ask why we learn this? We will say that it can help us to be reborn in the Land of Ultimate Bliss in the future. What about now? If we say that it is of no use now, no one will want to learn it. Is our learning really useful? Yes, it is.

釋迦牟尼佛完全用在日常生活當中，頭一個帶頭人。再往後看歷代祖師大德，哪一個不如是？近代我們看印光大師，我們看海賢老和尚，他們確實非常生動、非常活潑，讓他們在這一生當中，我們凡夫看到好像他很辛苦，日子過得很苦，其實不然，他歡喜。這裡面說過，他自己是什麼樣的人物？

Sakyamuni Buddha fully implemented the sutra teachings in daily life. He was the first to take the lead. If we look further back at the successive generations of patriarchs and great masters, who did not practise what they learned? In modern times, we see that Great Master Yin Guang and Great Master Hai Xian were indeed very lively. In the eyes of ordinary people, it seems like their life was very hard, but they were actually happy with their life. Great Master Hai Xian did mention before what kind of a person he was.



見到什麼樣的人都歡喜，見到什麼樣的事都高興，為什麼？他沒有分別，他沒有執著，沒有煩惱，常生歡喜心，一天到晚都是歡歡喜喜，這不就跟極樂世界沒兩樣！我們別人看到他是吃苦，他自己在享樂。這些一般人不願意吃的這些食物，入他的口都變成甘露，都變成醍醐。凡夫沒有辦法覺察，現在量子力學家懂得，什麼？境隨心轉。

He was happy to see any kind of people and matter. What is the reason? Because he had no discrimination, attachments and afflictions. He was always beaming with joy. Isn't this no different from living in the Land of Ultimate Bliss? While other people see him enduring hardships, he himself was enjoying bliss. These foods which most people do not want to eat would become nectar and *daigo*<sup>51</sup> (or ghee) after entering his mouth. Ordinary beings have no way to notice this, but the modern quantum physicists understand it. What do they know? They know that the environment changes according to the mind.

他的心正，他沒有妄念，他是真心，東西入他的口味是真味，不是假的。我們現在搞這個酸甜苦辣鹹都是假的，他嘗到真味，他跟諸佛如來所品嘗的沒有兩樣。那是什麼功夫？六根對六塵境界沒有起心動念，沒有分別執著，得大自在，法身、般若、解脫統統證得。

The Great Master's mind was a proper and true mind without wandering thoughts, so any food that entered his mouth would have an authentic taste. The sour, sweet, bitter, spicy and salty taste that we made now are all not authentic. The authentic taste that he tasted was no different from what all buddhas tasted. What effort of practice is this? By not giving rise to wandering thoughts, discrimination and attachments when his six-sense organs were in contact with the external six objects of the senses, he attained great freedom, Dharma body and prajñā wisdom (i.e., the Secret Store Three Virtues).

### **佛法修學最高的目標是什麼 - 第 370 集**

#### **What is the highest goal of Buddhist practice?**

佛果是妙覺如來，這個時候，「諸佛以大悲水灌頂，即自行圓滿，得證佛果」，這是頂義，沒有比這個更高的了，成佛。

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<sup>51</sup> The most delicate, tastiest, and richest product of milk. It can be understood in the modern sense of 'cream of the crop.' It is usually used in Buddhism as a metaphor for the most sublime form of the Buddhist teachings.



It is stated in *the Records for Esoteric Practices*, “As bodhisattvas from the first ground up to virtual enlightenment ascend to the ultimate level of Buddhahood (i.e., marvellous enlightenment), they are ordained by all buddhas with the water of great compassion, thereby enabling them to perfect their self-cultivation and attain Buddhahood. This is the connotation of apex.” There is no achievement higher than Buddhahood.

等覺把最後一品生相無明習氣斷掉，斷掉之後他就是妙覺，這個時候自自然然融入常寂光，實報土不見了。真的是《金剛經》上所說的「凡所有相，皆是虛妄」，連實報土都沒有了。它是不是滅掉？

After eliminating the final part of their habituated tendencies of nescience, the virtually enlightened bodhisattvas attained marvellous enlightenment (i.e., Buddhahood). At this time, they naturally merge into the Eternally Tranquil Light, and the Adorned Land of Real Reward disappears. It is really what *the Diamond Sutra* states, “Everything with form is illusory (unreal).” Even the Adorned Land of Real Reward has disappeared, but is it annihilated?

不是，它不生不滅，但是它有隱現不同，有緣它現，沒有緣它隱，隱的時候什麼都沒有，就是常寂光。常就是不生不滅；寂就是清淨不染，它沒有絲毫染污；光，光明遍照。它不是物質，它也不是精神，它沒有思惟、沒有想像，所以它不是心法，它也不是自然，這三種現象都沒有，常寂光。

No, it isn't because it neither arises nor ceases, but it can be concealed or apparent. It will be apparent when the condition exists, but will be concealed in the absence of condition. There will be nothing except the Eternally Tranquil Light when the Adorned Land of Real Reward is concealed. ‘Eternality’ is neither arising nor ceasing, and ‘tranquillity’ is purity without the slightest contamination, while ‘light’ is pervasive illumination of light. The Eternally Tranquil Light is neither a physical nor mental phenomenon because it has no thoughts and imagination. That's why it is neither a mental nor natural phenomenon. These three phenomena do not exist in the Land of Eternally Tranquil Light.

常寂光在哪裡？無處不在，無時不在，我們現前都在常寂光中，離開常寂光，沒有東西能現前。就好像電視的屏幕，所有頻道按下去，它能夠現出來，我們把屏幕比喻作常寂光，它能現一切法，它也能隱，我們把頻道關掉，這個色相就沒有了。關掉之後沒有，不能說它無，為什麼？我再按，它又現前了，隱現自在。

Where is the Eternally Tranquil Light? It is omnipresent, so we are all in it now. Nothing can appear if we leave the Eternally Tranquil Light. It is like a TV screen; when you press all the channels, it can show the images. The screen, which serves as a metaphor for the Eternally Tranquil Light, can show and hide all phenomena. If we turn off the channels, these images will disappear, but we cannot say that they no longer exist. What is the reason? Because they will reappear when we press the channels again. The Adorned Land of Real Reward also has the freedom of being concealed and apparent.

什麼時候現? 遇到法身菩薩它就現了。所以我們如果證得法身，就是破一品無明，證一分法身，也就是大徹大悟、明心見性，就現了。我們從十法界醒悟過來，十法界沒有了，那是真沒有，不會再現十法界，真沒有，但是實報土現前；到我們成佛，實報土沒有，常寂光現前。

When will it appear? It will appear when it encounters the Dharma-body Bodhisattvas. That's why the Adorned Land of Real Reward will appear if we obtain the Dharma body (i.e., by eliminating one part of our nescience, we obtain one-part Dharma body. This is also attainment of Supreme Enlightenment or seeing into the mind and true nature). After we have awakened from the Ten Dharma Realms, these realms have really ceased to exist and will never appear again, but the Adorned Land of Real Reward appears. When we become a buddha, the Eternally Tranquil Light will appear while the Adorned Land of Real Reward disappears.

但是，你要去教實報土的菩薩，那個地方有四十一位法身大士，你跟他們有緣，實報土現前，你就現報身，現報身教報土裡面的菩薩。如果他們都畢業了、都成佛了，這個報土不見了。所以，常寂光是真的，究竟圓滿的真實，這個稱為法身、般若、解脫，解脫就是得大自在。這是佛法修學最高的目標，得大自在。得大自在，能與遍法界虛空界一切眾生感應。

However, if you want to go to the Adorned Land of Real Reward to teach the forty-one levels of Dharma-body Mahasattvas who have an affinity with you, then the Adorned Land of Real Reward will appear and you will manifest your reward-body to teach them. If they all have graduated or become a buddha, then this Adorned Land of Real Reward will disappear. That's why the Eternally Tranquil Light, which is called 'Dharma body, prajñā wisdom and great freedom' is absolutely real. This attainment of great freedom is the highest goal of Buddhist

practice. With this attainment, you can respond to the seeking of sentient beings throughout the empty space of the Dharma realms.

### **我們今天念佛，為什麼沒有感應 - 第 371 集**

#### **Why is our practice of Buddha Mindfulness today not receiving any response?**

我們在此地念阿彌陀佛，求阿彌陀佛現前，阿彌陀佛真來了，他是不是真的從極樂世界來？不是的，因為阿彌陀佛是常寂光，常寂光就在我們面前，沒離開我。所以楞嚴會上說真話，佛菩薩現身叫「當處出生，隨處滅盡」，有緣就現，緣沒有了就不現，就不見了。就在當下，當處出生，當處滅盡，給我們講真話。

Let's say we chant Amitabha Buddha's name here and seek Amitabha Buddha to appear, and Amitabha Buddha really comes, did Amitabha Buddha really come from the Land of Ultimate Bliss? No, because Amitabha Buddha is the Eternally Tranquil Light which is right before us and never left us. That's why *the Suramgama Sutra* tells the truth, "The manifestation of buddhas and bodhisattvas is called 'successive appearance and disappearance.'" --- they will appear when there is a condition, and will disappear when the condition is absent. The sutra tells us the truth that their appearance and disappearance are successive.

應以什麼身得度就能現什麼身，他需要什麼法，你說的正是他需要的，你真能幫助他。我們今天念佛，為什麼沒有感應？不是沒有感應，有障礙，障礙常寂光的法身菩薩不能現身，這個障礙就是妄想、分別、執著，三種障礙。如果能夠一念心把這個障礙伏住，只要伏一秒鐘，佛就會現一秒鐘；能伏住一分鐘，他就存在一分鐘，一分鐘之後就沒有了。

You can manifest in whatever form is helpful to enlighten sentient beings and the Dharma that you teach is exactly what they need, so you can really help them. Why is our practice of Buddha Mindfulness today not receiving any response? It is not that there is no response, but we have obstacles hindering the Dharma-body Bodhisattvas of the Eternally Tranquil Light from manifesting themselves. These obstacles are wandering thoughts, discrimination and attachments. If we could single-mindedly subdue these obstacles for one second, Amitabha Buddha would appear for one second; if we could subdue these obstacles for one minute, Amitabha Buddha would exist for one minute and would disappear thereafter.

如果你有定功，心地清淨，沒有妄念，沒有分別、執著，沒有是非人我，像虛雲老和尚，四十七歲那年朝五台山，三步一拜，在荒山野嶺生病，半路生病，倒在路上，四周沒有人家，那個路沒人走，文殊菩薩化身作一個乞丐救了他，跟他在一起住了半個月。

If you have effort of concentration and your mind is pure without wandering thoughts, discrimination and attachments, and you have no discrimination of right and wrong, as well as self and others, then you can also receive response from a bodhisattva like Great Master Xu Yun. When the Great Master was 47 years old, he embarked on an expedition to Mount Wutai; he made one prostration for every three steps he took. He fell sick halfway in the wilds where no one passed by. Mañjuśrī Bodhisattva who manifested as a beggar, rescued him and lived with him for half a month.

這個乞丐到外面討飯來餵他，到外面採一些草藥給他治病，半個月身體恢復了，他繼續再去拜，這乞丐就不見了。過了一個多月又得了一場病，前面病沒有完全好就勉強走了，所以一個多月又得一場病，又遇到這個乞丐。他非常感激，沒有這個乞丐救他，他命沒有了。所以問乞丐的名字，家住在哪裡。

This beggar went out begging to feed him and picked some medicinal herbs to treat him. When his health improved after half a month, he continued with his prostration and this beggar disappeared. As he forced himself to continue his voyage before his previous illness had fully recovered, he got sick again after over a month and he met this beggar again. He was extremely grateful to this beggar because without his help, he would have died. So, he inquired the beggar his name and where he lived.

乞丐告訴他，我叫文吉，文章的文，他姓文，吉祥的吉，他說我就住在五台山，你到五台山去問我，他們都知道。他就記住了，到五台山去打聽，沒有人認識。到寺廟裡頭拜文殊菩薩，拜完之後把這個事情告訴大眾，大家跟他講，那是文殊菩薩的化身，他才恍然大悟。

The beggar told him that his surname was Wen and his first name was Ji, and he lived in Mount Wutai. He said that everyone there knew him. The Great Master remembered what the beggar said but when he went to Mount Wutai to inquire, no one knew the beggar. After he prostrated to Mañjuśrī Bodhisattva in the temple, he told everyone about the beggar who had saved him

and they told him that the beggar was an avatar of Mañjuśrī Bodhisattva. Only then did he know the truth.

### **灌頂的意思 - 第 372 集** **The meaning of 灌頂 guàn dǐng.**

《祕藏記鈔》第七卷，這一段非常重要，這是給我們說出真正灌頂的意思。「灌者，大悲護念義；頂者，佛果最頂義」，這個解釋得好。大悲護念是指一切諸佛如來護念修行人，真修行他真護念你，大慈大悲。頂是什麼？頂是佛果最頂，也就是無上法門，確確實實能幫助你一生成佛，這是最頂。

The seventh volume of the *Commentary on the Records for Esoteric Practices* states, “灌 (guàn) connotes mindfully protect out of great compassion, while 頂 (dǐng) denotes the apex, which is Buddhahood.” This well explained phrase is very important because it tells us the meaning of true 灌頂 (guàn dǐng). ‘Mindfully protect out of great compassion’ refers to all buddhas mindfully protecting the practitioners. If you truly practise, all buddhas who have great compassion and mercy will really protect you. What is apex? It refers to Buddhahood, which is also the supreme method that can really help you to achieve Buddhahood within one lifetime.

這個意思不就很明白了嗎？發心念佛往生，到極樂世界這就是佛果最頂，到了極樂世界，決定一生證得究竟圓滿佛果，阿彌陀佛為我們做保證。把這個法門傳給我們就是大悲護念，我們這一生當中遇到這部經、遇到這個法門，就是彌陀如來大悲護念；將這個一生成佛的頂法，一切法門頂尖，沒有比這個更上的了，傳給我們，這叫真正灌頂。

Isn't this meaning very clear? People who develop the bodhi mind to chant Amitabha Buddha's name will certainly attain definitive and perfect Buddhahood (i.e., the apex) within one lifetime when they reach the Land of Ultimate Bliss. Amitabha Buddha gives us this guarantee! The Buddha passing this Dharma method to us is mindfully protecting us out of great compassion. We are able to encounter this sutra and Dharma method in this life owing to Amitabha Buddha mindfully protecting us out of great compassion. He passed on to us this top-notch method of becoming a buddha within one lifetime. This is called ‘true 灌頂 (guàn dǐng).’

你們如果願意接受灌頂，這部經從頭到尾念一遍，就是彌陀世尊給你灌頂。這經太長了，能不能短一點？行，《佛說阿彌陀經》不長，你把《阿彌陀經》從頭到尾念一遍，也是大悲灌頂，跟念這部經的效果完全相同。

If you are willing to accept 灌頂 (guàn dǐng), then recite this sutra from beginning to end once, and it will be Amitabha Buddha and Sakyamuni Buddha giving you 灌頂 (guàn dǐng). If you feel that this sutra is too long and wonder if you can recite a shorter one, you can also recite *the Amitabha Sutra* from beginning to end once because this sutra is not long. This is also 灌頂 (guàn dǐng) out of great compassion and the effect is exactly the same as reciting this sutra.

《無量壽經》稱為大本，《阿彌陀經》稱為小本，內容完全相同。這麼個意思。我再告訴你還有更簡單的，海賢老和尚為我們表法所表的，是什麼？這一句南無阿彌陀佛，你念一聲就給你灌一次頂，你一天念一萬聲，你已經灌頂一萬次了。

*The Infinite Life Sutra* is called ‘the great sutra’ while *the Amitabha Sutra* is called ‘the small sutra’, but their contents are exactly the same. Let me tell you, there is something simpler. What did Great Master Hai Xian demonstrate to us? If you chant this phrase of ‘Namo Amitufo’ once, you will be given 灌頂 (guàn dǐng) once; if you chant 10,000 Amitabha Buddha’s name a day, then you have been given 灌頂 (guàn dǐng) 10,000 times.

這是真的，不是假的，《祕藏記鈔》裡頭講的怎麼會是假的？所以「諸佛護念」，十方佛護念念佛人，「令至佛頂住」，往生不退，速證正覺，這就是令至佛頂住。他幫助我們決定達到佛頂，沒有比這更高的了，你看「皆名灌頂也」。

This is true and not false. How could what the *Commentary on the Records for Esoteric Practices* say be false? That’s why Pure Land practitioners are mindfully protected by all buddhas of the ten directions, thus enabling them to attain ultimate Buddhahood. ‘Not retrogressing in the Land of Ultimate Bliss and swiftly attaining proper enlightenment’ is enabling them to attain ultimate Buddhahood. All buddhas help us to achieve ultimate Buddhahood (no achievement is higher than this). You see, the commentary said, “This is called ‘灌頂 (guàn dǐng).’”

**阿彌陀佛的授記 - 第 373 集**  
**The assurance given by Amitabha Buddha.**



憬興法師說：「聖說當果」，當果是將來的果報，「令識因利」。當來果報現在你還沒得到，但是給你說出來，讓你心地踏實，你修行會更用功、更努力，這叫授記。所以在淨土宗，你念佛念到功夫成片，阿彌陀佛就會現身。為什麼？

Venerable Jing Xing<sup>52</sup> said, “The Buddha tells us the future karmic rewards so that we know the benefits of cultivating the cause.” The Buddha still tells you the future karmic rewards even though you have not obtained them now so that you would feel at ease and would work harder. This is called ‘giving assurance.’ That’s why in Pure Land Buddhism, Amitabha Buddha will appear before you once you achieve Constant Mindfulness of Amitabha Buddha. Why does Amitabha Buddha do so?

告訴你，你壽命還有多少年，等到你命終的時候我來接引你。你心裡踏實了，跟阿彌陀佛見面了，這就是授記。所以念佛的人，一生至少三次見佛，功夫成片這個資格取得了，第一次見佛。

He appears to tell you how long your remaining lifespan is, and that he will come to receive you to the Pure Land when your life ends. Now that you have met Amitabha Buddha, you can rest assured that you will be received to the Pure Land. This is meant by giving assurance. That’s why Pure Land practitioners will see Amitabha Buddha at least three times in their lifetime. People who have achieved Constant Mindfulness of Amitabha Buddha have obtained the qualification to see Amitabha Buddha for the first time.

第二次見佛應該在往生前一個月到三個月，這個時候正式告訴你日期，哪一天來接引你，這第二次；第三次，佛來接引，就是那天往生，所以至少三次。這三次就是《楞嚴經》上所說的「憶佛念佛，現前當來，必定見佛」，這是現前見佛，往生到極樂世界，那是必定見佛。

The second time you see Amitabha Buddha should be one to three months prior to your rebirth in the Pure Land. This is when Amitabha Buddha officially tells you the date he will come to receive you. The third time would be the day Amitabha Buddha coming to receive you to the Pure Land. So, you will see Amitabha Buddha at least thrice in your lifetime. This is what *the Suramgama Sutra* states, “By chanting Amitabha Buddha’s name mentally and orally, one will

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<sup>52</sup> Gyeongheung, a Korean monk.



certainly see Amitabha Buddha now and in the future.” These three times belong to seeing Amitabha Buddha now, and you will certainly see Amitabha Buddha once you reach the Land of Ultimate Bliss.

現前必定見，將來也必定見，往生到極樂世界，佛來接引你，帶你往生。我們初祖慧遠大師，他在生前三次，最後來接引的時候四次，他一共是四次。所以我估計海賢老和尚至少十次以上，他時間長，九十二年。遇到的環境複雜，所以佛肯定常常照顧他，他的心是定的，他心不亂，能從容應付，這非常難得。

You will certainly see Amitabha Buddha now and in the future because Amitabha Buddha will come to receive you to the Land of Ultimate Bliss. The first patriarch of the Pure Land school, Great Master Hui Yuan had seen Amitabha Buddha four times when he was alive; the fourth time was when Amitabha Buddha came to receive him to the Pure Land. That’s why I predict Great Master Hai Xian had seen Amitabha Buddha at least ten times because he had chanted Amitabha Buddha’s name for 92 years. As the environment he encountered was complex, Amitabha Buddha must have always taken care of him. His mind was calm and undisturbed, so he could take things easy. This is very rare.

### **認真念佛，定得成佛之果 - 第 374 集**

**If we chant Amitabha Buddha’s name conscientiously, we are bound to attain Buddhahood.**

「蓋言佛為預說當來成佛之果，令行人識其當下自因之利」，自己修因的利益。「令知現在菩提之因，定得成佛之果，故云授記。經中授菩提記表與會大士均蒙授記，定當作佛」。

It is stated in the annotation, “The Buddha foretells the future karmic rewards of achieving Buddhahood so that practitioners will know the benefits of cultivating the cause now as well as knowing the present cause of bodhi (i.e., enlightenment) and the certainty of attaining Buddhahood. This is thus called ‘giving assurance.’ Giving assurance of bodhi which the sutra mentioned shows that the great bodhisattvas of the assembly have all been given assurance, so they will definitely become a buddha in the future.”

經中所說的十六位正士，這十六位等覺菩薩都是在家的，在此地，釋迦牟尼佛為他們授記，他們將來決定在極樂世界成等正覺，等正覺就是作佛。我們遇到這一會，讀到

這段的經文跟註解，註解裡面念老引用經論，《大日經疏》，引用《祕藏記鈔》，為我們證實佛授記是真的。

Sakyamuni Buddha gave assurance to the sixteen great, virtually enlightened bodhisattvas (who were lay practitioners) mentioned in the sutra here, so they are bound to attain Perfect Supreme Enlightenment (i.e., Buddhahood) in the Land of Ultimate Bliss in the future. In this annotation, Upasaka Huang quoted the *Commentary on the Vairocana-abhisambodhi-tantra* and the *Commentary on the Records for Esoteric Practices* to confirm that the assurance given by the Buddha is true.

我們相信，我們要認真學習、認真念佛，放下萬緣，只有一個方向，西方極樂世界，只有一個目的，親近阿彌陀佛。這個信心堅定，不改變，而且認真努力，向著這個方向去走，不久你就會得到阿彌陀佛的授記。

Now that we have encountered this Dharma assembly and have read this scriptural text and annotation, we believe that the Buddha's assurance is true. We must seriously learn and chant Amitabha Buddha's name conscientiously, and let go of all worldly matters. We only have one direction and one goal, which is the Land of Ultimate Bliss and getting close to Amitabha Buddha respectively. If you have this unwavering confidence and work hard towards this direction, you will soon receive Amitabha Buddha's assurance.

有人在夢中見到，有人在定中見到，都不是假的，你知道你什麼時候往生極樂世界。現在在這個世間，無論是順境逆境、善緣惡緣你都很歡喜，為什麼？我知道什麼時候我到極樂世界去，歡喜，真的法喜充滿。

Some people will see Amitabha Buddha in their dreams, while some will see in their concentration, both of which are not false. So, you know when you will be reborn in the Land of Ultimate Bliss. While you are living in this world now, you are always happy regardless of favourable or adverse conditions, and good or bad affinities. What is the reason? Because you know when you will be reborn in the Land of Ultimate Bliss. You are really filled with the joy of Dharma bliss.

**奇妙的世界，有奇妙的事情發生 - 第 375 集**  
**There are wonderful happenings in this marvellous land.**

『教菩薩』，這一句裡面含的意思就很多。誰教菩薩？這些菩薩全是法身菩薩，《華嚴經》上所說的四十一位法身大士，這是感，常寂光土裡面的如來他們有應。實報土的菩薩是感，常寂光的如來自然就有應，感應道交，現報身，也住在實報土裡面，才能幫助實報土的菩薩早一天證得究竟圓滿。

“To teach the bodhisattvas” --- this phrase has many connotations. Who taught these bodhisattvas? These bodhisattvas are all Dharma-body Bodhisattvas; they are the forty-one levels of Dharma-body Mahasattvas mentioned in *the Avatamsaka Sutra*. When bodhisattvas of the Adorned Land of Real Reward have seeking, the Tathāgatas of the Land of Eternally Tranquil Light will naturally respond, so they mutually correspond with each other. Only by manifesting in their reward-body and living in the Adorned Land of Real Reward can they help these bodhisattvas attain ultimate perfection (i.e., Buddhahood) one day earlier.

極樂世界，我們在經典上看到，像華嚴會上文殊、普賢，大乘教無論是哪個宗派，沒有不尊重的，沒有不敬仰的。華藏世界是釋迦牟尼佛的實報莊嚴土，這個裡面有等覺菩薩，世尊在華嚴會上告訴我們，文殊、普賢率領華藏世界四十一位法身大士，到西方極樂世界向阿彌陀佛學習。

We can see in the sutras that all the *Hua-yan* assembly bodhisattvas such as Mañjuśrī Bodhisattva and Samantabhadra Bodhisattva, as well as all the Mahayana schools show respect and admiration for the Land of Ultimate Bliss. The Lotus Store World, which is Sakyamuni Buddha’s Adorned Land of Real Reward, is inhabited by the virtually enlightened bodhisattvas. Sakyamuni Buddha told us in the *Hua-yan* assembly that Mañjuśrī Bodhisattva and Samantabhadra Bodhisattva have been leading the forty-one levels of Dharma-body Mahasattvas of the Lotus Store World to the Land of Ultimate Bliss to learn from Amitabha Buddha.

報土的菩薩有這個必要嗎？那就顯示出極樂世界的報土比十方世界的報土要殊勝，很可能在極樂世界成佛比較快速，沒有障礙。如果沒有這些好處，他們就沒有必要到極樂世界去參學。

Is it necessary for these bodhisattvas to go to the Land of Ultimate Bliss? It shows that the Adorned Land of Real Reward of the Land of Ultimate Bliss is more exceptional than that of the worlds of the ten directions. It is very likely that they can achieve Buddhahood faster and

without obstruction in the Land of Ultimate Bliss. Without these benefits, there is no need for them to go to the Land of Ultimate Bliss to study and practise.

所以極樂世界很熱鬧，除了每天十方世界去往生的，往生的人不計其數，太多了，除他們之外，還有一些大菩薩們，由文殊、普賢領隊，到西方極樂世界參學的，這個人數也不可思議。我們能體會到，極樂世界的大道場，這個道場是法性土，法性土其大無外、其小無內，這個世界裡面沒有時間跟空間，沒有空間就是沒有距離，沒有時間就是沒有先後，妙絕了！我們確確實實無法想像，奇妙的世界，這個裡面有奇妙的事情發生，菩薩快速成佛。

That's why the Land of Ultimate Bliss is very lively; apart from the countless people from the worlds of the ten directions being reborn there every day, there are also inconceivable number of great bodhisattvas being led by Mañjuśrī Bodhisattva and Samantabhadra Bodhisattva to the Land of Ultimate Bliss to study. We can understand that the grand cultivation centre in the Land of Ultimate Bliss is a land of the true nature, so it has no boundary, within and without. Time and space do not exist in this land, so there is neither sequence nor distance. This is awesome! We really cannot imagine that there are wonderful happenings (i.e., there are bodhisattvas achieving Buddhahood swiftly) in this marvellous land.

### **三皈依就像車票一樣 - 第 376 集** **The Three Refuges is like a train ticket.**

佛弟子一生要抓住三皈依，決定不能丟。我受三皈依是在章嘉大師面前，我跟他三年，頭一年沒有，第二年才皈依，行皈依禮。大師告訴我，皈依，他用比喻說，就像你從台北到高雄坐火車，三皈依是什麼？

Buddhist practitioners must uphold the Three Refuges in their life and cannot discard it at all cost. I took the Three Refuges in front of Great Master Zhangjia. I studied Buddhism under his guidance for three years, but I only observed the rite of taking refuge in the second year. The Great Master gave me an analogy, saying, "It is like you taking a train from Taipei to Kaohsiung, what is the Three Refuges?"

就是這張車票，你要常常放在身上，你上車要檢查，中途他也會查票，最後到站的時  
候要交回去。他說三皈就像車票一樣，你從初發心到成佛圓滿，一時一刻都不能夠離  
開的，它是最高指導原則。皈依佛，佛是什麼意思？

“It is this train ticket. You must keep it with you at all times because the officer will check your  
ticket when you board the train and at the halfway point. You also have to hand it back when  
you finally arrive at the station.” He said that the Three Refuges is like the train ticket, which  
you cannot abandon for a moment from the time you first aspire to seek enlightenment to the  
time you achieve perfect Buddhahood. It is the highest guiding principle. The first refuge is  
returning to and relying upon the Buddha --- what is the meaning of ‘buddha’?

覺悟，覺而不迷。皈依法，法是正知正見，就是經典所說的。我們從邪知邪見回歸到  
正知正見，用經典正知見修正我們的邪知見，與經典上講的不相應叫邪知邪見，這重  
要！

It means enlightenment (i.e., being enlightened and undeluded). The second refuge is returning  
to and relying upon the Dharma. Dharma implies correct understandings and views (these are  
what the sutras impart), so from deviant understandings and views, we return to correct  
understandings and views. We use the correct understandings and views of the sutras to rectify  
our deviant understandings and views. Anything that does not correspond with the sutra  
teachings is called ‘deviant understandings and views.’ This is important!

佛陀在世，佛為老師，請佛開導；佛不在世，法就是我們修行的依據。佛在世，三寶  
排的是佛第一，法第二；佛不在世，法擺在第一，佛是第二。泥塑木雕的佛像，只讓  
我們景仰，看到佛像如同真佛在世，恭敬供養。

When the Buddha was in the world, we requested the Buddha who is our teacher to enlighten  
and instruct us. Now that the Buddha is not around, we cultivate in accordance with the Dharma.  
That’s why when the Buddha was in the world, the Dharma was placed after the Buddha and  
vice versa when the Buddha is not around. The clay- and wood-carved images of the Buddha  
are only meant for us to admire. When we see the Buddha’s image, it is like seeing the real  
Buddha is alive, so we make offerings to the image with respect.

僧是出家人，六根清淨，一塵不染。今天我們看到出家人，不要批評他，他如法不如法他個人的事情，他有他的因果。我們見到出家人這個形象，就想到六根清淨、一塵不染，我要向他學習，這就對了。

‘Sangha’ refers to monastics who have pure six-sense organs without the slightest defilement. When we see monks and nuns today, please do not criticize them. Whether they practise according to the Buddha’s teachings or not is their own matter because they have their own causes and consequences. When we see the image of monastics, we think of their pure six-sense organs which are without the slightest defilement and strive to learn from them. Then, we are on the right track.

所以這個三條，覺、正、淨叫自性三寶。真正皈依是皈依自性三寶，不是形像，形像是表法的，它的作用提醒我們，看到佛像就想到自性覺，看到經書就想到自性正，看到出家人就想到自性清淨。這個好，沒有這個提醒常常忘掉，所以三寶住世的功德就在這裡。

That’s why enlightenment, correct understanding, and purity are called ‘the Triple Gems of the true nature.’ These are our true refuges and not the images which serve as examples to remind us. Hence, when we see the Buddha’s images, sutras and monastics, we think of innate enlightenment, correct understanding and purity respectively. This is good because without these images to remind us, we often forget them. These are the merits of the Triple Gems living in the world.

**這一句阿彌陀佛是神咒 - 第 377 集**  
**This Amitabha Buddha’s name is a mantra.**

這一句佛號含無量義，這是密。佛說得很清楚，唯佛與佛方能究竟，等覺以下猶如隔羅望月。羅是很細的紗，好像是透明的，很細的紗，絲織品。隔著羅看月亮，看得清楚嗎？看得清楚，但是總有一個，還是有一個障礙。我們今天戴眼鏡看外面境界，還是隔一層玻璃，不是百分之百的見。

This Amitabha Buddha’s name has infinite meanings; this is esoterism. The Buddha said it very clearly that only a buddha can perfectly comprehend its meanings. For bodhisattvas below the stage of virtual enlightenment, their understanding is similar to looking at the moon through a silk fabric (a very fine yarn that seems to be transparent). Can they see the moon clearly when

their vision is separated by a silk fabric? Yes, they can, but there is still an obstacle. Today, when we wear glasses to see the outside world, we cannot see it 100% because our vision is still separated by a layer of glass.

真正完全沒有障礙，大乘經上也說得很清楚，可以相信，佛常常講八地以上，他見到真相。七地以下，圓教初住，這三十多位法身大士，他們看朦朦朧朧的，好像在煙霧當中。地位愈高就愈清楚一點，地位愈低見得就愈模糊，他見到，不是沒見到。

The Buddha also made it very clear in the Mahayana sutras that bodhisattvas above the eighth ground stage can see the reality without any obstacles at all. We can believe this. The remaining thirty-seven levels of Dharma-body Mahasattvas (i.e., bodhisattvas of the Perfect Teaching who had attained the first stage of the Ten Abodes up to bodhisattvas of the seventh ground stage) only have a hazy view of it, as if in smoke. The higher their stage of practice is, the clearer their view will be, and the lower their stage of practice is, the blurrier their view will be, but they can still see it.

三乘菩薩，聲聞、緣覺完全沒見到。我們這裡有個羅扇，看得見，但是隔一層，在古時候這個透明度是最高的。深表密淨不二，這一句阿彌陀佛是神咒，跟密宗的神咒沒有兩樣，神咒當中的神咒，顯密圓融。

This is in contrast with bodhisattvas, arhats (śrāvakas) and pratyekabuddhas (i.e., saints of the three vehicles) who cannot see it at all. We have a fan here; this transparency was the highest in ancient times. We can see through it, but our vision is separated by a layer. It deeply shows that Esoteric Buddhism and Pure Land Buddhism are one and not two. This Amitabha Buddha's name is a mantra and is no different from the mantra of Esoteric Buddhism. It is a mantra among the mantras, so it embraces both Exoteric and Esoteric Buddhism.

### **三毒煩惱的本質 - 第 378 集**

#### **The fundamental nature of the three poisonous afflictions.**

末那第七識，第七識是什麼？四大煩惱常相隨，第七識它的本質就是這四樣東西。第一個我見，不是身見，他不執著身，他有我見。有我見就是一般人講有靈魂，身體沒有了，他還執著有個我。



What is the seventh consciousness (*manas*)? It is the four major afflictions that always follow us. The fundamental nature of the seventh consciousness is these four things. The first affliction is self-view, and not the erroneous view of regarding the body as real self. They are not attached to their body, but they have self-view. Having self-view is what ordinary people say having intelligent soul. Even though they do not have a physical body, they are still attached to the notion of having a self.

這個我有形狀，無表色，它不是物質，它還是屬於色法，有相當禪定功夫的人能看到。像有些人通靈，能看到鬼神，那個身都是屬於我見，它不是身見。修行人稱為靈性，一般人我們統稱靈魂，他執著這個東西。

This 'self' has shape and is an unexpressed form.<sup>53</sup> Even though it is not a physical form, it still belongs to the physical existence (i.e., form dharmas). Like some people with psychic powers can see gods and the spirits, people with considerable effort of concentration can see this self. That body (of intelligent soul) belongs to self-view. It is not the erroneous view of regarding the body as real self. For practitioners, self-view is called 'intelligent nature', but for ordinary people who are attached to self, it is called 'intelligent soul.'

從我見生我愛，我愛就是貪，所以三毒煩惱，貪的核心是什麼？情執，比什麼都重。有我愛就生出我慢，傲慢，慢是瞋恚的核心。最後一個是愚痴，我痴。我痴的核心是什麼？是懷疑。所以佛說思惑是五個，貪、瞋、痴、慢、疑。

From self-view, they give rise to self-love which is greed. What is the core of greed? It is psychological attachment which is more serious than anything else. Self-love gives rise to self-conceit (i.e., arrogance) which is the core of anger. The last affliction is self-ignorance. What is the core of ignorance? It is doubt. That's why the Buddha told us that there are five afflictions of thought, namely, greed, anger, ignorance, arrogance and doubt.

要斷三毒煩惱從哪裡斷？要從欲望上下手，欲望裡面最嚴重的愛欲，要從這裡下手；斷瞋恚要從我慢下手，學謙虛；斷愚痴從不懷疑，不懷疑是智慧。所以懷疑是痴的根，傲慢是瞋恚的根，愛是貪的根（貪欲的根），三毒煩惱。

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<sup>53</sup> Form that cannot be perceived by others but which nonetheless exists within oneself.

Where should you begin with if you want to sever the three poisonous afflictions? You must start with subduing desires. Love, which is the most serious form of desire, must first be severed. To sever anger, you must begin with subduing self-conceit by learning to be humble. To sever ignorance, you must start from not being doubtful, which is wisdom. That's why doubt is the root of ignorance, arrogance is the root of anger, and love is the root of greed. These are the roots of the three poisonous afflictions (i.e., greed, anger and ignorance).

要把三毒煩惱的本質找出來，就是愛，就是慢，就是懷疑。所以聖教困難，聖賢教育、大乘佛法決定不能懷疑，有懷疑你怎麼能進門？根本煩惱沒有拔除。

You must find out the fundamental nature of the three poisonous afflictions which are love, arrogance and doubt. That's why you definitely cannot harbour doubts about the education of saints and sages as well as Mahayana Buddhism. If you have doubts about them, how can you enter the Dharma door? You have not eradicated the fundamental nature of afflictions.

### **學佛能學多少與這個成正比 - 第 379 集**

**How much we can gain from learning Buddhism is proportional to these.**

學習經典，我們自己包括在內，前面二、三十年對經教有沒有懷疑？有，不懂的地方就懷疑。懂的地方未必真懂，自以為懂得，為什麼？智慧沒開，心沒有擺平。聖教入門要真誠心、要清淨心、要恭敬心，我們這三個都達不到標準，怎麼能入得了門？

Did we have doubts about the sutra teachings in the first twenty to thirty years of our learning? Yes, we did have doubts about the parts that we did not understand. In fact, we may not really understand the part which we think we understand too. Why is that so? Because we have not uncovered our wisdom and our mind is not settled. In order for us to enter the door of saints' teachings, we must have a sincere, pure and respectful mind, but we are not up to standard for these three, so how can we enter the door?

我跟這三個老師，三個老師都很喜歡我。我有沒有達到標準？我自己很清楚，沒有。我跟大家談論的時候說過，真誠、恭敬我只能打三十分，跟上一輩的比我不如，上一輩的至少可以打七十分，像方東美、李炳南老居士（李老師），他們這些人從小受過傳統文化的薰陶，父母、老師都是他們最好的榜樣，我們沒有，我們這一代生在戰亂的時代。

The three teachers that I followed liked me very much. Did I meet this standard? I know very well that I did not. As I told everyone before, I can only score thirty marks in terms of sincerity and respectfulness, so I am not as good as people of the previous generation because they could score at least seventy marks. People like Mr. Fang Dong Mei (Professor) and Teacher Li Bingnan had been deeply influenced by traditional culture since childhood because their parents and teachers were their best role models. We did not have such education because our generation was born in a time of war.

七七盧溝橋事變，八年抗戰爆發，我十一歲。出生那個時代，從出生，滿清亡國了，中國軍閥割據，沒有統一。那個時候我們太小不知道，好在生在鄉下，鄉下沒有受到干擾，交通不方便，人都很純樸。

I was eleven years old when the Lugou Bridge Incident (a.k.a Marco Polo Bridge Incident or the July 7 Incident) started followed by the eight-year Sino-Japanese war. When we were born, Manchuria had already been subjugated. The Chinese warlords were divided and there was no unity. We were too young to know anything at that time. Fortunately, we were born in the countryside which was undisturbed and the transportation was inconvenient, so the people were very simple.

所以我跟上一代比，上一代可以打七十分，我只能打三十分。那老師還收我，還特別照顧我，什麼原因？比起學校的同學好多了，學校的同學大概只有三分、五分，我有三十分很不錯了，是這麼個道理。

That's why when I compared myself with people of the previous generation, they could hit seventy marks, but I can only score thirty marks. My teacher, Mr. Fang still accepted me as his student and also took special care of me. What was the reason? Because I was much better than his students in school who only had about three or five marks. I have thirty marks which is pretty good. This was the reason why he accepted me.

這就是還是算非常幸運，我們那個小地方是桐城派的根據地，這個小地方沒有動亂，軍閥割據的時候沒有動亂，八年抗戰日本人也沒到這個地方，鄰縣到過，我們這個縣沒有，所以還保持一個安靜的生活，戰爭當中所謂有驚無險。我們學佛能學多少與這個成正比例，就是你的真誠心、清淨心、恭敬心這個有多少，你就能得多少受用。

I am still considered very lucky after all. Our small place was the base of the Tongcheng school and there was no turmoil in this place when the warlords were divided. The Japanese had been to the neighbouring counties but not to our county during the eight-year war, so it still maintained a peaceful and quiet life (so-called ‘no danger during the war’). How much we can gain from learning Buddhism is proportional to how sincere, pure and respectful our mind is.

### **感謝逆境，感謝惡緣 - 第 380 集**

#### **Be thankful to adverse conditions and bad affinities.**

我們修行，不能不重視身口意。心量要大，如果心量只想到自己名聞利養，這個人一生的成就非常有限，很小，縱然做了大官、發了大財，也是轉眼成空。他能享受個幾十年，壽命到了，那就是他福報盡了，一樣也帶不走，依舊在搞六道輪迴。

When we cultivate, we must pay attention to our actions, speech and thoughts. We must be broadminded; if one only thinks about one’s own fame and profits, such a person’s achievement in life will be very limited. Even if he had become a high-ranking official and had made a huge fortune, all these would vanish in the blink of an eye. He may be able to enjoy the karmic rewards for a few decades but when his life ends, it means that his rewards have been used up because he cannot take anything along to the next life and still has to transmigrate within the Six Realms.

他造的業，不善的業比善的業多，來生三惡道去了，人天沒有他的份。這個事實真相就是因果的真相，我們一定要搞清楚、搞明白，我們可不走這個路子。起心動念想一切苦難眾生，我們自己受苦，還有別人比我們受得更苦；我們有很多委屈，很多人比我們更委屈，在這個地方修忍辱波羅蜜。

If he commits more bad karmas than good ones, then he is bound to degenerate into the Three Evil Realms in the next life because he would not stand a chance to be reborn in the human and celestial realms. We must understand this reality of causality and must not take this path. In every of our thoughts, we should think of all the suffering sentient beings. When we suffer hardships, we must think that there are others who suffer greater hardships than us; when we have many grievances, we must think that many people are more aggrieved than us. We cultivate the perfection of forbearance here.

愈是逆境，愈是惡緣，我們感謝逆境、感謝惡緣，它逼迫我們，讓我們求往生這個念頭愈來愈堅定，它送我們往生。那好不好？好！對這些人不但沒有怨恨，有感恩的心。所以海賢老和尚他的心目當中人人都是好人，看到什麼人都歡喜，看到什麼事都高興。那是念頭轉過來了。

We are thankful to adverse conditions and bad affinities because they compel us to become more and more determined to seek rebirth in the Pure Land. Are they good? Yes, they are! Not only do we have no resentment towards these people, but we are grateful to them too. That's why in the eyes of Great Master Hai Xian, everyone is good. He was happy to see anyone and anything because he had turned his thoughts around.

順境逆境、善緣惡緣統統是自己的增上緣，全是好事，沒有壞事。逆境、惡緣讓我們對這個世界沒有絲毫留戀，多難得。誰有這個力量，能把我們這種貪瞋痴慢疑的根拔掉，還不就是逆境、惡緣嗎？

Favourable and adverse conditions, as well as good and bad affinities are all our supporting conditions, so everything is good and nothing is bad. Adverse conditions and bad affinities enable us to have no psychological attachment to this world at all. How rare are they! Who have the power to extirpate the roots of our greed, anger, ignorance, arrogance and doubt? Aren't the adverse conditions and bad affinities have the power to do so?

### **無量諸佛悉皆護念 - 第 381 集** **Being mindfully protected by infinite buddhas.**

佛護念，諸佛護念。「《會疏》曰：護謂覆護，念謂記念。《淨影疏》曰：護使離惡，念令增善。」

Being mindfully protected by infinite buddhas --- it is stated in *the Commentary of the Infinite Life Sutra*, "Protecting implies covering and guarding, while mindfulness implies remembering." It is stated in *the Jingying's Commentary (on the Awakening of Faith)*, "Protecting enables one to stay away from all evils, while mindfulness enables one's virtues to grow."

這兩句都是讚歎會中這些菩薩們，「遵修普賢之德，使餘菩薩無邊善根皆得成熟，故無量諸佛悉皆護念。」這句話很重要，末後這句黃念老說的，他是看到《會疏》註解，《淨影疏》的註解，有感而言。

These two verses praise the bodhisattvas in the assembly. The last sentence which Upasaka Huang Nianzu said is supremely important. He wrote, “By following the meritorious practice of Samantabhadra Bodhisattva, the boundless virtuous roots of the remaining bodhisattvas are able to mature. They are thus mindfully protected by infinite buddhas.” His words were owed to the deep feeling he had after reading the above two commentaries.

這些會眾必須要遵修普賢之德，普賢之德就是十大願王。十大願王，它的根本就是拓開心量。普賢菩薩跟一般菩薩有什麼兩樣？學的東西都一樣，心量不一樣。普是普遍，遍法界虛空界沒有一處漏掉，我們現在的話說，全宇宙。

These bodhisattvas of the assembly must follow the meritorious practice of Samantabhadra Bodhisattva (i.e., the Ten Great Vows) because the fundamental purpose of these vows is to broaden their mind. What is the difference between Samantabhadra Bodhisattva and ordinary bodhisattvas? They all learn the same thing, but their minds are different. 「普」(pǔ) connotes universally throughout whereby not a single place in the empty space throughout the Dharma realms is left out.

宇宙沒有邊際，其大無外，其小無內，這是什麼？性德。自性沒有內外，自性所變的法性身、法性土也沒有內外，阿賴耶變的有限、有侷限，有侷限是生滅法，沒有侷限的是稱性，跟法性相應，所以諸佛護念。

What we say now is the entire universe which has no boundary, within and without. What is this? This is innate virtue. The true nature has no inner and outer boundary, so are the Dharma-nature bodies and lands manifested by it. Conversely, the bodies and lands altered by the *alaya* are limited. Anything that has limitation is subject to arising and ceasing, while anything that has no limitation corresponds with the true nature, so it is mindfully protected by all buddhas.

法性之德可以融入普賢十願，十願不可思議。我們學習的同學有幾位很難得，「德遵普賢第二」，一開端是十六位在家等覺菩薩為我們表法，表法的意思非常深遠，同學



們能看出來，跟阿彌陀佛四十八願相應，跟《華嚴經》五十三參相應，跟普賢菩薩十大願王相應，這個很難得。

The innate virtues can be integrated into the Ten Great Vows of Samantabhadra Bodhisattva, so the Ten Great Vows are inconceivable. It is very rare that some of our fellow practitioners can see the extremely profound meaning demonstrated by the sixteen virtually enlightened bodhisattvas of the laity in the beginning of chapter two of this sutra (i.e., the chapter on *Following the Moral Conduct of Samantabhadra Bodhisattva*). They can see that these bodhisattvas' demonstration corresponds with the Forty-eight Vows of Amitabha Buddha and Sudhana's visits to the fifty-three wise teachers (in *the Avatamsaka Sutra*) as well as the Ten Great Vows of Samantabhadra Bodhisattva. It is rare that they can see this.

相應，《華嚴經》上說的「一即是多，多即是一」，真正能夠叫無量無邊菩薩們一切善根都能夠成熟，善根成熟諸佛就護念。沒有善根，如果說是還有許許多多負面的，與不善相應的，跟魔王相應。作惡也有護法，誰是護法神？妖魔鬼怪來護法，來護持你。正法是天龍善神。我們的心正，我們的行正，所以感得的是正法，這一點很重要。As *the Avatamsaka Sutra* states, "One encompasses many; many is found in one." By practising in accordance with the Ten Great Vows, it can really make all the virtuous roots of infinite and boundless bodhisattvas mature, thereby enabling all buddhas to mindfully protect them. Those without virtuous roots and still have many negative behaviours which are contrary to virtues, will correspond with the Demon King. There are also dharma-protecting deities for those who commit evils. Who are they? The devils will come to protect and support you to do evil. The True Dharma on the other hand is protected by good devas and *nagas*. Since our mind and conduct are proper, what we received is the True Dharma. This point is crucially important.

### **佛門有個慣例，身分暴露一定要走 - 第 382 集**

**Buddhism has a rule: once a person's identity has been revealed, he must leave the world.**

釋迦牟尼佛三千年前，在我們地球印度這塊土地上示現八相成道。菩薩示現的人更多，阿羅漢來示現的也不少，他們不肯暴露身分，我們凡夫不知道，只有少數有特殊的因緣，身分暴露了，我們知道是什麼佛菩薩再來的。

Three thousand years ago, Sakyamuni Buddha demonstrated the eight junctures of his life on our planet in India. There were even greater number of bodhisattvas who demonstrated likewise,



and there were also many arhats who came to demonstrate. Since they would not reveal their true identity, ordinary beings like us do not know them. Only a few of them who had special causes and conditions had revealed their identity, so we know they were incarnations of which buddhas and bodhisattvas.

但是佛門有個慣例，身分暴露一定要走，如果不走的話，這是假的，這不是真的。像彌勒菩薩，布袋和尚，他姓什麼、叫什麼名字沒人知道，《高僧傳》上有記載，他是臨走的時候告訴大家，他是彌勒菩薩再來的，說完了就走了。

However, there is a rule in Buddhism: once a person's identity has been revealed, he must leave the world. If one did not leave, then one's revealed identity is not true. Just like Maitreya Bodhisattva who manifested as *Budai Heshang*; he was known as the cloth-bag monk because no one knew his full name. It is recorded in *the Biographies of Eminent Monks* that before he left the world, he told everyone that he was an incarnation of Maitreya Bodhisattva.

這是真的，這不是騙人。所以《高僧傳》上有他的記錄，姓名、籍貫不詳細，也沒有人知道他的年齡，出生年月日都不知道。在哪裡出現的？浙江奉化，五代後梁時候，出現在奉化這個地區。是個傳奇人物，形象讓人看起來一團歡喜，所以人家叫他歡喜佛，無論什麼時候，無論在什麼處所，你見他，他都是笑咪咪的。

This shows that his revealed identity is true and not false. That's why *the Biographies of Eminent Monks* have his record even though no one knew his full name, exact homeland, age and birth date. Where did he appear? He appeared in Fenghua, Zhejiang during the Later Liang (the first of the Five Dynasties during the Five Dynasties and Ten Kingdoms period). He was a legendary personage depicted as a jovial monk. People called him 'cheerful buddha' because he was all smiles whenever and wherever they saw him.

每天都拿個布袋在外面化緣，人家供養他的，吃的、用的，統統放在布袋裡面，背著布袋就走了。布袋和尚這麼來的，不知道他的法號，就稱他布袋和尚，布袋和尚出名了。向他請教佛法，什麼是佛法？他把布袋放在地下，雙手下垂，張開。大家知道，這放下。

He always carried a calico bag while he went out begging every day. He would put everything (i.e., food and things) that people offered to him in the bag. Then he carried the bag on his back and left. This was how the name *Budai Heshang* came about and became famous because no

one knew his ordination name (i.e., Dharma-name). Whenever people asked him what is Buddhism, he would put his bag on the ground and then put his hands down and wide open. From his actions, they knew that he was implying letting go.

放下以後怎麼辦？他不說話，他把布袋拿起來背在身上走了。這個示現意思很深，看得破，放得下，看破、放下之後，還提得起來。提起來怎麼樣？度眾生，看破、放下是度自己，自度之後要度眾生，不度眾生就錯了。這菩薩來示現。

What should they do after that? Without saying a word, he picked up the bag, carried it on his back and left. This demonstration has profound meaning in it. It implies that after you have seen through and let go, you should go on. Go on to what? Go on to help sentient beings. Seeing through and letting go are helping oneself. After helping yourself, you must further help sentient beings. If you do not help them, then you are wrong. This is an example of a bodhisattva coming here to manifest.

### **眾生想什麼相，佛就現什麼相 - 第 383 集**

**Amitabha Buddha will appear in a form that accords with sentient beings' thought.**

「譬善幻師，現眾異相，於彼相中，實無可得」。那我們要問，極樂世界阿彌陀佛現無量無邊身，接引十方世界信願持名求生極樂世界這些眾生，佛接引眾生現的相不一樣，為什麼？佛沒有相，沒有一定的相，現相是「隨眾生心，應所知量」，眾生想什麼相，他就現什麼相。

It is stated in the sutra, “As an analogy, a skilled magician is able to change into various different forms, and these forms are actually unobtainable.” The infinite and boundless forms manifested by Amitabha Buddha to receive sentient beings (who have been chanting Amitabha Buddha's name with belief and vow) in the worlds of the ten directions are different. Why are they different? Because buddhas have no forms; the forms that buddhas manifest are in response to sentient beings' mind. Amitabha Buddha will appear in a form that accords with sentient beings' thought.

因此我們供佛，要選一尊佛像，你喜歡的，一生不要改變，到臨命終時，阿彌陀佛現的相就是這尊佛像。天天看他，果然現前了，你會非常歡喜，這個好。

That's why when you make offerings to Amitabha Buddha, you must choose an image that you like and will never change it for life. Then, the form manifested by Amitabha Buddha in the final moment of your life will be this image that you chose. If you look at this image every day, you will be very happy when Amitabha Buddha really appears in this form. This is good.

一切都要專一，不要太多，太多就雜了、亂了，到時候佛相現前，你還考慮這是不是真的阿彌陀佛，你動這個念頭佛就走了，你的機緣就錯過了，那還要搞六道輪迴，這個事情我們不能做。

You must be focused in everything because making offerings to too many different images will make you confused. When the time comes, when Amitabha Buddha appears before you, you will be considering whether he is the real Amitabha Buddha. If you give rise to this thought, Amitabha Buddha will disappear. You will then miss the opportunity to be reborn in the Land of Ultimate Bliss and still have to transmigrate within the Six Realms. We cannot do this thing.

現在好，照相技術非常高明，我們供養的佛像，把它照相製成照片，無論到什麼地方，出外旅行統統帶著，住旅館把這個佛像供在面前，時時刻刻在身邊，本尊在家裡佛堂供的沒動。

The photography technology is very good now, so we can take a photo of the Amitabha Buddha statue that we are making offering to and make it into a photo so that we can take it along with us wherever we go. When we travel abroad and stay in a hotel, we can always make offerings to this image without needing to move the statue offered in our chanting hall at home.

### **佛門藝術表演最後一齣是最精彩的 - 第 384 集** **The last show of the Buddhist art performance is the best.**

《智度論》曰：西方有幻術人，一切皆能化現，宮殿城郭廊宇，結巾為兔，豎帶為蛇，種種變現等。故今借術者之幻化，以喻大士之普門示現」。西方，在過去我們中國人，特別是佛教裡頭，稱西方都稱西域，西域的南面是印度，西域是現在的新疆、西藏，南面是印度。這個裡頭有不少有幻術人，這個幻術不是普通的幻術。

It is stated in *the Mahaprajnaparamita-sastra*, "There are magicians in the West who can transform and manifest everything including the palaces, castles, verandas and rooms. They can transform towel and vertical belt into a rabbit and snake respectively, apart from various

transformations. Their illusory transformations serve as a metaphor for the great bodhisattvas' universal manifestation" --- the West is called 'the western regions' by the Chinese (especially in Buddhism) in the past. To the south of the western regions (i.e., the current Xinjiang and Tibet) is India, where there are quite a few magicians whose magics are not ordinary ones.

我們佛門講有神通。有一類的人相信神通，你給他講理，他聽不懂。中國人的根性，在全世界跟其他各族不一樣。怎麼不一樣？從小就接受教育。你看中國人講胎教，紮根教育是出生的一千天，受過這些教育的人，你變這些把戲他不相信，他不能接受，那要像佛的經典我們會接受，歡喜接受。

In Buddhism, we talk about spiritual power (supernatural abilities). There is a type of people who believe in spiritual power. If you reason with them, they cannot understand. The inborn nature (innate character) of the Chinese is different from other ethnic groups in the world. Why are they different? Because they received education since young. You see, the Chinese talk about prenatal education and newborns received the foundational education during the first one thousand days after birth. People who had received such education will not believe in these magic tricks, neither can they accept them. They will happily accept things like the Buddhist sutras.

這個世間，我們確實相信有一類的人聽不懂道理，你搞這些魔術變現給他看，他相信，他能接受。連釋迦牟尼佛在印度講經教學也要示現。韋提希夫人遭到難了，兒子叛逆，奪取父親的王位，他等不及了，他是太子，急著要當國王，要把父親害死，母親囚禁起來，失去自由了。他的父母都是釋迦牟尼佛的弟子，皈依弟子，遇到難的時候求佛。We do believe that there is a type of people in this world who cannot understand the truth. If you show them these magic tricks, they will believe and can accept them. Even Sakyamuni Buddha had to do a show when he was giving the Dharma lectures in India. Queen Vaidehi faced a coup in her family when her son (Prince Ajatasattu) rebelled and wanted to kill his father and imprison his mother to seize his father's throne as he could not wait to be the king. The Queen (both the King and Queen were Sakyamuni Buddha's disciples who had taken the refuges) who encountered difficulties and lost her freedom, sought help from Sakyamuni Buddha.

佛帶著舍利弗、目犍連到皇宮裡面去看韋提希夫人，佛當然了解這個事情。韋提希夫人向佛請教，這個世界太可惡了，有沒有好的世界，見不到這些災變的？她想求往生。佛把一切諸佛刹土展現給她看，這就像變魔術，讓她看到諸佛刹土，讓她自己選擇。她選擇極樂世界，她說這個世界好，她能不能求往生？

The Buddha of course understood this. He took Honourable Elder Śāriputra and Honourable Elder Maha-Maudgalyāyana to the palace to see Queen Vaidehi. The Queen asked the Buddha for advice. She said that this world is too terrible and asked if there is a good world where she would not see these disasters as she wanted to be reborn there. Like doing magic tricks, the Buddha displayed all the Buddha Lands for her to see and choose. She chose the Land of Ultimate Bliss because she felt that this world is good and asked the Buddha if she could seek to be reborn there.

世尊就教給她念佛方法，一共講了十六種，就是《十六觀經》，這十六種方法裡面任何一種修成功了，都能往生到極樂世界。信願持名是第十六種，最後的一種方法，最後的是最殊勝的。古印度人跟中國人有相似的想法，最好的擺在後面，排列的順序。藝術表演，最後的一齣是最好的。為什麼？他要讓觀眾不會中途退出。為什麼？

The Buddha taught her a total of sixteen methods of Buddha-name chanting (i.e., *the Sixteen Contemplation Sutra*). By practising any of these methods successfully, one can be reborn in the Land of Ultimate Bliss. Chanting Amitabha Buddha's name with belief and vow is the sixteenth method, which is the last and most exceptional method. The ancient Indians and the Chinese have one similar thought i.e., saving the best for last. In any art performance, the best show will be saved for last. Why is that so? Because they want the audience to stay put to the end and would not leave halfway. What is the reason?

最好的在後面，你沒看到。第十六觀是最精彩的，連造作地獄罪業的眾生，臨命終時遇到這個法門，能信、能願、能念阿彌陀佛，念一聲、十聲都能往生。這個方法真的第一，到哪裡去找？有沒有這種人往生的？有，世世代代都有，現在還有，證明這個不是假的。

Because the best show is at the back and you have not watched it. Likewise, the sixteenth method is the best because even sentient beings who had committed the karmic misdeeds of hell can be reborn in the Pure Land if they encounter this Dharma method in the final moment

of their life and are able to believe, vow and chant Amitabha Buddha's name one to ten times. This Buddha-name chanting is really the foremost method. Where can you find such a good method? Were there such people being reborn in the Pure Land? Yes, there were such people in every generation and even now. It proves that the aforesaid is not false.

### **知道五欲六塵是假的就不會迷 - 第 385 集**

**Knowing that the Five Desires and the external six objects are illusory, buddhas and bodhisattvas will never be deluded by them.**

「因實知是幻，故於幻不迷」，這兩句話很重要，實實在在知道它是假的，它不是真的，所以這個幻相你不會迷。諸佛菩薩，包括阿羅漢，到我們這個世間來度有緣人，他對我們這個世間五欲六塵、財色名食，他們不迷。

It is stated in the annotation, "Because of really knowing that all phenomena are illusory, one will not be deluded by them." This phrase is very important. You really know that these phenomena are illusory, so you will not be deluded by them. All buddhas and bodhisattvas (including arhats) who come to our world to help those who have an affinity with them will never be deluded by the Five Desires (i.e., wealth, lust, fame, food and sleep) and the external six objects here.

確確實實他的態度，就像彌勒菩薩那樣，就像海賢老和尚一樣，無量的喜悅，沒有一樣放在心上。他的喜悅是真喜悅，為什麼？他從真心裡頭流露出來，他不是妄心，所以他能感動人，跟一般人裝出來的不一樣，那不能感動人，這感動人。他又不著相，他不迷。

Indeed, their attitude is like that of Maitreya Bodhisattva and Great Master Hai Xian who were filled with immeasurable joy as they did not retain anything in their mind. Their joy is true joy. Why is that so? Because their joy was expressed from the true mind and not from the deluded mind. That's why they could move others as opposed to ordinary people's joy which is pretentious and cannot move others. They are also unattached to the phenomenal appearances and are undeluded.

我們在日常生活當中要學習。我們現在有科學家幫助我們，那就是常常記住，所有一切現象都是二千一百兆分之一秒波動現象所產生的，一秒鐘這個現象生滅二千一百兆



次，沒有一個是真的，是一種相似相續相。每一個念頭，也就是說，二千一百兆分之一秒裡面的波動不一樣，每一個波動現象都不一樣。

We must learn to apply this in daily life. We now have scientists to help us understand the reality. We must always remember that all phenomena are produced by the fluctuating phenomena (i.e., thoughts) which arise and cease 2100-trillion times in a second. None of these seemingly successive phenomena is real because every of the 2100-trillion fluctuating phenomenon in a second is different.

我們是因為看的範圍太小了，好像是一樣的，昨天跟今天差不多，其實變化很大；如果我們看整個地球，就曉得每一秒鐘不一樣；如果再看整個宇宙，太陽系，銀河系，無量無邊的世界，那差別太大太大了。

They seem to be the same because the scope that we see is too small. For instance, yesterday was almost the same as today but in actuality, a lot has changed. If we look at the whole earth, we will know that every second is different; if we look at the entire universe, the solar system, the Milky Way, and the boundless worlds, then the difference is too huge.

這個單位是兆，一秒鐘二千一百兆，統統在我們面前。你要知道這個事實真相，就不迷了。法身菩薩都知道，八地以上，每個相生滅，他都看得很清楚，所以有這個定功，從定生出的智慧，智慧看得清楚，永遠不再迷了。

There are 2100-trillion (note that the unit is trillion) arising and ceasing in a second and these phenomena are all before us. If you know this reality, you will not be deluded anymore. Dharma-body Bodhisattvas above the eighth ground stage can see every phenomenon arising and ceasing very clearly. That's why bodhisattvas with this effort of concentration will have the wisdom to see clearly and will never be deluded again.

### **如何能超越虛幻的情見 - 第 386 集**

#### **How can you transcend the illusory emotions and perceptions?**

【通諸法性。達眾生相。】「通」，沒有障礙，「達」是明瞭，通達可以合起來講，通達諸法性，通達眾生相，諸法性是真的，眾生相是假的，這個才能超情離見。

It is stated in the sutra, "The great bodhisattvas thoroughly understand the substance (i.e., the true nature) and comprehend the phenomena of everything." 'Thorough' means without



obstructions, while ‘comprehend’ is understand. They can be combined as ‘thoroughly understand the true nature; thoroughly understand the phenomena of everything.’ The true nature is real, but the phenomena of everything are illusory. Only then can they transcend emotions and perceptions.

情是妄想執著，見是把假的當真的，看錯了。如何能超越虛幻的情見？第一個要通達性相，經文『通諸法性，達眾生相』。法性，在哲學裡面講叫本體，世出世間一切法從它而生，它是能生能現。

Emotions are wandering thoughts and attachments, while perceptions connote taking the illusory for real, which is an erroneous view. How can you transcend the illusory emotions and perceptions? First, you must thoroughly understand the true nature and phenomena. As the sutra states, “The great bodhisattvas thoroughly understand the substance (i.e., true nature) and phenomena of everything.” The true nature is called ‘basic substance’ in philosophy. Everything in the world and beyond arises from it, so it can produce and manifest things.

大乘教裡頭稱它作法性。佛說法性的名詞很多，「又名實相」，實相是真相，永恆不變的相，那就是無相，又稱為「真如」，又稱為「法界」，又稱為「涅槃、實際」，下面一個「等」，大乘教裡這一樁事情，佛說的名詞說了幾十個。為什麼一樁事情說這麼多名詞？這裡頭有很深的意思，叫我們不要執著名字相，名字是假的不是真的，無論說什麼，只要說這樁事情就行了，都對，不要執著名字相。

It is called ‘true nature’ in the Mahayana teachings, but the Buddha used many nouns for it. “It is also called ‘reality’”, the eternal and unchangeable form (i.e., formlessness). It is also called ‘thusness’ (i.e., things as they are), ‘Dharma-realm’, ‘nirvana’, ‘absolute reality’ and etc. In the Mahayana teachings, the Buddha said dozens of nouns for this matter. Why did the Buddha use so many nouns for one matter? There is a deep meaning here. The Buddha was asking us not to be attached to the mark of names because names are illusory and not real. As long as the Buddha was referring to the true nature, it does not matter which noun the Buddha used, so do not be attached to the mark of names.

老子所說的「名可名，非常名」，它本來沒有名字，為了說話方便起見，給它假設一個名字，說名是假名，不是真的。我們就曉得，懂得這個意思，名字相要捨掉，不要

放在心上。放在心上，這是一個念頭，是染污的，是分別、是染污，障礙我們見性。真正見性，這個東西要放下。

As Lao Tzu said, “Names that can be given are not real names.” It originally has no name. Names are given to it for the convenience of speaking, but these names are illusory and not real. We can thus infer that the mark of names must be discarded and cannot be imprinted on our mind. If we retain them in our mind, then this defiled and discriminative thought will hinder us from seeing into our mind and true nature. We must let go of this thing if we really want to see into our mind and true nature.

### **我們對阿彌陀佛的尊敬表現在哪裡 - 第 387 集** **Where is our respect for Amitabha Buddha shown?**

海賢老和尚給我們表法，念佛的人在這個世間看一切人都是阿彌陀佛，我對阿彌陀佛的尊敬表現在哪裡？表現對一切人事物，一切人、一切事、一切物全都是阿彌陀佛，阿彌陀佛是自性，自性能生萬法，萬法就是自性，沒有絲毫差別，這才能入佛境界。這個功夫深，一念就能往生。

Great Master Hai Xian had set an example for us: people who chant Amitabha Buddha’s name see everyone in this world as Amitabha Buddha. Where is our respect for Amitabha Buddha shown? It is shown in treating all people, matters and things as Amitabha Buddha. Amitabha Buddha is our true nature which can produce myriads of phenomena. Everything is the true nature and there is no difference at all between them. Only by having this perception can we enter the Buddha-realm. This effort of practice is deep and we can be reborn in the Pure Land by chanting Amitabha Buddha’s name once.

一天念十萬聲佛號，念二十萬聲佛號，對這個世間有留戀，對這個身體有留戀；對身體留戀，貪生怕死，對世間留戀，心裡放不下，這種人不能往生，他有障礙。這個光碟裡頭，海賢老和尚光碟，你們用心去觀看，他說了多少句，勸人念佛，「念佛是真的，其他啥都是假的」，這個話他說多少遍！這是老和尚的口頭禪，無論對什麼人都是勸你要念佛，念佛去吧，沒有二話可說。

If one chants 100,000 or 200,000 Amitabha Buddha’s name a day, but is emotionally attached to this world and physical body (i.e., being greedy for life and being afraid of death), such a person cannot be reborn in the Pure Land because he has obstacles. You must carefully watch

this video depicting the life of Great Master Hai Xian. How many times had the Great Master said this to persuade people to chant Amitabha Buddha's name: 'chanting Amitabha Buddha's name is real while everything else is illusory.' This was his oral samadhi. He always exhorted people to chant Amitabha Buddha's name no matter who he was talking to. Other than this, he had nothing to say.

你看他的信心多麼圓滿具足！他生活在哪裡？他生活在極樂世界，極樂世界在哪裡？就在眼前。為什麼說他生活在極樂世界？他沒有苦，他沒有分別。人沒有好壞，平等的，事也沒有好壞，萬法平等，為什麼？等於零。一切法，善法等於零，惡法也等於零，零跟零平等，為什麼？它不存在。

You see, he was full of confidence in Amitabha Buddha's name! Where was he living? He was living in the Land of Ultimate Bliss. Where is the Land of Ultimate Bliss? It is right in front of us. Why did I say he was living in the Land of Ultimate Bliss? Because he had no suffering and discrimination. Everyone and everything are equal to him; no one and nothing is good or bad. Why is that so? Because everything is equal to zero. Good thing is equal to zero, so is bad thing. Zero is equal to zero. What is the reason? Because they do not exist.

### **自性的愛沒有條件 - 第 388 集**

#### **Love expressed from the true nature is unconditional.**

自性是一切法的本體，自性是一個，一切法無量無邊。好比我們身體，身是一個，我們身體的細胞有多少，各個細胞功能都不一樣，但是身是它的理體，離開身，細胞就沒有了。細胞跟身不即不離，萬法跟自體也是不即不離。從這些地方都很清楚為我們說明事實真相，真相是萬法一體。一體，不能分別、不能執著，甚至於不起心、不動念，這就成佛了。

The true nature is the basic substance of all phenomena. The true nature is one, but all phenomena are infinite and boundless. Just like our body, the body is one, how many cells are there in our body? While each cell functions differently, the body is their fundamental substance. Without the body, these cells will be gone. Cells and body are neither merged nor apart, so are all phenomena and the true nature. This place clearly explains the reality (i.e., all phenomena are one entity) to us. Since everything is one entity, we should not have discrimination, attachments and even wandering thoughts. We will then achieve Buddhahood.

慈悲是真正的愛心。世間人的慈悲是有條件的，父子之親，兒子愛父母，他是我的父母，這有條件；父母愛兒女，這是我的兒女，這都是有條件的。自性的愛沒有條件，絕對是平等的。自性，順著自性決定是和睦的。愛從哪裡來的？從自性生的；和從哪裡來的？從自性生的。決定是和睦，決定是和諧，不和違背了自性，違背了自性也就叫違背了大自然的法則。

Compassion is true love. The compassion of people in the world is conditional. For instance, a son's love for his parents is conditional, so are parents' love for children because their love arises from psychological attachment. Love expressed from the true nature is unconditional and is definitely impartial. Anything that accords with the true nature is definitely harmonious. Where does love arise from? It arises from the true nature. Where does harmony arise from? It arises from the true nature too. The true nature is definitely harmonious, so discord is against the true nature. Going against the true nature is also called against the law of nature.

大自然的法則就是性德，性德裡面第一德就是一體，我們一定要承認，我們一定要遵守。別人不遵守，跟我們沒有遇到佛法之前一樣，我們沒有遇到佛法之前也不會遵守，為什麼？不知道。真正遇佛法，還要深入大乘，才知道事實真相。這個事實真相是從經教得知的，聽釋迦牟尼佛說的，不是我們證得的，自己要是親證那就好了，親證就成佛了。

The law of nature is the innate virtue, and the foremost virtue is one entity. We must admit and obey this. If others do not obey, it is the same as before we encountered Buddhism. We also would not obey before we encountered Buddhism. What is the reason? Because we did not know the reality. Even if we have really encountered Buddhism, we still have to delve deeply into the Mahayana teachings before we can know the reality. We know this reality from Sakyamuni Buddha's teachings and not through our own realization. It would be great if we had realized it by ourselves because we would then have attained Buddhahood.

**為什麼學佛的人不能成就 - 第 389 集**  
**Why Buddhist practitioners cannot succeed in their cultivation?**

成佛這個事情不難，密宗所說即身成佛，淨土宗講一生成佛，往生極樂世界就成佛。關鍵，為什麼學佛的人不能成就？念佛的人不能成就？海賢老和尚有句話要記住，「世間無難事，只怕心不專」，就這個字，你要能專心就成就。

Achieving Buddhahood is not a difficult matter. As Esoteric Buddhism says, 'becoming a buddha immediately', and Pure Land Buddhism says 'achieving Buddhahood within one lifetime' (because one will attain Buddhahood in the Land of Ultimate Bliss). The key is why Buddhist practitioners and Pure Land practitioners cannot succeed in their cultivation? We must remember these words of Great Master Hai Xian, "Nothing is difficult in the world. You should only be afraid of not being focused." The key word is 'focus'; you will succeed if your mind is focused.

這個話，老祖宗、古聖先賢把它寫在《三字經》上，「教之道，貴以專」。海賢老和尚的成就就是專，沒有別的，看到別人修行不能成就，不專，妄想太多、雜念太多，心不能專用。真正修道人，萬緣放下，一心專念阿彌陀佛，專！我們看到許許多多的例子，多久的時間成功？三年，這是一般的。

Our ancestors and the ancient saints and sages had written these in *the Three-character Classic*, "Being focused is prized in education." Great Master Hai Xian's success was attributed to none other than his ability to focus. We see other people cannot succeed in cultivation because they have too many wandering and distracting thoughts, and cannot focus their mind. A true practitioner has let go of all worldly matters and can single-mindedly concentrate on chanting Amitabha Buddha's name. We saw many successful cases of rebirth in the Pure Land. How long did they take to succeed? They generally took three years to succeed.

有特別精進的，一年就成功了，半年就成功了，甚至於像《彌陀經》上所說的，若一日、若二日、若三日、若七日。一天就成功，我們沒有看到這個例子，三天成功的，古人瑩珂是個好例子，今人我親眼看到一個，居住在美國的華僑周廣大先生。他是沒有宗教信仰，臨命終時他的家人找到我們。

People who were especially diligent succeeded in one year or half a year, or even as *the Amitabha Sutra* stated, some people succeeded in one day, two days, three days or seven days. We have not seen anyone being reborn in the Pure Land after chanting Amitabha Buddha's name for one day. The ancient Venerable Ying Ke is a typical example of someone who succeeded in three days. For people today, I had seen with my own eyes one person who

succeeded in three days. He was Mr. Zhou Guang Da, a Chinese emigrant who lived in the States. He had no religious beliefs and his family members found us during the final moment of his life.

我們去看他，病實在太重了，沒辦法好了，我們就勸他，把極樂世界介紹給他，他一聽就歡喜，馬上就接受。告訴他家人，不要再求醫，不要再求感應，讓全家人都念佛送他往生，三天三夜，這是《彌陀經》上三天，成功了。

We went to visit him and saw that his illness was too serious to be cured, so we introduced the Land of Ultimate Bliss to him and exhorted him to seek rebirth in that Land. He was elated upon hearing it and accepted our advice right away. He told his family to stop looking for physicians and praying for a miraculous response, but to chant Amitabha Buddha's name to assist him to be reborn in the Land of Ultimate Bliss. After chanting Amitabha Buddha's name for three consecutive days and nights, he was reborn in the Pure Land. This is an example of someone who succeeded in three days as *the Amitabha Sutra* mentioned.

走的時候瑞相非常好，火化留的有舍利。佛經上講的話句句是真話，沒有一字一句是騙人的，這一點我們要相信。對於經教深信不疑，我們的心才會專。凡是專不了的，心有疑惑，對這個世間有貪戀，用心就不專。這個世界一定要放棄，要放得乾乾淨淨。事，事沒有妨礙，理事無礙，事事無礙。

His appearance was very good when he left for the Pure Land and there were relics from his body cremation. Everything stated in the Buddhist sutras is true and not a single word is a lie. We must believe this. Only by firmly believing in the sutra teachings without the slightest doubt can our mind be focused. Anyone who cannot focus has doubts in the sutra teachings and is greedily attached to this world. We must completely let go of this world. Matters will not hinder our practice because Buddhism is unobstructed noumenally and phenomenally.

海賢老和尚非常勤奮，喜歡幹活，從早幹到晚，一天到晚不休息，他已經養成這個習慣。但是無論幹什麼事，心裡頭念佛，佛號沒中斷，幹事不妨礙念佛。所以他的心清淨、平等，大徹大悟，明心見性，我相信四十歲以後他是佛的境界，只是他不肯說。沒有人認識他，他也不需要人認識，認識就麻煩了。

Great Master Hai Xian was very hardworking. He loved to work and had already formed the habit of working all day without taking a rest, but his recitation of Amitabha Buddha's name



never ceased in his mind no matter what he did. Evidently, work did not hinder his chanting of Amitabha Buddha's name. That's why his mind was pure and impartial, and he had attained Supreme Enlightenment (i.e., he had seen into his mind and true nature). I believe he had attained the Buddha's state after the age of forty. It is just that he did not want to reveal it. No one knew him; he did not need anyone to know him either. Had he been known by people then, he would have been in trouble.

### **善業好嗎 - 第 390 集**

#### **Are wholesome karmas good?**

你要曉得什麼叫法性、什麼叫自性。自性沒有形相，沒有物質現象，沒有精神現象，也就是它沒有念頭。我們要放下起心動念，跟它才相應，有起心動念就不相應，有起心動念跟阿賴耶相應，跟五十一心所相應，這個事情麻煩可大了。跟阿賴耶相應就是造業，業有善惡，都不好，善業在三善道，惡業在三惡道。

You must know what is called 'true nature.' The true nature is formless, so it neither has physical nor mental phenomena (i.e., it has no thoughts). Only by letting go of wandering thoughts can we correspond with the true nature. If we have thoughts, we will not correspond with it, but will correspond with the *alaya* and the fifty-one mental factors. This matter is serious because corresponding with the *alaya* means we are committing karmas. Karmas can be wholesome or unwholesome, but both are not good because wholesome karmas will result in rebirth in the Three Good Realms, while unwholesome karmas will result in rebirth in the Three Evil Realms.

為什麼說善業不好？出不了六道輪迴。不出六道輪迴，哪有不墮三惡道的道理？所以在六道裡頭頭出頭沒，善業力量強生天，天、人、修羅三善道，三善道福報享完了，阿賴耶裡頭還有惡業，惡業現前，墮三惡道。那我們就明瞭，清淨心裡頭沒有善惡。

Why did I say that wholesome karmas are not good? Because you cannot leave the Six Realms of reincarnation. If you do not leave the Six Realms, how can you not fall into the Three Evil Realms? That's why you will be emerging and sinking in the Six Realms. You will be reborn in the realms of heaven, human being, and asura (i.e., the Three Good Realms) if the force of your wholesome karma is strong, but after you have used up your karmic rewards in these good



realms, you will degenerate into the Three Evil Realms because the unwholesome karmas in your *alaya* will surface. We thus understand that good and bad do not exist in the pure mind.

阿羅漢證得清淨心，所以阿羅漢出六道輪迴，沒有善惡。最好善惡的念頭都放下，就是一句佛號，這世界上沒有善惡，心才會清淨。斷惡修善都不放在心上，一定要斷一切惡、修一切善，那是什麼？那是持戒，那是修福，那是給眾生做好樣子，裡頭有無量功德。

Arhats had attained purity of mind (i.e., they have no good and bad thoughts), so they can leave the Six Realms of reincarnation. The best is to let go of both good and bad thoughts, and only be mindful of Amitabha Buddha's name. Only when you see no good and bad in this world will your mind be pure. You will not retain ceasing wrongdoings and practising virtues in your mind, but you must cease all wrongdoings and practise all virtues. What is this? This is observing the precepts and accumulating fortune, as well as setting a good example for sentient beings. There are infinite merits in it.

不著相就有無量功德，斷惡不著斷惡的相，修善不著修善的相，那麼斷惡修善全是功德；一著相就是福德，不是功德了。這個道理一定要懂得，要會落實在自己生活上。落實在生活上，過修行人的生活，大乘過菩薩的生活，小乘過羅漢的生活，心得自在。所以這是修行根本的問題，是大問題。

Your merits will be infinite if you are unattached to the phenomenal appearances. By not becoming attached to the acts of ending evil and cultivating virtues when you cease wrongdoings and practise virtues, then ceasing wrongdoings and practising virtues are all merits. As soon as you become attached to these acts, then you are accumulating fortune and not merits. We must understand this truth and must know how to apply it in our own life. Mahayana and Theravada practitioners who apply this in their life will live the life of a bodhisattva and an arhat respectively, so they obtained the freedom of mind. This is a basic and great matter in cultivation.

**我們誦經目的是什麼 - 第 391 集**  
**What is our purpose of reciting sutras?**

自性你看又叫實相、又叫真如、又叫法界、又叫涅槃、又叫實際，這個地方就引用這麼多名詞。大乘教裡面至少有幾十個名詞，五十個以上，我都記不清楚，全是講一樁事情。佛為什麼一樁事情用這麼多的名相？就是叫你不要執著。

You see, the true nature is also called ‘reality’, ‘thusness’ (i.e., things as they are), ‘Dharma-realm’, ‘nirvana’, and ‘absolute reality’ --- so many nouns had been quoted here. There are at least dozens of nouns (more than fifty) in the Mahayana teachings. I cannot even remember them clearly but they all refer to one thing. Why did the Buddha use so many names for one thing? Because the Buddha does not want you to be attached to the mark of names.

馬鳴菩薩在《起信論》裡頭告訴我們，聽經不要執著言說相，讀經不要執著文字相，他不叫文字叫名字，就是名詞術語，不要著這個相；不要著心緣相，心緣相就是看到這個字就生起意思了，沒有意思。

In *the Mahayana Treatise of Awakening of Faith*, Āśvaghoṣa Bodhisattva told us not to be attached to the mark of oral languages when we listen to the Dharma lectures, and not to be attached to the mark of words when we recite the sutras. Instead of calling them ‘words’, the Bodhisattva called them ‘names’ (i.e., terminologies). Āśvaghoṣa Bodhisattva also asked us not to be attached to the mark of mental cognition (i.e., the meaning comes to mind when you see this word) because words have no meaning.

沒有意思，它就有無量義；有意思，那就是一個、二個，不是無量。所以誦經，誦經就是讀書千遍，目的其義自見，叫我們得三昧，開悟，用意在此地。不是了解經義，你讀這個經，想了解它的意思，天天去想它，那是知識。你怎麼想，想得再多，不是佛的意思，為什麼？佛沒有意思，你怎麼會起那麼多意思？

Words that have no meaning have infinite meanings. If they have meaning, then they have only one or two meanings, but not infinite meanings. That’s why the purpose of reciting a sutra for a thousand times is to attain samadhi and spontaneous enlightenment, and not to understand the sutra meaning. If you read this sutra and think of the meanings every day, then the meanings are knowledge. No matter how much you think of the meanings, those meanings are not what the Buddha meant. What is the reason? Because the Buddha has no meaning. How can you think of so many meanings?

講解的時候，講解的對象不一樣，所以你講解的意思也不一樣，沒有兩個同樣的意思，妙就妙在此地。所以佛經只許可讀誦，不要去研究裡頭的意思，愈研究愈糟糕，把它變成世間法，把它變成知識了，佛學知識，那不是經典。經典是可以幫助你大徹大悟、明心見性的，你把它當作知識，永遠不會開悟。

The meaning that you explain will be different for different audience. There are no two same meaning. This is the marvellousness of the sutra teachings. That's why you are only allowed to recite the Buddhist sutras and cannot study the meanings. The more you study, the worse it will be because you have turned the sutra into mundane teachings and Buddhist knowledge. Sutras can help you to attain Supreme Enlightenment (i.e., see into your mind and true nature), but if you treat it as knowledge, you will never become enlightened.

所以佛法，特別是大乘，跟中國傳統的學術，用現在要用一般人用的理念、方法來學學不到，中國傳統學術是聖賢教育，他不會成聖、不會成賢，佛經，他不會成佛、不會成菩薩，統統是凡夫。這個道理要不搞清楚、不搞清楚，佛法難了。

If you employ the idea and method used by ordinary people to learn Buddhism (especially Mahayana Buddhism) and traditional Chinese education (i.e., the education of saints and sages), you will not reap their benefits. In other words, people who learn traditional Chinese education will not become saints and sages, while those who learn the Buddhist sutras will not become a buddha or bodhisattva. They are all ordinary beings. If you do not understand this truth, then learning Buddhism will be difficult.

### **閻羅王從哪來的 - 第 392 集**

#### **Where does King Yama come from?**

起心動念、言語造作，業因果報論影響，也就是判罪從這裡判的，你給社會什麼影響？善的影響還是惡的影響，影響的範圍多大，影響的時間多長，從這裡判罪。地獄裡頭的刑罰閻羅王掌管，記住，只是掌管，你自己不造業，他管不了你；你自己造業，那你就無法避免。閻羅王從哪來的？是我們的業力變現出來的。

The karmic consequences that arise from the corresponding karmic causes (i.e., thoughts, speech and deeds) are dependent on the influence you have had on society. That's to say, the conviction is determined from here. Is the influence good or bad? What is the scope of the influence? How long does the influence last? King Yama is in charge of the punishment in hell.

Bear in mind that he only takes charge of punishment, so if you did not commit the karma, he has no control over you. If you yourself have committed the karma, then you cannot avoid the punishment. Where does King Yama come from? He is manifested by the force of our karma.

不但閻羅王，整個六道輪迴、整個十法界全是自己業力變現的，它是假的，本來沒有，現在也沒有。為什麼這個東西現在現前？我們業力是因，六道十法界是果報。體全是法性，不論是在迷、在悟，在迷，法性隱，現相顯；在悟，法性明，現相也明，真正見到性相一如，性相不二，為什麼？

Not only King Yama, but the entire Six Realms of reincarnation and the Ten Dharma Realms are also manifested by the force of our own karma. They are illusory and originally do not exist; they do not exist now either. Why do they appear now? The force of our karma is the cause, while the Six Realms and the Ten Dharma Realms are the karmic consequences. Whether we are deluded or enlightened, our fundamental substance is the true nature. When we are deluded, our true nature is concealed and the phenomenal appearances are apparent. When we are enlightened, both our true nature and the phenomenal appearances will be apparent, so we can really see that they are nonduality (one entity). What is the reason?

不造業了。不造業就是六根在六塵境界上清清楚楚、明明瞭瞭，一切恆順眾生，心裡頭沒有印象，這就超越了，心裡頭沒有起心動念、沒有分別執著，超越了。他造的什麼業？

Because an enlightened person no longer commits karma. Not committing karma means he is clear about everything when his six-sense organs are in contact with the external six objects of the senses, and he fully accords with sentient beings without having any impression left on his mind. Since he does not give rise to wandering thoughts, discrimination and attachments, he can transcend the Ten Dharma Realms. What karma does he commit?

叫淨業，跟普通人的業一樣，有善、有惡，都叫淨業。為什麼？他都不染，善業不染，惡業也不染，也就是心裡頭不落印象。心裡面只有阿彌陀佛，順境、善緣阿彌陀佛，逆境、惡緣也是阿彌陀佛。

His karma is called 'pure karma.' Just like ordinary people's wholesome and unwholesome karmas, his karma is called 'pure karma.' Why is that so? Because he is neither defiled by the wholesome nor unwholesome karmas. That is to say, there is no impression left on his mind.

Regardless of encountering favourable or adverse conditions, and good or bad affinities, he only has Amitabha Buddha in his mind.

這是淨土宗的淨業，果報在極樂世界，沒有六道十法界。不能不知道，不能不幹！不要有惡念，起一個惡念，別人不知道，自己知道，為什麼？起一個惡念，造業了，起一個善念也造業了，這個業就什麼？業牽輪迴，出不去。

This is the pure karma of Pure Land Buddhism, and the karmic consequence is rebirth in the Land of Ultimate Bliss (i.e., there are no Six Realms and the Ten Dharma Realms). We must know this and must apply it in life! Do not give rise to evil thoughts because if we do so, others may not know it, but we ourselves know. What is the reason? Because whether we give rise to one evil thought or one good thought, we are committing karmas. What will these karmas do? These karmas will bind us to the realms of reincarnation, causing us to be unable to leave these realms.

### **無論是善業、惡業不要走心 - 第 393 集**

**Be it wholesome or unwholesome karma, do not let your mind be moved.**

無論是善業、惡業不要走心，也就是說，當然最高的不起心、不動念，那是法身菩薩，大徹大悟，他們做到了。我們應該在哪裡學？不要執著、不要分別，我們現在可以做到的。我們做個三年五載，提升了，從功夫成片提升到一心不亂，那就是不起心、不動念。

Be it wholesome or unwholesome karma, do not let your mind be moved. Of course, the highest level of cultivation is not giving rise to thoughts, which is accomplished by Dharma-body Bodhisattvas who had attained Supreme Enlightenment. Where should we learn? We should learn not to give rise to attachment and discrimination now. If we could do this for three to five years, our effort of practice would be elevated from Constant Mindfulness of Amitabha Buddha to One Mind Undisturbed (i.e., not giving rise to thoughts).

在人事上表現出來的，是無量真誠的愛心，就像彌勒菩薩所表的，一天到晚歡歡喜喜。海賢老和尚也表這個法，所以男女老少沒有一個不歡喜他，他慈悲、真誠，沒有妄想、沒有邪念，對人對事都是那麼真誠，這是我們應當要學習的。

What is shown in our dealing with people and matters is boundless sincere love. Just like Maitreya Bodhisattva, we will be beaming with joy all day long. Great Master Hai Xian had also demonstrated likewise. That's why no one (no matter male or female, old or young) dislikes him. He was so compassionate and sincere to people and matters as he had no wandering and evil thoughts. This is what we should learn.

### **真學佛 真修行 - 第 394 集**

#### **Truly learn and practise Buddhism is true cultivation.**

「依此心性念佛」，心性，這個性能生萬法，能現萬法，我們依這個心性念佛，「求生淨土」，就是隨緣妙用，普利一切眾生。怎麼隨緣？這一句佛號一直念下去，不要分別、不要執著。

It is stated in the annotation, "We rely on this mind-nature (i.e., true nature) to chant Amitabha Buddha's name and seek rebirth in the Pure Land" --- the true nature is able to produce and manifest myriads of phenomena. By relying on the true nature to chant Amitabha Buddha's name and seek rebirth in the Pure Land, we are skilfully according with conditions to benefit all sentient beings. How do we accord with conditions? We accord with conditions by chanting this Amitabha Buddha's name incessantly without giving rise to discrimination and attachments.

不起心不動念我們做不到，那是法身菩薩的境界，我們現在只可以做到不分別不執著，這就是真學佛，這就是真實功夫。不但念佛不分別不執著，日常生活，每天工作，待人接物都要用不分別不執著，為什麼？真心。

We cannot achieve not giving rise to thoughts because that is the state of Dharma-body Bodhisattvas. We can only not give rise to discrimination and attachments now. This is truly learning and practising Buddhism and is true effort of practice. Not only do we have no discrimination and attachments when we chant Amitabha Buddha's name, but we must also practise non-discrimination and non-attachment when we deal with people and matters in daily life. What is the reason? Because this is the true mind.

分別是第六意識，執著是末那識，真正修行人要懂得轉八識成四智，在哪裡轉？在根對著境界的時候，在這裡轉，眼對的是色塵，耳對的是聲塵，鼻對的是香，舌對的是味，身對的是觸，意對的是知，六根接觸六塵境界，這個時候學不分別不執著。

Discrimination is the sixth consciousness, while attachment is the seventh consciousness (i.e., *manas*). A true practitioner must know how to transform the eight consciousnesses into the four kinds of wisdom. Where do we transform them? We transform them by learning not to give rise to attachments and discrimination when our six-sense organs are in contact with the external six objects (the objects for the eyes, ears, nose, tongue, body and thought are form, sound, scent, taste, touch and conception respectively).

那是什麼？轉識成智，我只要不用分別，妙觀察智就出現；我只要不執著，平等性智出現了。妙觀察智就是我們這個經題裡頭的清淨心，平等性智就是經裡面講的平等心。清淨、平等出來，清淨平等是真心。用真心不用妄心就是轉識成智。

What are we doing? We are transforming consciousnesses into wisdoms. As long as I do not discriminate, the wisdom of wonderful contemplation will appear, and as long as I do not have attachment, the wisdom of the impartial nature will appear. The wisdom of wonderful contemplation is the pure mind, while the wisdom of the impartial nature is the impartial mind mentioned in our sutra title. A pure and impartial mind is the true mind. Using the true mind and not the deluded mind is transforming consciousnesses into wisdoms.

識是妄心，妙觀察、平等心是真心，這叫真修行，這叫真用功。平等心出現，你對一切人事物都不會分別，這隨緣，什麼都好，沒有一樣不好。清淨心現前，妙觀察；平等心現前，平等性智出現了，這是真修行。

Consciousnesses are the deluded mind, while the wisdom of wonderful contemplation and the wisdom of the impartial nature are the true mind. This is called 'truly practising and really working hard.' With the appearance of an impartial mind, you will not discriminate all people, matters and things. This is according with conditions because you regard everything as good. The appearance of a pure and impartial mind is the appearance of the wisdom of wonderful contemplation and the wisdom of the impartial nature respectively. This is true cultivation.

### **什麼時候才能真信 - 第 395 集**

**When will one really believe in the Buddha's teachings?**



我們這一生得人身、遇佛法，遇到能夠歡喜接受，過去生中阿賴耶種的緣。如果沒有過去世的緣，怎麼可能生起誠信、愛好之心？這生不起來的。看看我們現在，學佛人當中、念佛人當中，有幾個是真信？為什麼還是懈怠懶散，甚至於陽奉陰違，那是什麼？他的善根不夠厚。

We are born as a human and can happily accept Buddhism in this life because we had sown the condition in our *alaya* in former lifetimes. Without this condition, how can we possibly give rise to a mind of sincere belief and great delight when we encounter it? We would not have given rise to such a mind. If we take a look at the Buddhists and Pure Land practitioners today, how many of them really believe in the Buddha's teachings? Why are they still lax and lazy, and even pretend to be compliant with the teachings but act otherwise in private? What does this show? It shows that their virtuous roots are not deep enough.

沒有善根遇不到，有善根，善根不厚，善根還不到位，這就是陽奉陰違，隨眾學習，不肯真幹，甚至於對佛還有懷疑。那怎麼辦？這一生遇到佛又學一點，每次得人身遇到的時候都把它加幾分，加到什麼時候你那個分數及格了，一遇到就能真信。

They do have virtuous roots, or else they would not have encountered Buddhism. Their virtuous roots are not deep because they appear to be compliant with the Buddha's teachings but act otherwise in private. Even though they still learn with other practitioners, they refuse to truly practise the teachings and even harbour doubts about the Buddha. What should they do? Since they have encountered Buddhism in this life, they learn a bit more and would add a few more marks every time they are born as a human and encounter Buddhism. Once their marks have reached the pass mark, they will really believe in the Buddha's teachings as soon as they encounter it.

### **把我找回來 - 第 396 集** **Finding back our real self.**

我們的身體，每個人都把身體當作我，錯了，這個結果是什麼？結果就是六道輪迴，你這個見解不放下，你就出不了六道輪迴。身不是我，你一定要記住。佛家教學的目的，終極的目標就是把我找回來，有我。我不生不滅，身體有生有滅，身體不是我，

那身體是什麼？身體是我所有的，像衣服，衣服是我所有的，這大家知道。衣服髒了，換一件，身體跟衣服一樣，它是生滅法，它死了，就是壞了，再換一個身體。

Everyone regards the physical body as their real self which is wrong. What is the consequence of having this erroneous view? If you do not let go of this view, you will not be able to leave the Six Realms of reincarnation. You must remember that this physical body is not your real self. The ultimate goal of the Buddhist teachings is to find back our real self, which neither arises nor ceases. The physical body, which is subject to arising and ceasing, is not our real self. What is the body then? Like clothes, this body belongs to me. Everyone knows this. We change our clothes when it gets dirty. Like clothes, the physical body is also subject to arising and ceasing. When our body is worn out, we will change into a new one.

換身體，怎麼換你都出不了六道輪迴，你在這個裡頭捨身受身，就把身當作我，六道統統是這樣的。無論在哪一道，覺悟了，身不是我，好辦了，你修行功夫才得力。要認清楚，真的不是我。那什麼是我？一般說靈魂是我，為什麼？

No matter how you change your body, you will never be able to leave the Six Realms of reincarnation as you will keep on relinquishing the dead body and changing into a new one in the Six Realms. That is because you treat this body as real self. This is the situation in all the Six Realms. Regardless of which realm you are in, your practice will only be effective when you realize that this body is not your real self. You must recognize clearly that this body is really not your real self. What is real self then? Generally speaking, intelligent soul is real self. What is the reason?

靈魂不消失，身體有生滅，靈魂不生滅，靈魂又去找個地方去投胎去了，它又換個身。那靈魂是不是我？不能說是我，也不能說不是我。為什麼？靈魂永恆存在是我，但是它迷惑顛倒，它沒覺悟。所以魂不靈，我們說靈魂說錯了。應該像孔子所說的，孔子講得有道理，孔子說「遊魂為變」，在《易經》上講的，「精氣為物」。

Because intelligent soul will never disappear. While the body is subject to arising and ceasing, intelligent soul neither arises nor ceases because it will find another body to reincarnate again. Is intelligent soul real self then? We cannot say that it is, neither can we say that it is not. What is the reason? Because intelligent soul that exists forever is real self, but it is deluded and unenlightened. That's why it is wrong to call it 'intelligent soul' because it is unintelligent. It

should be like what Confucius said in *the Book of Changes*, “All things come to life when the gathering of energy occurs; the wandering soul keeps on changing.”

這兩句話說得好，這兩句話是明心見性菩薩的境界，他怎麼能說出來？所以魂覺悟了，不再迷惑了，不叫它做靈魂，叫靈性。人之初，性本善那個性，本性本善，這中國老祖先說的。老祖先了不起，境界不在佛菩薩之下。這個東西不生不滅，這是真我。真我在哪裡？整個法界就是一個真我。

These two verses were well said. It represents the state of bodhisattvas who had seen into their mind and true nature. How was Confucius able to say this? That's why when one's soul becomes enlightened and is no longer deluded, it is not called 'intelligent soul' but is called 'intelligent nature.' As the Chinese ancestors said, “Primordially, humans have an inherent good nature.” Our ancestors are really great. Their state is not lower than that of buddhas and bodhisattvas. Our inherent good nature which neither arises nor ceases is real self. Where is real self? The entire Dharma realm is one real self.

所以佛法把靈性比喻作大海，整個大海是我，整個宇宙是我。佛經上講的，比宇宙的範圍還大，叫遍法界虛空界，就是一個我，除一個我之外什麼都沒有。我沒有物質的身體，沒有起心動念的現象，就是它不是物質現象，它不是精神現象，它也不是自然現象，整個宇宙確確實實是我現的。惠能大師最後說的一句話，「何期自性，能生萬法」，萬法就是自性，自性就是萬法。

That's why Buddhism compares intelligent nature to the ocean. The whole ocean and the whole universe are real self. The Buddhist sutras say that it is greater than the scope of the universe, so-called 'throughout the empty space of the Dharma realms is one real self.' There is nothing except one real self. Real self neither has a physical body nor phenomenon of arising thoughts. In other words, it is neither a physical, mental nor natural phenomenon. The whole universe is indeed manifested by real self. The last verse proclaimed by Great Master Hui Neng was, “Who would have thought that the true nature can produce myriads of phenomena!” Myriads of phenomena are the true nature and vice versa.

**阿彌陀佛是什麼意思 - 第 397 集**  
**What does Amitabha Buddha mean?**

「得聞阿彌陀佛名號，能生一念喜愛之心」。海賢老和尚就是這樣的人，他聽阿彌陀佛名號是二十歲，師父教給他的，師父什麼都沒教，就教他這一句話，「南無阿彌陀佛」，生喜愛之心。「歸依瞻禮」，歸是歸心，依是依靠，這一生當中依什麼？

It is stated in this sutra, “If there are virtuous men and women who are delighted upon hearing Amitabha Buddha’s name....” --- Great Master Hai Xian was such a person. He was twenty when he heard Amitabha Buddha’s name. His tonsuring master taught him nothing but one single phrase of ‘Namo Amitufo’ and he was delighted upon hearing it. “Returning, relying on and revering” --- ‘returning’ is to return to the mind, while ‘relying’ is to rely on. What do we rely on in this life?

就依這一句佛號，一生不改變。一生不希求一切法，真正是《金剛經》上所說的，「法尚應捨，何況非法」，把一切佛法都放下，就依這一部經、一個名號就行了。為什麼？這一句名號統攝一切諸佛的名號，所以念一句阿彌陀佛，一切諸佛如來統統念到了。

We rely on this Amitabha Buddha’s name and will never change it for life. We do not want to seek all Dharmas in our life. This is exactly what *the Diamond Sutra* states, “Even the Dharma should be cast aside, let alone the non-Dharma!” We let go of all Dharmas and only rely on this sutra and this Amitabha Buddha’s name. What is the reason? Because this Amitabha Buddha’s name encompasses the names of all buddhas. That’s why by chanting one Amitabha Buddha’s name, we are chanting all buddhas’ names.

不但顯教裡面所說的諸佛如來，密教裡頭所說的諸佛如來也不例外，都在一句阿彌陀佛當中，念這一句阿彌陀佛全念了，一個沒有漏掉。這是佛名。第二個說一切經教，也包括在這一句名號當中，一切諸佛菩薩所說的一切經教都不離阿彌陀佛，我們能夠理解。

Not only are we chanting the names of all buddhas mentioned in Exoteric Buddhism, but we are also chanting the names of all buddhas mentioned in Esoteric Buddhism. All buddhas’ names are included in one Amitabha Buddha’s name, so chanting this Amitabha Buddha’s name is chanting all buddhas’ names without leaving anyone out. This is about Amitabha Buddha’s name. Second, all sutra teachings are also included in this Amitabha Buddha’s name. We can thus infer that all sutra teachings imparted by the buddhas and bodhisattvas do not depart from this Amitabha Buddha’s name.

阿是什麼意思？翻成中國話是無；彌陀是什麼意思？翻成中國字是量；佛是什麼意思？佛是智慧、是覺悟。合起來說，無量智慧、無量覺悟，哪一尊佛的名號不是無量覺？哪一部經論不是無量覺？你明白這個道理，這一句阿彌陀佛統攝諸佛名號，統攝一切經教，你沒有漏掉一個。

What does 阿 (Ā) mean? When translated into Chinese, 阿 (Ā) means 'none'. What does 彌陀 (Mítuó) mean? It denotes 'finite' in Chinese. What does 佛 (Fo) mean? It means wisdom and enlightenment. When combined, Amitabha Buddha (阿彌陀佛) connotes infinite wisdom and infinite enlightenment. Which buddha's name does not denote infinite enlightenment? Which sutra and treatise are not infinite enlightenment? If you understand this, Amitabha Buddha's name encompasses all buddhas' names, as well as all sutras and treatises without leaving anyone out.

### **禮敬諸佛我們能不能做到 - 第 398 集** **Are we able to show respect to all buddhas?**

「普賢亦名遍吉」，遍是普遍，吉是吉祥。遍法界虛空界，他早就成佛了，現菩薩身，幫助釋迦牟尼佛，幫助阿彌陀佛，普度一切眾生，以等覺菩薩的身分出現。

It is stated in the annotation, "Samantabhadra Bodhisattva is also called '遍吉 (Biàn jí)'" --- 遍 (Biàn) connotes universal, while 吉 (jí) is auspiciousness. It implies that Samantabhadra Bodhisattva exists throughout the empty space of the Dharma realms, so he had attained Buddhahood long ago. He manifested as a virtually enlightened bodhisattva to help Sakyamuni Buddha and Amitabha Buddha to universally enlighten all sentient beings.

《清涼疏》裡面有三位普賢菩薩：第一個，「位前（但發普賢心）」，沒有修普賢行，發普賢心了。普賢心是什麼？十大願王。禮敬諸佛，稱讚如來，廣修供養，懺悔業障。According to *Qing Liang's Commentary*, there are three positions of Samantabhadra Bodhisattva. The first one (i.e., prior to the position of Samantabhadra Bodhisattva) "merely developed the mind of Samantabhadra Bodhisattva" but has not yet practised his conduct. What is Samantabhadra Bodhisattva's mind? The Bodhisattva's mind is the Ten Great Vows (e.g.,

being respectful to all buddhas, praising the Tathāgatas, practising making offerings extensively, repenting karmic obstacles and etc.).

發心，沒有去做，真有這個心，這個叫位前。如果你真正幹了，修普賢行，真修，這就真正是普賢菩薩，《華嚴》、《法華》不能缺少。淨土沒有要求這個，但是淨土鼓勵我們，為什麼？它太難了。禮敬諸佛能不能做到？做不到。禮敬諸佛什麼意思？

They really have this mind, but have not practised it yet. This is called ‘prior to the position of Samantabhadra Bodhisattva.’ If you are really practising the Bodhisattva’s conduct, then you are real Samantabhadra Bodhisattva. In *the Avatamsaka Sutra* and *the Lotus Sutra*, this conduct must not be lacking. In Pure Land Buddhism, it is not a requirement but we are encouraged to practise it. What is the reason? Because it is too difficult to be practised. For instance, are we able to show respect to all buddhas? No, we are not able to. What is meant by being respectful to all buddhas?

眼睛看到所有一切眾生都是佛，叫禮敬諸佛，凡夫只有我一個，除我之外都是諸佛。

《華嚴經》上說的，「一切眾生本來是佛」，我看一切眾生個個都是佛，對他們行禮，對他們恭敬，誰能做到？真修普賢行的人決定得生淨土，為什麼？

Seeing all sentient beings are buddhas is called ‘being respectful to all buddhas.’ In other words, I’m the only ordinary being while everyone else is a buddha. As *the Avatamsaka Sutra* states, “All sentient beings are originally buddhas.” I see all sentient beings are buddhas, so I bow to them and show respect to them. Who can do this? People who really practise the conduct of Samantabhadra Bodhisattva will definitely attain rebirth in the Pure Land. What is the reason?

西方極樂世界是普賢法門的示現，極樂世界每一個人確確實實，他看一切眾生都是佛。為什麼？他從自性上看，他不從相上看。從性上看是圓滿的，是真佛；從相上看，他是迷惑顛倒的凡夫。

Because the Land of Ultimate Bliss is the manifestation of the Samantabhadra Dharma. Everyone in that Land really sees all sentient beings as buddhas. What is the reason? Because they see sentient beings from their true nature and not from their appearance. If they are seen from their true nature, they are perfect and are real buddhas. If they are seen from their appearance, then they are deluded ordinary beings.



不能因為他迷惑顛倒，我就瞧不起他，那就錯了。看眾生什麼？好像喝醉酒發酒瘋的，好人。他正常的時候是好人，他現在喝醉了，迷了，胡說八道，等他酒醒之後他就恢復正常，要用這個比喻去看。普賢行難，普賢叫大行，修大行，證大果。

We cannot despise them just because they are deluded. What do we see them as? We see them as being drunk and disorderly, but they are good people because they are good when they are normal. Even though they are drunk and deluded, and talk nonsense now, they will return to normal after they sober up. Let's use this metaphor to see them. It is difficult to practise the conduct of Samantabhadra Bodhisattva which is called 'practising the great conduct and achieving perfect Buddhahood.'

### **用什麼方法斷疑 - 第 399 集**

#### **What method should you use to sever doubts?**

「文殊於菩薩眾中，智慧第一」。這下面說得好，「本為龍種尊王如來。現在北方常喜國成佛，號寶積如來」。早就成佛了，所以是寶積成佛化現的菩薩身分。

The annotation states, "Among all bodhisattvas, Mañjuśrī Bodhisattva is foremost in wisdom." The following verse is well said. "He was originally the Buddha of the race of honourable dragon kings. After he attained Buddhahood in the Country of Constant Joy in the north now, he is known as 「寶積如來」 (Bǎojī rúlái) --- the Buddha adorned with heaps of treasures." It implies that Mañjuśrī Bodhisattva had attained Buddhahood long ago and is an incarnation of 「寶積如來」 (Bǎojī rúlái).

「未來成佛，號普見如來，故知文殊大士乃過現未三世成佛者」。他的三世成佛，這是表演的，表法給我們看，特別是表法給法身大士們看。

"He will be known as 「普見如來」 (Pǔ jiàn rúlái) --- the Buddha who can see everywhere when he attains Buddhahood in the future. We thus know that Mañjuśrī Bodhisattva had attained Buddhahood in the past, present and will attain Buddhahood in the future." His attainment of Buddhahood in the three periods of time is a demonstration for us to see and is especially for the Dharma-body Mahasattvas to see.



「今示現會中，大智獨尊，表此法門唯大智方能信入」。淨宗能夠相信，不容易，不是真正的大智，你怎麼可能相信？信的人很多，信中帶著有疑惑。一切修學淨土的大眾，李老師常講，當年老人在世，我們常常聽說。台中蓮社的蓮友，老師往生的時候，我聽說台中蓮友大概有五十萬人，真正往生的，老師講了，一萬人當中大概只有三、五個往生，其他的不能往生。

“He manifested as a bodhisattva who is solely honoured for his great wisdom in the assembly today. It shows that only people with great wisdom will believe in this Dharma method.” It is not easy to believe in the Pure Land method. Without true great wisdom, how could you believe it? There are many people who believe it, but they still have doubt about it. When Teacher Li was still alive, we often heard him say that out of ten thousand practitioners in the Lotus Society of Taizhong (I heard that there were about half a million practitioners in the Lotus Society when Teacher Li left for the Pure Land), only about three to five of them could really be reborn in the Pure Land while the rest could not be reborn there.

什麼原因？信，信裡頭摻雜著有疑，到臨終的時候會產生障礙，你不能往生。不能有疑，願，願生淨土，但是這個世界親情有一些牽掛放不下，這也不能往生。這都是什麼？都是智慧缺少。真正有智慧，統統放下，沒有懷疑。

What is the reason? Because their belief was mixed with doubt. This doubt would pose hindrance to you in the final moment of your life, causing you to be unable to be reborn in the Pure Land. That's why you cannot have doubt. If you seek rebirth in the Pure Land but cannot let go of familial affections and some concerns in the world, you cannot be reborn there either. What is this? This is lacking of wisdom. People who really have wisdom would have let go completely and have no doubt at all.

真有懷疑，自己不能客氣，不要隱瞞，一定要斷疑生信。用什麼方法斷疑？讀經，讀經能幫助你斷疑生信。一天如果能讀十個小時，念上三年，疑就斷掉；沒有十個小時的功夫，不行，你的疑惑拔不掉。業障、習氣、罪業、冤親債主都是你的障礙，所以你必須要徹底放下。

If you really have doubt, you must sever it (instead of hiding it) to strengthen your belief. What method should you use to sever doubt? Reciting the sutra can help you to sever doubt and strengthen your belief. If you could recite the sutra for ten hours a day and persevere with it for

three years, your doubt would be dispelled; without ten hours of effort, your doubt cannot be removed. This is because your karmic obstacles, habituated tendencies, karmic misdeeds and karmic creditors are all your obstacles. That's why you must let go completely.

**精神生活比物質生活更重要 - 第 400 集**  
**Spiritual life is more important than material life.**

第四，「無執著心。念佛之人，常以智慧觀察於一切法，不生執著，是名無執著心。」執著，大小乘經裡面叫它做見思煩惱，見是看錯了，思是想錯了。見思煩惱，世尊為了方便教學，把它分為十條，五種見惑、五種思惑。見惑的五種，第一個身見，執著身是我。哪一個人不執著身是我？哪一個人不愛惜這個身體？

Fourth, “Pure Land practitioners always observe all phenomena with wisdom without giving rise to attachment. This is called ‘a mind without attachment.’” In the Mahayana and Theravada sutras, attachment is known as the affliction of view and thought. For the convenience of teaching, Sakyamuni Buddha divided it into ten (i.e., five afflictions of view and five afflictions of thought). The first affliction of view is being attached to this body and regarding it as real self. Who does not become attached to this body? Who does not love and cherish this body?

愛惜身體怎麼辦？能把這個身體保住嗎？保不住。古人有一句話說得好，人有命，醫生能醫病不能醫命，你壽命到了，醫生對你無可奈何，為什麼？壽命到了。我這次到台灣來，我住在香港，鄰居有一個同年的老先生，香港人。這個老先生大家看不出來，他懂好幾國的語言，年輕的時候，世界幾乎他都遊歷到了，有語言天才，八十八歲。我這次來的時候，我上車，他送我上車。

How to take care of your body? Can you keep it? No, you can't. There is an old saying that goes well, “Everyone has a destiny. Doctors can cure your illness but cannot cure your life.” If your time is up, doctors cannot do anything for you. What is the reason? Because your time is up. I live in Hong Kong and come to Taiwan this time. There was an 88-year-old Hongkonger (of my age) who was our neighbour. He knew several languages because he had travelled almost all over the world when he was young. Everyone could not tell that he was a language genius. When I got into the car to come here this time, he was there sending me off.

前幾天聽說過世了，我都很想念他，人命無常。他的夫人還在，老夫妻每天早晨出來散步，我們一定會碰頭。人有命，有業障。怎樣保重身體？身體是物質現象，前面我們說過，物質從哪來的，從念頭來的，從心想生。換句話說，我們的心想要好，心都是想好的，都是想善的，純淨純善，身體當然沒事情，我們縱然帶著病毒的細胞都能恢復正常。心地重要，精神生活比物質生活更重要。

I heard he passed away a few days ago. I miss him very much. Life is impermanent. His wife is still around. The old couple would come out for a walk every morning and we would bump into each other for sure. Everyone has their own destiny and karmic obstacles. How do we take care of our body which is a physical phenomenon? As we mentioned before, where does matter come from? It comes from our mind. In other words, if our thoughts are purely wholesome, our body will of course be fine; even our cells carrying virus can return to normal. The mind is important, so spiritual life is more important than material life.

### **無忘失心，無下劣心，生決定心 - 第 401 集**

**Not losing the bodhi mind and not giving rise to an inferior mind, but to give rise to a resolute mind.**

第六，「無忘失心。念佛之人，求生淨土，成佛種智，於一切時念念不捨，是名無忘失心。」這一句其實就是西方極樂世界實報莊嚴土，念念不忘無上菩提，心心流入薩婆若海，跟這句的意思完全相同。淨宗是大乘佛法，不是小乘，大乘圓滿的菩提心。

Sixth, “Not losing the bodhi mind --- Pure Land practitioners must never abandon the thought of seeking rebirth in the Pure Land to obtain the all-knowing wisdom of the Tathāgata. This is called ‘not losing the bodhi mind.’” This phrase actually means exactly the same as this sentence: in every thought, bodhisattvas of the Adorned Land of Real Reward in the Land of Ultimate Bliss do not forget to seek Supreme Enlightenment and to obtain the all-knowing wisdom (薩婆若 *sà pó ruò*; Skt. *sarvajña*), which is as deep and vast as the ocean. Pure Land Buddhism belongs to Mahayana Buddhism (whereby one’s bodhi mind is perfect) and not Theravada Buddhism.

第七，「無下劣心。念佛之人，常行平等之心，於諸眾生尊重恭敬，不生輕慢」，這叫無下劣心。這一條重要，一定要落實，就是說以平等心待人接物，對一切人事物都要恭敬。對事的恭敬是認真，把它做到盡善盡美；對人的恭敬是禮貌，是以真心待人。

Seventh, “Not giving rise to an inferior mind --- Pure Land practitioners’ mind must always be impartial. They must respect all sentient beings without having contempt for them” --- this is called ‘not giving rise to an inferior mind.’ This phrase is important and must be implemented. It means that we must treat all people, matters and things with impartiality and respect. Treating matters with respect is doing things seriously and perfectly, and being respectful to people (i.e., treating people with the true mind) is politeness.

世出世間法講到最後，就是講到真心跟妄心，妄心對人是六道凡夫，真心待人是佛菩薩。永遠用真心待人，為什麼？因為你是彌陀弟子，彌陀用真心，我們不能不用真心。At the end of the day, everything in this world and beyond revolves around the true mind and the deluded mind. Ordinary beings of the Six Realms treat people with the deluded mind, while buddhas and bodhisattvas treat people with the true mind. Why should you always treat people with the true mind? Because you are Amitabha Buddha’s student. Since Amitabha Buddha uses the true mind, we must use the true mind too.

第八，「生決定心。念佛之人，不著世間言論，於無上菩提之道深生正信，畢竟不惑，是名生決定心。」我們學佛的人，修淨土的人，一定要知道，我們這一生走一條路，一個方向，西方極樂世界；終極的目標是極樂世界見阿彌陀佛，跟阿彌陀佛學習。

Eighth, “Giving rise to a resolute mind --- Pure Land practitioners are not attached to worldly speech. They give rise to proper belief on the path to Supreme Enlightenment, so they are not deluded after all. This is called ‘giving rise to a resolute mind.’” We Pure Land practitioners must know that we only take one path in this life i.e., we have one direction, which is the Land of Ultimate Bliss, and our ultimate goal is to see and learn from Amitabha Buddha in the Land of Ultimate Bliss.

希望在極樂世界一生證得無上菩提，我們的願望就圓滿了。所以要知道在這個世間作客，可別當真，這個世間樣樣都是假的，沒有一樣東西可以帶走。能夠帶走的，這一句佛號，對極樂世界堅定的信心、願心可以帶走，其他的統統要放下。

We hope to attain Supreme Enlightenment in that Land within one lifetime and our wishes will then come true. That’s why we must know that we are a guest in this world. Do not take things seriously because everything here is illusory. We can take nothing with us to the next life. All we can take with us are this Amitabha Buddha’s name, as well as our unwavering confidence

in the Land of Ultimate Bliss and our earnest vow to be reborn there. We must let go of everything else.

### **無雜染心，起隨念心 - 第 402 集**

#### **An undistracted and undefiled mind; giving rise to correct mindfulness.**

第九，「無雜染心。念佛之人修習功行，種諸善根，心常遠離一切雜染煩惱」，這叫無雜染心。也就是說一切人事物，無論是善是惡，都不要放在心上，心不能有雜念、不能有染污，這比什麼都重要。

Ninth, “Undistracted and undefiled mind --- Pure Land practitioners cultivate meritorious acts to develop virtuous roots. Their mind always stays away from all distractions, defilements and afflictions” --- this is called ‘undistracted and undefiled mind.’ That is to say you must not take all people, matters and things to heart, whether they are good or bad. There should be no distracting thoughts and defilements in your mind. This is more important than anything else.

最後，「起隨念心。念佛之人雖觀如來相好，而不生愛著之心，於無念中常念彼佛，是名起隨念心。」這是真的，我們是凡夫，佛在經上講的，阿彌陀佛的報身，身有八萬四千相，相有八萬四千隨形好，每一個相、每一個好放八萬四千光，這個我們不能想像、無法想像。

Lastly, “Giving rise to correct mindfulness --- even though Pure Land practitioners contemplate the Tathāgata’s fine appearance, they do not give rise to loving attachment. In their absence-of-thought, they are always mindful of Amitabha Buddha. This is called ‘giving rise to correct mindfulness.’” This is true because we are ordinary beings. The Buddha said in the sutra that the reward-body (a buddha-body that is received as a reward for past practices) of Amitabha Buddha has 84,000 major characteristics. Every major characteristic has 84,000 minor characteristics, and every major and minor characteristic emits 84,000 lights. This is beyond our imagination.

我們的想像就觀經上常說的三十二相、八十種隨形好，八十隨形好也就很難了，比較方便專觀三十二相。三十二相要想到它的因與果，觀相好是修因，希望將來得殊勝的果報。

Our imagination is the thirty-two major characteristics and eighty minor characteristics often mentioned in *the Contemplation Sutra*. It is very difficult to imagine the eighty minor characteristics, so it is more convenient to concentrate on contemplating the thirty-two major characteristics. When we contemplate the thirty-two major characteristics, we must think of their causes and effects. Contemplating the Tathāgata's fine appearance is cultivating the cause, hoping that we will obtain excellent karmic rewards in the future.

譬如舌相，佛的舌頭伸出來可以把臉蓋住，這是好相。他為什麼有這麼好相？生生世世不妄語。說法給人做證明，我不騙你，舌頭伸出來你們看看，你行嗎？三世不妄語，舌頭伸出來舔到鼻尖，三世不妄語，佛是生生世世不妄語。我們要修不妄語的戒，才能得這個相好。

An example is the tongue-characteristic of the Buddha. The Buddha's tongue can be stretched out to cover his face. This is a good characteristic. Why does the Buddha have such a good characteristic? Because the Buddha never lied in his former lifetimes. He proved that he never lied to you by sticking out his tongue for you to see. Can you do the same like him? People who did not lie for three periods of time (i.e., past, present and future) can lick the tip of their nose with their tongue. Since the Buddha did not lie for infinite lifetimes, his tongue can cover his face. We must observe the precept of refraining from false speech if we want to obtain this fine appearance.

三十二相每一個相都有因，修因才能得果報，這是佛的因果教育。所以雖觀相好，不生貪戀，這就對了。如果有愛著之心，就又變成煩惱。海賢老和尚說得很好，一切隨其自然，自然是最好的。我們想要怎樣怎樣不自然，不自然就有缺陷，自然就沒有缺陷。

Every of the Buddha's thirty-two major characteristics has its cause. Only by cultivating the cause can you reap the karmic reward. This is the Buddha's education of causality. That's why it is correct not to give rise to greedy attachment when you contemplate the Buddha's fine appearance. If you have loving attachment, then contemplating the Buddha's fine appearance will become afflictions again. Great Master Hai Xian said it very well, "Let everything take its course because that is the best." If we want things to be like this and like that, it is not natural. If it is not natural, it will have flaws. It has no flaws if it is natural.



## 淨土法門是什麼樣的法門 - 第 403 集

### What kind of Dharma is Pure Land Buddhism?

「第四十六品」，世尊咐囑彌勒菩薩說，「我今如理宣說如是廣大微妙法門，一切諸佛之所稱讚」，這個兩句話非常重要。淨土法門是什麼樣的法門？是廣大微妙法門，一切諸佛之所稱讚。這是一部什麼樣的經？釋迦牟尼佛一生講了許多經，沒有這個說法，這個說法唯獨講《無量壽經》的時候說的，所以《無量壽經》的微妙、《無量壽經》的殊勝，在一切經裡面它是第一。

In Chapter 46 of this sutra, the Buddha instructed Maitreya Bodhisattva, “Having properly expounded this extensive and wondrous Dharma today, I am praised by all buddhas.” This phrase is supremely important. What kind of Dharma is Pure Land Buddhism? It is an extensive and wondrous Dharma praised by all buddhas. What kind of sutra is this? Sakyamuni Buddha had expounded many sutras all his life, but the Buddha only made this statement when he expounded *the Infinite Life Sutra*. That’s why among all sutras, this sutra is foremost in excellency and exceptionality.

這個法門不容易聽到，不容易相信，但是它是確確實實告訴我們，這一生圓滿成佛的法門。一切經都教我們成佛，這叫法門平等，無有高下，但是確實保證我們一生成佛，快速的成佛，沒有任何一個法門能跟《無量壽經》相比，這個不能不知道。

It is not easy to hear and believe in this Dharma, but it truly tells us the method of achieving perfect Buddhahood in this life. All sutras teach us to attain Buddhahood. This is called, “All methods are equal; no method is superior or inferior to the other.” However, we must know that there is no other method that can compare with *the Infinite Life Sutra* when it comes to guaranteeing us swift attainment of Buddhahood within one lifetime.

## 世間無難事，只怕心不專 - 第 404 集

**“Nothing is difficult in the world. You should only be afraid of not being focused.”**

阿彌陀佛是一切諸佛讚歎稱揚他是，「光中極尊，佛中之王」。今天許許多人把它等閒視之，不重視它，為什麼？對於世尊這個經教沒有看懂，還有疑惑，認為還有比這個更高、更殊勝的法門。也許有人說，修某個法門能得到佛、得到菩薩加持，這個經上佛也說了，信願持名，你就能得到阿彌陀佛的加持。



Amitabha Buddha is thus praised by all buddhas: “Amitabha Buddha’s radiance is the most respected radiance of all buddhas and he is the king among all buddhas.” Why many people today not paying attention to Amitabha Buddha? Because they do not understand the Buddha’s teachings in this sutra. They still have doubts, thinking that there are greater and more exceptional methods than this. Some people may say that you will receive the support of buddhas and bodhisattvas if you practise a certain method, but the Buddha had also said in this sutra that you will receive Amitabha Buddha’s support if you chant Amitabha Buddha’s name with belief and vow.

阿彌陀佛是光中極尊，佛中之王，還有哪一種加持的力量能超過阿彌陀佛的？找不到了。這個理事不能不知道。真正搞清楚、搞明白了，這一句阿彌陀佛念到底，決定不會再換題目，就像海賢老和尚一樣。這個人的長處是老實，老實人很難找，一萬人當中找不到一個。

All buddhas praised Amitabha Buddha’s radiance as the most respected radiance of all buddhas and he is the king among all buddhas. Is there any kind of support that can surpass the power of Amitabha Buddha’s support? No, you can never find one. You must know this reasoning and truth. If you really understand this, you will chant this Amitabha Buddha’s name to the end. Just like Great Master Hai Xian, you will never change the topic of your practice again. This Great Master’s strength was honesty. Honest people are hard to find, not even one in 10,000 people.

老實、聽話、真幹，他具備這三個條件，所以能有一百一十二歲這樣長的壽命。這個壽命是阿彌陀佛加持他的，如果說念佛往生，應該他在三十歲之前，這個條件就具足了，阿彌陀佛就可以接引他往生，為什麼還要讓他活這麼多年？老人自己說出來了，阿彌陀佛要他表法，說他修得很好。他修的好處在哪裡？

As he met the three conditions of honesty, obedience and truly practising, he could live a long life of 112 years. This long lifespan was owing to the support of Amitabha Buddha. If we talk about chanting Amitabha Buddha’s name and reborn in the Pure Land, he should have met this condition before he was thirty, and Amitabha Buddha should have received him to the Pure Land. Why Amitabha Buddha still let him live for so many years? The Great Master himself had said that Amitabha Buddha wanted him to set an example for others to emulate because his cultivation was excellent. What was good about him?

諸位細看這張光碟，細細看《來佛二聖永思集》，看這個小冊子，你就會發現，為什麼佛叫他住世表法，不叫我們？他修得好，我們修得不好。好在哪裡？好在專心。海賢老和尚說得好，世間無難事，只怕不專心，這不專心就沒辦法了。他專心，心裡頭只有一句阿彌陀佛，除阿彌陀佛之外什麼都沒有，這叫專心。

If you carefully watch this video and read this booklet on *Forever Remembering the Two Sages of Lai Fo Si*, you will find out why Amitabha Buddha had asked him (and not us) to live in the world to set an example. Because his cultivation was superb, but our cultivation is not up to the mark. What was good about him? He was good at being able to focus. The Great Master said it well, “Nothing is difficult in the world. You should only be afraid of not being focused.” Nothing can be done if you are not focused. The Great Master was able to focus as he only had Amitabha Buddha in his mind and nothing else. This is called ‘being focused.’

### **哪一尊佛不是無量覺 - 第 405 集** **Which buddha is not replete with infinite enlightenment?**

海賢老和尚抓到佛法的總綱領、總原則，一護一切護，一個都漏不掉，這個總綱領就是一句佛號，很少人知道。我們講經常說，但是聽眾並不是很多，而且聽眾多半是粗心大意，沒留意，佛號功德不可思議。阿彌陀佛這一句完全是梵文音譯，要翻成中國意思，阿翻作無，中國的無，彌陀翻作量，無量，佛翻作覺，翻作光，翻作智慧，翻作壽命，翻作福德，很多，這個佛字翻得很多。

Great Master Hai Xian had grasped the overall principle of Buddhism i.e., protecting one is protecting all without leaving anyone out. Very few people know that this overall principle is one single phrase of Amitabha Buddha’s name. I often mentioned during my lectures that the merits of Amitabha Buddha’s name are inconceivable, but there are not many audiences and most of them are careless and did not pay attention to it. This Amitabha Buddha’s name is completely transliterated from Sanskrit. When translated into Chinese, 阿 (Ā) means ‘none’, 彌陀 (Mítuó) denotes ‘finite’ while 佛 (Fo) connotes ‘enlightenment, light, wisdom, lifespan, fortune and etc.’ There are many translations for this word ‘佛 (Fo).’

世尊在《彌陀經》上給我們說出兩個意思，阿彌陀佛什麼意思？第一個無量壽，第二個無量光。壽代表時間，過去、現在、未來；光代表空間，光明遍照。這個意思就圓滿了，這個名號裡頭，把時間、空間裡所包的一切沒有一個漏掉，無量的時空。所以，這句名號是十方三世一切諸佛的總名號。你們想想，哪一尊佛不是無量覺？成佛就是成無量覺，成無量覺就叫成佛。

In *the Amitabha Sutra*, the Buddha gave us two meanings for Amitabha Buddha. The first and second meaning are infinite life and infinite light respectively. Life represents time (i.e., past, present and future), while light represents space (i.e., pervasive illumination of light). This meaning (i.e., infinite time and space) is complete because Amitabha Buddha's name has everything included in time and space without leaving anyone out. That's why this Amitabha Buddha's name is the general name of all buddhas in the ten directions and in the three periods of time. Let's think about it: which buddha is not replete with infinite enlightenment? Attaining Buddhahood is attaining infinite enlightenment and vice versa.

### **賢護菩薩是念佛三昧發起人 - 第 406 集**

#### **Bhadrapāla Bodhisattva was the initiator of Buddha Mindfulness Samadhi.**

「可見賢護正士，乃示生於王舍城，位登等覺之在家菩薩」。這是把他真正身分說出來了，他已經證得等覺菩薩的地位，到這裡來表法，示現在家居士身分，跟佛同時出現在世間。「若按今經別意」，要是依《無量壽經》的理念學習來說，它有特別意思。It is stated in the annotation, “It can clearly be seen that Bhadrapāla Bodhisattva; 賢護菩薩 (xián hù pú sà) who manifested in Rājagṛha as a lay bodhisattva had attained virtual enlightenment.” This reveals his true identity. He had attained the status of virtually enlightened bodhisattva, but he manifested as a lay upasaka in the world at the same time as the Buddha. “According to the idea of this sutra (*the Infinite Life Sutra*), his manifestation has special meaning.”

這個特別意思，《般舟三昧經》裡面提到了，「此跋陀和」，跋陀和就是前面講的毘陀婆羅，翻成中國翻成賢護，賢護菩薩，跋陀和菩薩。「是念佛三昧發起人」，這個跟淨土關係就非常密切了，他是念佛三昧的發起人，「親見彌陀。今故來此勝會，助顯念佛三昧無上法門」。它有這個意思在。

It is mentioned in *Banzhou Sanmei Jing (Pratyutpanna-buddha-sammukhavasthita-samadhi-sutra)* that “Bhaddali; 跋陀和菩薩 (Bá tuó hé pú sà)” who is Bhadrāpāla (Bhadrāpāla is 賢護菩薩 (xián hù pú sà) or 跋陀和菩薩 (Bá tuó hé pú sà) in Chinese) mentioned earlier “was the initiator of Buddha Mindfulness Samadhi.” He had a very close relationship with Pure Land Buddhism. “After getting close to Amitabha Buddha, he came to this special Dharma assembly today to help make the supreme Buddha Mindfulness Samadhi method known to others.” His manifestation has this meaning in it.

親近過阿彌陀佛，只要親近阿彌陀佛，哪有不成佛的道理！我們要去想，賢護菩薩有沒有成佛？成佛了，肯定成佛了。成佛怎麼樣？退到菩薩位子上來幫助佛教化眾生，這叫果後賢護。我們在前面看到果後普賢，菩薩都有果前、果中、果後，果中是等覺，等覺以前叫果前，等覺以後叫果後。

As long as you get close to Amitabha Buddha, there is no reason you cannot become a buddha! Let’s think about it: had Bhadrāpāla Bodhisattva attain Buddhahood? Yes, he had! What did he do after attaining Buddhahood? He regressed to the bodhisattva position to help the Buddha edify sentient beings. He is called ‘post-enlightenment Bhadrāpāla.’ We saw earlier that Samantabhadra Bodhisattva had attained enlightenment. All bodhisattvas are divided into three stages, namely, pre-enlightenment, mid-enlightenment (i.e., virtually enlightened bodhisattvas) and post-enlightenment.

果後就是成佛了，他又來了，但是來的時候用菩薩身分，菩薩身分裡頭，又示現的在家菩薩身分，而不是出家。他的表法的意思跟前面普賢完全相同，普賢是果後，以出家身分出現的，賢護他是以在家居士身分出現的，都是等覺菩薩。

After becoming enlightened, he came here again but he used the identity of a bodhisattva. He manifested as a lay bodhisattva and not as a monastic. The meaning of his demonstration is exactly the same as that of Samantabhadra Bodhisattva aforementioned. After attaining Buddhahood, the latter appeared as a monastic while the former appeared as a lay upasaka, but both of them had manifested as virtually enlightened bodhisattvas.

確實他是來表法的，助顯念佛三昧無上法門。念佛三昧誰修的？普賢菩薩修的、賢護菩薩修的，這都是菩薩當中至高無上，他們學的這個法門也就是至高無上的法門。至高無上的法門是什麼？就是這一句阿彌陀佛。

Bhadrapāla Bodhisattva had indeed come to set an example by helping to make the supreme Buddha Mindfulness Samadhi method known to others. Who cultivates Buddha Mindfulness Samadhi? It is cultivated by both Samantabhadra Bodhisattva and Bhadrapāla Bodhisattva who are the highest among all bodhisattvas, and this method that they cultivate is also an unsurpassed method. What is the unsurpassed method? It is this phrase of ‘Amitufo’.

### **六道、十法界都是一場夢 - 第 407 集**

#### **The Six Realms and the Ten Dharma Realms are all a dream.**

六道、十法界都是一場夢。《金剛經》上講得好，真話，不是假話，「一切有為法，如夢幻泡影，如露亦如電，應作如是觀」。記住《金剛經》上這句話，六根在六塵境界起心動念，你就把這首偈回味回味。

The Six Realms and the Ten Dharma Realms are all a dream. *The Diamond Sutra* puts it aptly, “All conditioned dharmas are like dreams, illusions, bubbles and shadows. They are like dew and lightning. We should contemplate them as such!” This is a truth and not a lie. Remember this verse in *the Diamond Sutra* whenever you give rise to thoughts when your six-sense organs are in contact with the external six objects of the senses.

我記得我早年住在台北的時候，我把《金剛經》這首偈印在透明的紙上，印成小張，我送人，叫人家貼在電視上，看電視念這四句偈，「一切有為法，如夢幻泡影，如露亦如電，應作如是觀」。假的，不是真的，這個世界是假的，十法界也是假的，統統放下，一心專求西方極樂世界，專念阿彌陀佛。

I remember when I was living in Taipei in my early years, I printed this verse on small sheets of transparent paper. I gave them away to people and asked them to stick it on television so that they can recite this verse whenever they watch television. This world is illusory and not real, so are the Ten Dharma Realms. That’s why we must completely let go and single-mindedly concentrate on chanting Amitabha Buddha’s name and seek rebirth in the Land of Ultimate Bliss.

到極樂世界親近阿彌陀佛，一生就成佛，沒有比這個更快的。所以「六字洪名，三根普被」。三根：上上根人，法身菩薩；中等根人，三乘菩薩；下根，六道凡夫。

Once we reach the Land of Ultimate Bliss, we can be close to Amitabha Buddha and attain Buddhahood within one lifetime. There is no method faster than this in terms of attaining Buddhahood. Therefore, “the Buddha-name chanting method (i.e., the six-syllable ‘Na Mo A Mi Tuo Fo’) embraces people of three capacities (i.e., superior, modest and inferior capacities).” Those who belong to the superior, modest and inferior capacities are the Dharma-body Bodhisattvas, bodhisattvas of the three vehicles, and ordinary beings of the Six Realms respectively.

統統齊收，所謂「萬類齊收」，一個都不漏掉，這叫賢護。賢護的德號廣大沒有邊際，像大海一樣，其深無底，其廣沒有邊際。中國古人所說的，「大而無外，小而無內」，都是讚美性德的。這是賢護菩薩的表法。

This method embraces people of all capacities without leaving anyone out. This is called ‘賢護 (xián hù); Bhadrāpāla.’ This meritorious name (i.e., 賢護 (xián hù); Bhadrāpāla) is vast without boundaries; like the ocean, its depth has no bottom, and its breadth has no boundaries. As the ancient Chinese said, “Even the greatest and the smallest has no outer and inner boundaries.” This phrase praises the innate virtues. This is Bhadrāpāla Bodhisattva’s demonstration.

### **一切修行的根本是什麼 - 第 408 集** **What is the basis of all practice?**

「又《會疏》曰：菩薩有二種智，能為一切修行本」。我們前面學到這個地方。一切修行本，這個一切是指八萬四千法門、無量法門。換句話說，無量的法門，修行的根本，不外乎這兩種智慧。也就是說，修行修什麼？就是修這兩種智慧。修這兩種智慧的方法很多，八萬四千種方法，無量法門也是方法。

“*The Commentary of the Infinite Life Sutra* states, ‘Bodhisattvas have two kinds of wisdom which can be the basis of all practice.’” We learned up to here earlier. ‘The basis of all practice’ --- ‘all’ refers to the 84,000 or infinite Dharma methods. In other words, the basis of practice is nothing more than these two kinds of wisdom. That’s to say, what do we cultivate? We



cultivate these two kinds of wisdom. There are many ways (i.e., 84,000 or infinite Dharma methods) to cultivate these wisdoms.

所以，大乘經上佛告訴我們「法門平等，無有高下」，是真的，不是假的。既然平等，沒有高下，那還有什麼差別？能不能成功，關係在你會不會。宗門大德常常勘驗學生，問：你會嗎？會了，門門都開智慧。這兩種是智慧，戒定慧，因戒得定，因定開慧。

That's why the Buddha told us in the Mahayana sutras, "All methods are equal; no method is superior or inferior to the other." This is true and not false. Since they are equal, and no method is superior or inferior to the other, then what's their difference? Whether you can succeed in cultivation or not depends on whether you know how to cultivate or not. The Zen great masters often inquired their students, "Do you know?" If you know, then every method can uncover your wisdom (these two kinds are wisdom). By observing the precepts, you can attain meditative concentration followed by wisdom.

開什麼慧？這個地方所說的如理智、如量智，經典裡面也有很多地方說的根本智、後得智，開啟這個智慧。根本智是大徹大悟、明心見性，根本智；後得智是根本智的起作用，教化眾生。

What wisdoms will be uncovered? As mentioned here, they are 如理智 (rú lǐ zhì); non-discriminating, innate wisdom, and 如量智 (rú liàng zhì); experiential, discriminating wisdom, which are also called '根本智<sup>54</sup> (gēn běn zhì); fundamental wisdom' and '後得智 (hòu dé zhì); post-enlightenment wisdom' in many places in the sutra. These are the wisdoms that will be uncovered. Fundamental wisdom is Supreme Enlightenment (i.e., seeing into the mind and true nature) while post-enlightenment wisdom is the fundamental wisdom becoming effective, thereby enabling one to edify sentient beings.

根本智是自受用，後得智是他受用。與一切眾生相處，圓滿教化的作用，完全在後得智，後得智也叫差別智。根本智、後得智都是《般若經》上所說的「般若無知」，無

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<sup>54</sup> The fundamentally endowed cognitive ability that one uses to penetrate to the true nature of reality – to the ultimate truth. After realizing this form of wisdom, bodhisattvas give rise to post-enlightenment wisdom 後得智, which they apply in their efforts to save other sentient beings. While fundamental wisdom operates without discrimination, post-enlightenment wisdom uses language to communicate truths to ordinary beings.



知是根本智，它起作用的時候「無所不知」；般若無知，無所不知，無所不知是差別智、是起作用。

Fundamental wisdom is self-benefit, while post-enlightenment wisdom is benefitting others. Getting along with sentient beings and fulfilling your role of edifying them are all post-enlightenment wisdom (also called 'differentiating wisdom'). Both fundamental wisdom and post-enlightenment wisdom are the *prajñā* of not knowing and all-knowing in the *Mahaprajnaparamita-sutra* respectively. The *prajñā* of not knowing is the fundamental wisdom. When this wisdom becomes effective, you will attain all-knowing (i.e., differentiating wisdom).

我們講開悟了，開悟是根本智；開悟之後，確實世出世間一切法全通了，那是差別智。諸佛菩薩所說的一切經教，你沒有學過，你一看就明瞭，一聽就清楚，那是什麼？那是根本智。

We say being enlightened (i.e., being enlightened is fundamental wisdom). After being enlightened, you can indeed thoroughly understand everything in the world and beyond. This is differentiating wisdom (i.e., post enlightenment wisdom). You will understand all the sutra teachings expounded by all buddhas and bodhisattvas as soon as you read and hear them even though you have never learned them before. What is this? This is fundamental wisdom.

### **什麼是定 - 第 409 集**

#### **What is meditative concentration?**

根本智，在佛法裡面有很多這個例子。弟子們向老師請教，老師有的時候不答，學生開悟了，這個裡頭讓人看到高深莫測。各人根性不相同，有人說、聽懂了，有人在靜默當中豁然悟了，那不答就是答。

There are many examples of fundamental wisdom in Buddhism. The teacher sometimes would not answer his students when they asked him for advice, but they themselves had already become enlightened. This made people puzzled. Everyone has different inborn nature (innate character). Some people said that they have understood, while some people suddenly became enlightened in silence. In this case, not answering the students' question means having answered their question.

師父功夫到家，觀察這個人的根性，在將悟未悟，到門口了，這個時候幫助他一把，他立刻進門。方法因人而異、因時而異、因處而異，沒有定法。但是他的基礎決定是禪定，也就是本經上所說的清淨平等，沒有這個條件不能開悟，老師即使是佛也沒有辦法幫助你開悟。定，是你自己修的。

As the teacher had accomplished in his practice, he would observe this person's inborn nature. If he knows that this person is on the brink of enlightenment (but has not yet become enlightened), he would help him at this time, thereby enabling him to become enlightened at once. The method to be employed varies with people, time and place. There is no fixed method. But this person must have the foundation of meditative concentration, which are purity and impartiality mentioned in this sutra. Without this condition, he would not be able to attain enlightenment. Even if your teacher is a buddha, there is no way for him to help you become enlightened because you yourself have to cultivate meditative concentration.

什麼叫定？心裡面乾乾淨淨一塵不染，那叫定。佛法裡面常說不起心、不動念、不分別、不執著，這叫定，要有這個條件才能開悟，沒有這個條件，什麼方法你也不能開悟。所以上上乘法、一乘法，上上乘就是一乘，一乘是什麼？

What is meditative concentration? A pure and clean mind without the slightest pollution (i.e., defilement) is called 'meditative concentration.' Buddhism often says, 'not giving rise to thoughts, discrimination and attachments'; this is called 'meditative concentration.' Only with this condition can you become enlightened. Otherwise, you will not be enlightened no matter what method you use. That's why supreme vehicle teaching refers to the Single-vehicle teaching. What is Single-vehicle teaching?

一乘是佛法，成佛的方法，你不具備這個條件不行，佛不說，說了沒用。所以佛法有一乘、有大乘、有小乘，向上一著全是一乘法，每一法都如是，平等的。淨土念佛這一法亦如是，這句佛號念到理一心不亂就入這個境界。事一心不亂，阿羅漢的境界；理一心，法身菩薩的境界。

It is the method to attain Buddhahood. The buddha will not say anything if you do not fulfil this condition of becoming a buddha because it is useless for him to do so. That's why Buddhism has Single Vehicle, Mahayana and Theravada teachings, but all teachings are reverted to the Single Vehicle. Every method is likewise; they are equal. The same is true for the Buddha-name chanting method of Pure Land Buddhism. You will enter the state of

Dharma-body Bodhisattvas and arhats if you chant this Amitabha Buddha's name and achieve One Mind Undisturbed at the noumenal and phenomenal level respectively.

### **為什麼我們的智慧不能現前 - 第 410 集** **Why can't our wisdom appear?**

自性裡面本來具足的般若智慧無量無邊，這個智慧每個人統統有。《華嚴經》說的是真話，「一切眾生皆有如來智慧德相」，跟如來，釋迦如來、阿彌陀如來、毘盧遮那如來，跟一切諸佛沒有兩樣，他們是圓滿的智慧，我們每個人都有跟佛一樣圓滿的智慧。為什麼智慧不能現前？佛說了，「但以妄想執著而不能證得」。

The *prajñā* wisdom innate to the true nature is infinite and boundless. Everyone has this wisdom. *The Avatamsaka Sutra* tells the truth, “All sentient beings are replete with the wisdom, virtuous abilities and fine appearance of the Tathāgatas.” It means that everyone of us has the same perfect wisdom as Sakyamuni Buddha, Amitabha Buddha, Mahavairocana Buddha and all buddhas. Why can't our wisdom appear? The Buddha added, “But they (sentient beings) cannot obtain them because they have wandering thoughts and attachments.”

我們問題出在哪裡？出在有妄想，妄想就是起心動念。六根對六塵境界自自然然會起心動念，這什麼緣故？習氣。起心動念就造業，就錯了。不起心不動念，這是什麼境界？無明煩惱沒有了，他不起心不動念，有無明煩惱決定會起心動念。

Where is our problem? Our problem lies in having wandering thoughts. Why will we naturally give rise to thoughts when our six-sense organs are in contact with the external six objects of the senses? Because it is our habituated tendencies to do so. It is wrong to give rise to thoughts because we are committing karmas. What state is 'not giving rise to thoughts'? It is a state without nescience. If this affliction (i.e., nescience) is present, we will surely give rise to thoughts.

六道裡頭找一個不起心不動念的，找不到；換句話說，雖有跟如來一樣的智慧、一樣的德能、一樣的相好，但是全不起作用。我們要知道，什麼人起作用？極樂世界的人起作用。記住，極樂世界的人，人是什麼？往生同居土的。

We cannot find someone in the Six Realms who does not give rise to thoughts. In other words, even though we have the same wisdom, virtuous abilities and fine appearance as the Tathāgatas,

they are not functional in us. We must know that they are functional in who? They are functional in the people of the Land of Ultimate Bliss. Remember, who are these people? They are people who are born in the Land where Sages and Ordinary beings Dwell Together.

極樂世界沒有六道，只有兩道，人道、天道。所以他們的凡聖同居土就兩道，沒有修羅，沒有餓鬼、地獄、畜生，極樂世界沒有。極樂世界也有鳥，這些鳥都會講經、都會說法，是阿彌陀佛化身變現的，不是真的。

The Six Realms do not exist in the Land of Ultimate Bliss; there are only two realms in that Land, namely, the human and heavenly realms. That's why its Land where Sages and Ordinary beings Dwell Together only has two realms (asuras, hungry ghosts, hells, and animals do not exist there). The Land of Ultimate Bliss also has birds which can preach the Dharma, but these birds are manifestations of Amitabha Buddha's transformation bodies and are not real animals.

所以它沒有畜生。除此之外，十方諸佛刹土裡面六道大概跟我們差不多，都是迷失了自性，佛菩薩在這個裡頭教化，幫助大家破迷開悟。

That's why there are no animals in that Land. Besides, sentient beings of the Six Realms in the Buddha Lands of the ten directions are probably similar to us because they have also lost their true nature. Buddhas and bodhisattvas are there to edify these beings by helping them to cease delusion and achieve enlightenment.

### **我們在佛教學到了什麼 - 第 411 集** **What have we learned in Buddhism?**

佛教什麼？千經萬論，不只是世尊，一切諸佛教化眾生都是教你看破放下，總的來說就這四個字。看破，了解事實真相了。怎麼了解的？放下就了解。所以放下重要，不能不放下。學法門，為什麼許許多多的人，包括我們自己，學的功夫不得力，什麼原因？不會學，不聽話。古聖先賢教導我們，諸佛菩薩教導我們，甚至於當前真正的善友、善知識也是這樣教導我們，怎麼教？

What does the Buddha teach? Not only Sakyamuni Buddha, but all buddhas also teach you to see through and let go. They generally teach sentient beings these four words. Seeing through is understanding the reality. How is this accomplished? It is through letting go. That's why letting go is important and we must do it. Why so many people (including ourselves) failed to

learn the Dharma effectively? Because we do not know how to learn and are disobedient. The ancient saints and sages, as well as all buddhas and bodhisattvas, and even our present truly virtuous friends and wise teachers also taught us the same thing. How did they teach?

一門深入，長時薰修。我們也聽得耳熟，也會說，實際上怎麼樣？實際上我們根本沒有依教奉行，我們還是同時學很多很多門課，學很多經論。這是什麼？貪心，想多學一點。學到沒有？學到了。學到什麼？知識，增長了妄念。

They taught us to delve deeply into one subject and persevere with it for a long period of time. This also sounds familiar to us and we know how to say it too, but what is the actual situation? In reality, we did not follow the teaching at all because we are still learning many subjects, sutras and treatises simultaneously. What is this? This is greed because we want to learn more. Did we learn anything? Yes, we did. What have we learned? We learned knowledge that further increases our wandering thoughts.

### **佛給我們定早晚課的用意是什麼 - 第 412 集** **What is the purpose the Buddha set morning and night lessons for us?**

佛給我們定早晚課，就是教我們早晨提醒，晚上檢點反省，早晚課是這個意思。早晨提醒，這一天要真幹，晚課就是反省，做了多少，哪些沒做到，這個早晚課才真有受用。

The Buddha set the morning and night lessons for us so that we can remind ourselves in the morning and introspect ourselves in the evening. This is the significance of these lessons. Through the morning lesson, we remind ourselves to truly practise the teachings that day. At night, we introspect and see how much we have and have not practised the teachings. Only by doing so will the morning and night lessons be of real benefit to you.

如果不懂得提醒、反省，那早晚課功用不大，沒有辦法幫助你斷煩惱、證菩提。這就是章嘉大師他說的，佛法重實質不重形式。表面這個儀規，整齊、莊嚴、肅穆，這是接引眾生用的，舞台上表演用的，讓觀眾歡喜，讓觀眾感動，這個意思。自己提升自己，一定是要提醒、反省，要用這個功夫。

If you do not know how to remind and introspect yourself, then these lessons are not very useful because they cannot help you to sever afflictions and attain enlightenment. This is what

Great Master Zhangjia said, “Buddhism emphasizes substance (true practice) rather than formality.” The orderly, dignified and solemn rituals are used to receive sentient beings. They are used in stage performance to make the audiences happy and impressed. We must put effort into reminding and introspecting ourselves if we want to improve ourselves.

宗教裡頭，伊斯蘭教用這個方法用得最熟。他們的祈禱一天五次，時間一到，無論做什麼工作統統要放下，去祈禱。他祈禱的時間大概幾分鐘，祈禱完了之後你再做你的工作，這就是提醒。所以我在新加坡，看到伊斯蘭的一天五次祈禱，我就想到我們念佛，我們用十念，一天九次，比他更密切。

Among all religions, Islam is most familiar with this method. They pray five times a day. When the time comes, they must stop doing whatever they are doing and go to pray. They pray for about a few minutes and will continue with their work after finished praying. These prayers serve as their reminder. That’s why when I saw them praying five times a day in Singapore, I thought of applying it in our practice of Buddha Mindfulness. We practise the ten-recitation nine times a day instead of five times, so we are more frequent than them in our prayer.

九次，早晨起來，晚上睡覺前（我們這個十念法，就是十句佛號，太簡單，十句佛號，時間二、三分鐘就做完，不妨礙工作），三餐飯的時候做三次，這就五次（早晚加上三餐飯，三餐飯我們不念供養咒，我們就合掌念阿彌陀佛念十聲，這十念法），再是早晨上班、下班，下午上班、下班，一共九次。

Our ten-recitation method is too simple. It will not hinder our work because we only take two to three minutes to finish chanting ten Amitabha Buddha’s name. We chant ten Amitabha Buddha’s name when we wake up in the morning, before we sleep at night, at three meals (we put our palms together to chant ten Amitabha Buddha’s name instead of chanting the meal-offering mantra), before and after our work in the morning and in the evening, hence making our prayer nine times in total.

就是說無論你幹什麼，幹之前要做祈禱，做完之後也祈禱。我們就是十念，工作之前念十句佛號，工作幹完了，念十句佛號再收工。一天九次，一次不缺，你要這樣一生下來，必定往生，養成習慣了。

That’s to say, no matter what you do, you must pray before and after your work by chanting ten Amitabha Buddha’s name. If you could persevere with this ten-recitation nine times a day



without skipping once throughout your life, you are bound to be reborn in the Pure Land because you have made it a habit to do so.

### **教之道 貴以專 - 第 413 集** **Being focused is prized in education.**

我們看《六祖壇經》，惠能大師住在曹溪，法達禪師來參訪。當然跟老師見面要禮拜，佛門的禮拜是三拜，頂禮三拜。他拜三拜頭都沒有著地，起來的時候六祖就問他，你三拜頭都沒著地，你心裡一定有什麼值得驕傲的。這是傲慢，有什麼值得驕傲的？他就說，讀《法華經》三千遍。

In *the Platform Sutra*, we see Zen Master Fa Da went to visit Great Master Hui Neng (i.e., the Sixth Patriarch) who was living in *Caoxi*. Of course, he had to pay respect when he met his teacher (i.e., in Buddhism, the paying of respect is three prostrations), but his forehead did not touch the ground when he did that. The Sixth Patriarch asked Fa Da when he stood up, “Your forehead did not touch the ground during your three prostrations. This is arrogance. You must have something to be proud of. What are you proud of?” He told the Sixth Patriarch that he had recited *the Lotus Sutra* three thousand times.

《法華經》的分量很大，雖然只有七卷，每一卷都很長，一天大概只能念一部。七卷，一部，三千多遍差不多十年，十年專門在一部經上，應該開悟他沒開悟。六祖就問他，《法華經》講什麼（六祖沒有接觸過）？他答不出來，他向六祖請教，六祖說你念給我聽聽。

Even though this sutra only has seven volumes, its content is huge as every volume is very long, so a person can probably recite it only once a day. It implies that Fa Da had taken almost ten years to recite the sutra more than three thousand times. With ten years of focused effort on one sutra, he should have become enlightened but he had not. The Sixth Patriarch asked him what the sutra is all about because he had never heard of it before. Fa Da could not answer the question and in turn asked the Sixth Patriarch for advice. The Sixth Patriarch asked Fa Da to recite the sutra to him (because he was illiterate).

《法華經》二十八品，他念到第二品「方便品」，六祖說行了，不要念了，我全知道了，講給他聽，他開悟了，開悟再拜，頭著地了。我們從這個記載就明瞭，真正開悟



的人學東西很快，他一看就懂、一聽就懂，人家學《法華經》學了十年的沒懂，他，你看還沒念完，就念一點點，念到第二品就行了，後頭就不必念了，全懂了。

There are twenty-eight chapters in *the Lotus Sutra*; when Fa Da recited up to chapter two on ‘expedient means’, the Sixth Patriarch said, “You can stop reciting. I already know the whole sutra teachings!” After giving Fa Da a brief explanation of the sutra, Fa Da was enlightened and his forehead touched the ground when he prostrated to the Sixth Patriarch again. We can infer from this record that a truly enlightened person learns things very fast; he can understand everything at a glance and as soon as he listens to a sutra. Fa Da did not understand the teachings in *the Lotus Sutra* despite having studied it for ten years, but the Sixth Patriarch had comprehended the whole sutra after Fa Da recited up to only chapter two.

這才曉得一經通一切經通，全通了。這一部《大藏經》，每一本只看個二、三章就懂了，那三個月可以，沒問題，真能通得了。這是東方的學習理論與方法，西方人沒有。西方人的確從小就廣學多聞，在幼稚園就學不少東西，真叫多才多藝，長大之後一樣都不通，就不精通，那就錯了。

Only then did we know that one can master all sutras by mastering one sutra. Likewise, an enlightened person can really master the whole *Great Buddhist Canon* in three months by reading only two to three chapters of its every book. This is the Eastern learning theory and method that Westerners do not have. Indeed, the Westerners study broadly since childhood. They learn a lot of things in kindergarten and are really versatile, but they master nothing at all when they grow up, so this way of learning is wrong.

東方人主張就是一門，一門通了，門門都通，就是如量智。所以要好好記住，貴以專。海賢是佛門大德，「天下無難事，只怕心不專」。我們老祖宗告訴我們，「教之道，貴以專」。專就能成功，雜就不能成功、就亂了。

By contrast, the Easterners advocate delving deeply into one subject because mastering one subject means mastering all subjects (i.e., 如量智 (rú liàng zhì); experiential, discriminating wisdom). So, remember that being focused is prized. Great Master Hai Xian who was an eminent Buddhist monk said, “Nothing is difficult in the world. You should only be afraid of not being focused.” Our ancestors told us that being focused is prized in education. You will succeed if you are focused. If you are not focused, you will not succeed and will become confused.

**淨宗修行的妙法是什麼 - 第 414 集**  
**What is the marvellous method of Pure Land practice?**

我們淨宗修行的妙法就是一句佛號，真信、真願、一句佛號念到底，全傳給你了，一絲毫保留都沒有。你看這麼簡單，這麼容易，不難懂。能不能成功？看你堅持，你要堅持專一，很容易成功；你要是修得很雜、修得很多，那就不一定，可能修一生都不能往生，專一重要。

The marvellous method of Pure Land practice is chanting Amitabha Buddha's name to the end with true belief and vow. The method has been entirely passed on to you without any reservations. You see, the method is so simple and not difficult to understand. Can you succeed by practising it? You can easily succeed if you stay focused in your practice, but if your cultivation is very complicated (i.e., you practise a lot of methods), then you may not succeed. Perhaps you cannot be reborn in the Pure Land even after practising for a lifetime. Being focused is thus important.

下面引「《甄解》」，日本祖師大德所說的：「能遊無量佛土，興供養雲，故云供養諸佛。」真的，極樂世界往生的人都有這個本事，能遊無量佛土，供養諸佛，聽經聞法，教化眾生，成就無量無邊功德。我們在這一生當中，你說是多幸運，能遇到這個法門。

The following phrase is quoted from 甄解 (zhēn jiě); *Annotation of the Infinite Life Sutra* by an eminent Japanese patriarch and great master: “They can travel to immeasurable Buddha Lands to make innumerable offerings to all buddhas.” Indeed, people who are reborn in the Land of Ultimate Bliss have the ability to travel to countless Buddha Lands to make offerings to all buddhas, to listen to the Dharma lectures and to edify sentient beings, thereby enabling them to accomplish infinite and boundless merits. How lucky we are to be able to encounter this Dharma method in this life!

最難得的是遇到《無量壽經》真正的善本，夏蓮居所會集的，遇到黃念祖老居士的集註，這都是我們比上一代的人幸運太多了，他們沒有遇到，他們如果遇到，對往生的

品位會大幅度的提升。堅定信願，專持一句佛號，決定不夾雜，《無量壽經》的善本跟念老的集註能幫助我們達到這個境界。

The rarest thing is to have encountered the really comprehensive and concise version of *the Infinite Life Sutra* compiled by Upasaka Xia Lian Ju, as well as Upasaka Huang's collective annotations. It shows that we are much more fortunate than the previous generation for they did not encounter them. Had they encountered them, their grade of rebirth in the Pure Land would have substantially improved. The comprehensive and concise version of *the Infinite Life Sutra* as well as Upasaka Huang's annotations can help us concentrate on chanting Amitabha Buddha's name with firm belief and vow.

**我這一生決定得生淨土 - 第 415 集**  
**I will definitely be reborn in the Pure Land in this life.**

後面這一句，『開導群生』，「如《維摩經》曰：雖知諸佛國及眾生空，而常修淨土，教化眾生。是名開導群生。」這就是看破，真的看破了，真的放下了。看破是了解事實真相，凡所有相皆是虛妄、一切有為法如夢幻泡影。

The last phrase of the sutra states, "To enlighten and instruct all sentient beings." "As *the Vimalakirti-nirdesa-sutra* states, 'Despite knowing that all Buddha Lands and sentient beings are intrinsically empty, they constantly practise the Pure Land method and teach sentient beings. This is called 'To enlighten and instruct all sentient beings.'" This is having really seen through and let go. Seeing through is understanding the reality, knowing that everything with form is illusory (unreal), and all conditioned dharmas are like dreams, illusions, bubbles and shadows.

但是看到許許多多眾生在六道裡頭輪迴，苦不堪言，雖然是夢，我們也不願意見到這個夢。夢中還有這麼多苦難的人，要不要去幫助他？應該去幫助他。沒有能力那就不必說了，有這個能力，有智慧、有方法，就應該去幫助他。我們今天幫助自己也幫助別人。

Even though it is a dream, we also do not wish to see many sentient beings transmigrating within the Six Realms, which is miserable. With so many people still suffering in the dream, do we want to help them? Yes, we should. Nothing can be said if we do not have the ability to help, but if we have the ability, wisdom and method to do so, we should help them. Today, we are helping ourselves and helping others as well.

接受大乘經教，接受黃念老集註的幫助，讓我們對於淨宗有深刻的理解，對極樂世界有深度的認識，這還能不去嗎？不能不去！賢公住世一百一十二年，很辛苦！為誰？為我，為我的信心、願心還不足。他這一百一十二年的修行表法，讓我真信，真願往生，沒有絲毫疑惑，我這一生決定得生。

Accepting the Mahayana teachings as well as the help of Upasaka Huang's annotations have enabled us to have a deep understanding of Pure Land Buddhism and the Land of Ultimate Bliss, so can we still not be reborn in the Pure Land? No, we can't! It had been very hard for Great Master Hai Xian to live in this world for 112 years. For whom did he live so long? For me, as my confidence and vow are still insufficient. His cultivation and demonstrations for 112 years had instilled true belief and vow in me, so I will definitely be reborn in the Pure Land in this life.

### **念力的能量不可思議 - 第 416 集** **The power of mind is inconceivable!**

一心專念，念力的能量不可思議，可以把我們身上帶病毒的細胞統統恢復正常。就像海賢和尚，他十八歲腿上長了毒瘡，苦不堪言，母親給他找醫生、找藥，都沒用處。最後他自己明白了，這個是業障病，不是普通的病。

The power of mind is inconceivable! By single-mindedly concentrating on chanting Amitabha Buddha's name, the virus-carrying cells in our body can all be restored to normal. Just like Great Master Hai Xian whose leg developed a carbuncle when he was eighteen and it was miserable. His mother went all out in search of doctors and medicines, but all her attempts were futile. The Great Master finally realized that it was a karmic retributive illness and not an ordinary one.

那怎麼辦？聽說觀世音菩薩救苦救難，尋聲救苦，他就一心稱念觀世音菩薩，念觀音名號念了一個多月，瘡就好了。於是深深相信，菩薩的話是真的，不是騙人的，你有急難的時候求他，他真幫助你。這個道理，現在量子力學家也證明了，用意念來恢復自己身體的健康。

What should he do? He heard that Avalokitêśvara Bodhisattva can alleviate people's sufferings by responding to their requests, so he single-mindedly chanted the Bodhisattva's name. After

chanting for over a month, his leg sore was cured. That's why he firmly believed that what the Bodhisattva said is true and not a lie. The Bodhisattva will really help you if you seek his help in times of emergency and hardships. This truth of using one's thought to restore one's physical health had also been proven by the modern quantum physicists.

問題是你要真相信就起作用，如果帶著懷疑就不起作用。疑是包括在三毒煩惱之中，三毒是貪瞋痴。貪欲的核心是什麼？貪欲由它而起的，情執。瞋恚的核心是什麼？瞋恚從哪起來的？傲慢。愚痴從哪裡起來的？

The problem is that it will work if you really believe it, but it won't work if you harbour doubts about it. Doubt is included in the three poisonous afflictions (i.e., greed, anger and ignorance). What is the core of greed? Greed arises from psychological attachment. What is the core of anger (i.e., where does anger arise from)? It arises from arrogance. Where does ignorance come from?

懷疑，懷疑的人沒智慧。所以見思煩惱，思煩惱裡面五個，就是貪瞋痴慢疑五毒。我們要想自己身體健康，不貪，於世出世間一切法都不貪、不瞋、不愚痴、不傲慢、不懷疑，一心一意專信阿彌陀佛，完全投靠阿彌陀佛，得阿彌陀佛的保佑。

It comes from doubt. A person who doubts has no wisdom. That's why the five poisonous afflictions of thought are greed, anger, ignorance, arrogance and doubt. If we wish to stay healthy, we must refrain from greed, anger, ignorance, arrogance and doubt in everything we do in the world and beyond. By wholeheartedly believing in and fully relying on Amitabha Buddha, you will have his protection.

這邊希望阿彌陀佛保佑，那邊還希望找別的幫助，阿彌陀佛幫不上忙，你的念頭太亂、太雜了，跟佛不能起感應。跟誰起感應？跟魔王、妖魔鬼怪起感應，這個事情就麻煩了。

If you hope that Amitabha Buddha will protect you, and still hope to find other help at the same time, then Amitabha Buddha cannot help you because your thought is too distracted and confused. That's why you cannot receive a response from Amitabha Buddha. Who will you receive a response from? You will receive a response from the Demon King and devils, which is troublesome.

**只要有執著就是邪見 - 第 417 集**  
**As long as you have attachment, it is a deviant view.**

又《大乘義章》第五卷說：「推求說之為見」。此上是廣義，凡有思慮、計較、分別、推求等等，悉名為見。這是見的廣義。又《止觀》第十說：「作決定解，名之為見」。這個意思跟前面不一樣，這個意思狹。「唯指具決定性之知解」。就是你的想法、你的看法決定了，這個叫見，這個意思比較狹窄。

“It is stated in Volume 5 of *Dasheng Yizhang*<sup>55</sup> (*Chapter on the Connotation of Mahayana*), ‘Inference is termed ‘view.’ This is the meaning of view in broad sense. Whenever you have thoughts, scheming, discrimination, inference and etc., it is called ‘view.’” This is the broad meaning of view. “It is also stated in the tenth saying in *Zhiguan*, ‘Having a definite understanding is termed ‘view.’” This meaning is narrow and is different from the previous ones. “It only refers to definite understanding” --- your definite idea and opinion is called ‘view.’ This meaning is narrower.

「見有邪正、有無、斷常等見，皆是邪見」。在這個地方，我們能體會得到，邪見、正見都叫邪見，有見、無見、斷見、常見統統叫邪見。為什麼？自性清淨心裡頭什麼都沒有，哪來的正見？所以惠能大師說得好，「本來無一物，何處惹塵埃」。

“View can be deviant, proper, existent<sup>56</sup>, non-existent<sup>57</sup>, nihilistic<sup>58</sup>, eternalistic<sup>59</sup> and so forth, but these are all deviant views.” We can infer from here that deviant and proper views are called ‘deviant views’, so are the views of existence, non-existence, nihilism and eternalism. What is the reason? Since nothing exists in the pure mind and true nature, where does proper view come from? That’s why Great Master Hui Neng said it well, “Not a single thing exists originally, so where can dust alight?”

如果你有，你心裡還有邪見正見、有見無見、斷見常見（斷見是生滅，常見是不生不滅），你還有這些東西在，統統叫邪見。這些東西經上不是常常有說嗎？

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<sup>55</sup> A kind of encyclopaedia of terminology by Great Master Huiyuan. A massive work discussing the gamut of issues being dealt with in Chinese Buddhism during the sixth century.

<sup>56</sup> The erroneous view that things really exist.

<sup>57</sup> Seeing the things of the world as being non-existent. Taking the future and past as non-existent.

<sup>58</sup> A mistaken view that sentient beings disappear entirely upon death.

<sup>59</sup> The notion that self and the objects of the world exist and persist.



If you still have deviant, proper, existent, non-existent, nihilistic (i.e., things that arise will cease) and eternalistic views (i.e., things neither arise nor cease) in your mind, they are all called ‘deviant views.’ Aren’t these things often mentioned in the sutras?

對的，經上沒有錯誤，你對它只要有執著就是邪見，你把這個東西放在心上就壞了。到最後，連阿彌陀佛也不能放在心上。恭喜你，你證得無上菩提，登妙覺位。沒有證到妙覺位，這個阿彌陀佛是正見，決定不能放棄。正見一個就夠了，不要再多。為什麼？再多了就變成邪見。

Yes, but what the sutras said are not wrong. As long as you are attached to these views, they are deviant views. Retaining this thing in your mind is bad. Even Amitabha Buddha’s name cannot be retained in your mind in the end. Congratulations to you then because it means that you have attained marvellous enlightenment (i.e., Supreme Enlightenment). Prior to this attainment, you definitely cannot abandon this Amitabha Buddha’s name because it is a proper view. It is enough to have one proper view and not more. What is the reason? Because adding more things will become deviant views.

### **圓滿菩提，歸無所得 - 第 418 集**

#### **Perfect enlightenment is returning to the unobtainable.**

心裡頭念佛的人，只有一句彌陀，一直念到底。念到哪裡？念到往生極樂世界。在極樂世界修什麼？還是這一句阿彌陀佛，沒有改變，沒有丟失。念到什麼時候？念到等覺菩薩，你證得等覺了，最後的那一品生相無明習氣斷乾淨，這個時候常寂光現前，實報土不見了，自然不見了，常寂光自然現前。

Pure Land practitioners only have one single phrase of Amitabha Buddha’s name in their mind. Till where will they chant this Amitabha Buddha’s name to the end? They will chant this name until they are reborn in the Land of Ultimate Bliss. What will they practise in the Land of Ultimate Bliss? They will not change or abandon their previous practice, so they will still be chanting this Amitabha Buddha’s name. Till when will they chant Amitabha Buddha’s name? They will chant this name until they become virtually enlightened bodhisattvas. After they have eliminated the final part of their habituated tendencies of nescience, the Eternally Tranquil Light will naturally appear while the Adorned Land of Real Reward will naturally disappear.



那就是無始無明煩惱習氣斷乾淨了，這個時候圓滿菩提。《楞嚴經》後頭加了一句，「歸無所得」，你得到了什麼？什麼也沒得到，什麼也沒有得到就是圓滿的證得，自性圓滿的證得，再沒有絲毫障礙了，智慧、德能、神通廣大，真正無法想像。

At this time, they have attained perfect enlightenment as their habituated tendencies of nescience from beginningless time have been completely extirpated. *The Suramgama Sutra* added one phrase at the back, "Returning to the unobtainable." What will they obtain? They will obtain nothing. Obtaining nothing is perfect realization of the true nature (i.e., wisdom, virtuous abilities and great spiritual power) without obstacles at all. It is really inconceivable!

### **傲不可長 - 第 419 集**

#### **Arrogance must not be allowed to grow.**

《華嚴經》上兩句話，「我慢溉灌，見網增長」。見網增長不好，見網增長就是六道堅固。見網怎麼增長的？傲慢、嫉妒、懷疑，這是煩惱的根，我慢是瞋恚的根，我愛是貪欲的根，懷疑是愚痴的根，就是貪瞋痴。這三樣東西我們有沒有？有，傲慢，傲慢自己不知道，嫉妒有沒有？懷疑有沒有？有這三樣東西，這三樣東西天天在幫助見網增長，這個見愈來愈複雜。

"It is stated in *the Avatamsaka Sutra*, "With the nurturing of self-conceit, one's net of view grows." It is not good to grow your net of view because it means that the Six Realms are becoming sturdy. How does your net of view grow? Arrogance, jealousy and doubt are the roots of afflictions (self-conceit, self-love and doubt are the roots of anger, greed and ignorance respectively). Do we have these three things? Yes, we do have arrogance, but we ourselves are unaware of it. Do we have jealousy and doubt? These three things are helping our net of view to grow every day, making it increasingly complex.

我慢在灌溉，煩惱大幅度的增長，煩惱背後是習氣。怎麼斷法？現在什麼樣的經教都不起作用，什麼樣的宗教都見不到效果，這什麼原因？就這八個字。什麼人能放下我慢？我慢放下是什麼樣子？恭敬、謙虛。現在人要不要恭敬謙虛？不要，這個沒出息，這個要被淘汰，認為傲慢是對的。這是在理念、見解上從根上壞了。

With the nurturing of self-arrogance, one's afflictions increase significantly (behind afflictions are the habituated tendencies). How to sever arrogance? Today, no sutra teaching or religion is

effective. What is the reason? Because “with the nurturing of self-conceit, one’s net of view grows.” Who can let go of self-conceit? What is it like if one has let go of self-conceit? One will be respectful and humble. Do people today want to be respectful and humble? No, they don’t because they think that being respectful and humble has no future and will be eliminated. They think being arrogant is correct. This is fundamentally wrong in terms of concept and opinion.

過去教學是在根上對症下藥，從誰做起？從自己做起，自己沒有教好怎麼能教別人？自己教好了，自己是別人的榜樣。一個家庭，家長要帶頭，家長正一家人都正。用倫理、用道德、用因果把我們的貪瞋痴慢疑控制住，有，不能讓它發展。《禮記》上講，「傲不可長」，這就叫限制它，不能讓它增長。

The past teachings resolved a problem from the root. Who should start to let go of self-conceit? We should start to do it ourselves. If you have not taught yourself well, how can you teach others? If you are well-taught, then you will be a role model to others. That’s why parents must take the lead in a family because when their demeanour is proper, the whole family would follow suit. We use ethics, morality and the law of causality to control our greed, anger, ignorance, arrogance and doubt so that they will not develop. As *the Book of Rites* states, “Arrogance must not be allowed to grow.” This is called restraining it and not allowing it to grow.

### **有念墮魔網，無念則得出 - 第 420 集**

**“Having thoughts cause you to fall into the net of demons, while absence-of-thought<sup>22</sup> enables you to attain liberation.”**

《智度論》說得好，「有念墮魔網，無念則得出」。這個是對修行人說的，特別是對佛門弟子，無念他就見性了。有念就是念頭障礙你自性、障礙你智慧、障礙你德能，自性裡面所有的統統不起作用，顯現不出來。

It is well stated in *the Mahaprajnaparamita-sastra*, “Having thoughts cause you to fall into the net of demons, while absence-of-thought<sup>22</sup> enables you to attain liberation.” This phrase is addressed to practitioners, especially Buddhist disciples. You will see into your mind and true nature if you achieve absence-of-thought. If you have thoughts, your thoughts will obstruct your true nature, rendering everything in it (i.e., wisdom, virtuous abilities etc.) ineffective and cannot appear.

無念不容易，有宗教修無念的，真的無念了，那佛說，他還是有念，他有什麼念？他有無念，這還是邪念，所以你有有念是邪見，有無念也是邪見。怎麼樣才真正能出？有念無念都不放在心上，這就對了，實在講非常難。

It is not easy to achieve absence-of-thought. There are religions which cultivate absence-of-thought, but even if they have really rid themselves of all thoughts, the Buddha said they still have thought. What thought do they have? They have 'absence-of-thought', which is still a deviant thought. That's why having thought is a deviant view, so is having 'absence-of-thought.' How can you really attain liberation then? You can attain liberation if you do not retain 'having thought' and 'absence-of-thought' in your mind, but this is actually very difficult.

淨宗就太方便了，淨土宗許你有一個念頭，「阿彌陀佛」，你把你的念頭就鎖定在阿彌陀佛上，這一句佛號，除這句佛號之外，什麼念頭都沒有，對了。為什麼？你決定往生淨土。生到西方極樂世界，有無念頭都沒有了，極樂世界是修行的中途站，這一站讓我們證得無念得到了保證。

The Pure Land method is too expedient because it allows you to have one thought, which is Amitabha Buddha. By locking your thoughts on this Amitabha Buddha's name, you have no other thoughts except this Amitabha Buddha's name. This is correct. What is the reason? Because you will definitely be reborn in the Pure Land. Once you reach the Pure Land, you will neither have 'presence-of-thought' nor 'absence-of-thought.' The Land of Ultimate Bliss is a halfway station for cultivation. This stop gives us the assurance that we will achieve absence-of-thought.

### **六道輪迴是魔網裡面的魔網 - 第 421 集**

**The Six Realms of reincarnation are the net of demons within the net of demons.**

「可見起心動念皆墮魔網」。起心動念六道眾生人人皆有，不知不覺，起心動念是根本無明，是無明煩惱；不起心不動念就成佛了。什麼人不起心不動念？位置最下面的、最低的，是實報莊嚴土裡面的十住菩薩。

The annotation states, "It can be seen that arising of thoughts causes one to fall into the net of demons." Every sentient being in the Six Realms gives rise to thoughts subconsciously. Thoughts are the fundamental nescience (i.e., nescience and afflictions). One who does not

give rise to thoughts had attained Buddhahood. Who do not give rise to thoughts? The lowest position is bodhisattvas of the Ten Abodes (十住) in the Adorned Land of Real Reward.

換句話說，以這個標準來看，十法界是魔網，六道輪迴是魔網裡面的魔網，十法界是大的魔網，六道輪迴是裡頭小魔網，非常嚴重。下面教我們出去的方法，「惟有淨念相繼，無念而念，方得出離」。

In other words, (based on this standard) the Ten Dharma Realms are the net of demons, while the Six Realms are the net of demons within the net of demons (the Ten Dharma Realms are the big net of demons, while the Six Realms of reincarnation are the small net of demons within the big net of demons, and they are very serious). The following phrase teaches us how to attain liberation: “only by engaging in incessant pure thoughts (i.e., absence-of-thought but with correct mindfulness) can one attain liberation.”

這是通說，必須要做到這個水平，你就能超越。在淨土法門裡面你能夠超越，往生到極樂世界。無念而念是理一心不亂，這是念佛法門功夫最高的。往生不需要這麼高，只要功夫成片，功夫成片是有念而念，不是無念而念，就能往生。

Generally speaking, you must achieve this level before you can transcend the net of demons. In Pure Land Buddhism, you can transcend by being reborn in the Land of Ultimate Bliss. Absence-of-thought but with correct mindfulness is One Mind Undisturbed at the noumenal level. This is the highest achievement in the Buddha-name chanting method. However, one need not have such a high achievement to be reborn in the Land of Ultimate Bliss, but only needs to achieve Constant Mindfulness of Amitabha Buddha (i.e., presence-of-thought but with correct mindfulness, and not absence-of-thought but with correct mindfulness) to be reborn there.

我心裡頭只有一句阿彌陀佛，除阿彌陀佛之外，沒有其他的念頭。這個無念，無雜念、無妄想，這樣解釋，不是真正無念。無念而念，念而無念，那是念佛法門高等的功夫，是理一心不亂，境界跟禪宗大徹大悟、明心見性相等，平等的境界。

I have no other thoughts in my mind except this Amitabha Buddha's name. Absence-of-thought is explained as without distracting and wandering thoughts, and not really without any thought. Absence-of-thought but with correct mindfulness and vice versa is One Mind Undisturbed at the noumenal level. It is an advanced effort of practice in the Buddha-name chanting method.

This state is equal to the state of Supreme Enlightenment (i.e., seeing into the mind and true nature) in Zen Buddhism.

我們不走這條路，沒有第二條路可以走。無論什麼人說有什麼更巧妙的方法，假的，不是真的，決定不能相信。要學海賢老和尚，他真放下了，怎麼知道？他什麼都好，什麼都歡喜，他沒有分別，他沒有執著。從這上細心觀察，他妄想沒有了，他雜念沒有了，統放下了，他只有一句佛號。

There is no second path we can take other than this. No matter who says that there are more expedient methods than this, we definitely cannot believe them because it is not true. We must emulate Great Master Hai Xian because he had really let go. How do we know this? Because he regarded everything as good and was happy with everything. He had no discrimination and attachments. If we watch carefully from here, he neither had wandering nor distracting thoughts too. He had completely let go and only had one Amitabha Buddha's name in his mind.

### **如何在阿彌陀佛那裡報名註冊 - 第 422 集** **How to register our names at Amitabha Buddha's Pure Land?**

這一句佛號念念不間斷，工作的時候不間斷，日常生活當中不間斷，穿衣吃飯不間斷，這叫功夫成片。一般要到什麼時候才能做到？我們從《往生傳》裡看，從《淨土聖賢錄》去看，大多數都是三年做到了。有這種功夫的人，我常說這是感，我們功夫達到這個境界是感。什麼人應？阿彌陀佛來應。阿彌陀佛，或是我們在定中，或是我們在夢中見到佛了。

Chanting this Amitabha Buddha's name without interruption in daily life (e.g., at work, and when wearing clothes and eating) is called 'Constant Mindfulness of Amitabha Buddha.' Generally, when can we achieve this? From *the Biographical Accounts of Rebirth in the Pure Land and Records of the Pure Land Saints and Sages*, most of them achieved it in three years (there were such people). I often said that people with this effort of practice is 'seeking.' Who will respond? Amitabha Buddha will come to respond, so we will see Amitabha Buddha either in concentration or in dream.

跟一般作夢不一樣，一般作夢印象不深，起來之後往往都記不得了，這個夢境清清楚楚，就像在清醒的狀況一樣，你有這種感覺。阿彌陀佛會來安慰你，告訴你，你修得

很好，你的壽命還有多少年，等到壽命到的時候，我來接引你往生。那對我們來說，我們的信心增長了、願心增長了，等於說是阿彌陀佛那裡我們註冊了，我們報名註冊了，有名字了，將來決定往生。

This dream is different from ordinary ones (which do not leave a deep impression on us and we often forget it when we wake up) because this realm of dream is very clear, as if we are awake. You will have this feeling. Amitabha Buddha will come to comfort you, telling you that you have been cultivating very well. He will tell you how long your remaining lifespan is, and that he will come to receive you to the Pure Land when your life ends. For us, his assurance has increased our confidence and vow. It is equivalent to saying that we have registered our names at his Pure Land and will definitely be reborn there in the future.

如果在這個時候求阿彌陀佛帶我們往生，我們壽命不要了，這種人很多，不少，他就往生了，所以念佛三年就往生了。有人沒有求阿彌陀佛帶他往生，繼續努力，加倍的用功，三年五載他就提升到事一心不亂；再有三年五載，他提升到理一心不亂，這個好！

If we do not want our remaining lifespan and request Amitabha Buddha to take us to the Pure Land at this time (there were many such people), we would then be reborn in the Pure Land. That's why we can be reborn in the Pure Land after chanting Amitabha Buddha's name for three years. There are also people who did not request Amitabha Buddha to take them to the Pure Land and continue to double their effort. Hence, their effort of practice would be elevated to One Mind Undisturbed at the phenomenal level in three to five years, and in another three to five years, their effort of practice would be further elevated to One Mind Undisturbed at the noumenal level, which is good!

這個事情就是古德所說的，經上也講過，在娑婆世界修行一天，能抵得極樂世界一百年。為什麼？極樂世界沒有苦，沒有人考驗，這個世界誘惑的力量太大，你能夠如如不動，這是什麼樣的功力！意思在這個地方。

This is what the ancient great masters said and it is also mentioned in the sutras: one day of practice in the Saha World can be worth a hundred years of practice in the Land of Ultimate Bliss. What is the reason? Because there are no suffering and people testing us in the Land of Ultimate Bliss, but the power of temptation in this world is too great. If you could remain unaffected, what kind of capability is this! The meaning lies in this place.



### 三善道跟三惡道是輪迴業 - 第 423 集

#### The Three Good Realms and Three Evil Realms are karmas of reincarnation.

下面這一位，「觀無住，（見《唐譯》。《魏譯》作空無）」，空無就是觀無住的意思，「表經中譬善幻師現眾異相，於彼相中實無可得」。觀無住教給我們，你可以觀，但是要無住。觀代表什麼？

The following bodhisattva “contemplates without abiding --- the Tang and Wei period translation define it as emptiness and nonexistence” --- contemplate without abiding connote ‘emptiness and nonexistence’. “It represents this phrase in the sutra: as an analogy, a skilled magician is able to change into various different forms, and these forms are actually unobtainable.” ‘Contemplate without abiding’ teaches us that we can contemplate, but must not abide. What does ‘contemplate’ represent?

眼見色見就是觀，耳聞聲聞就是觀，鼻嗅香嗅就是觀，舌嘗味嘗就是觀，就是六根對六塵境界用一個字叫觀。眼見色，你起心動念、分別執著，順自己的意思起貪愛，不但貪愛，還要進一步，要佔有它，想得到它，這就生煩惱，這就心住了相，你動了念頭，這是什麼？這叫造業。

It represents seeing, hearing, smelling and tasting the form, sound, scent, and flavour with the eyes, ears, nose and tongue respectively. It means that the word ‘contemplate’ is used to represent the six-sense organs being in contact with the external six objects of the senses. If you give rise to thoughts, discrimination and attachments for what you see and develop greedy attachment for things that accord with your wish and want to further possess them, then you have given rise to afflictions and your mind has abided in those forms. What is this? This is called ‘committing karmas.’

業有善惡，如果是善業，維繫在倫理道德，佛家講戒律，在這個標準裡頭叫做善業，善業感三善道，你來生之後三善道去享福，你造了善業；如果是惡業，來生就三惡道去了。

Karmas can be wholesome or unwholesome. Wholesome karmas, which are maintained within the standard of ethics and morality (so-called precepts in Buddhism), will result in rebirth in the Three Good Realms. So, if you have committed wholesome karmas, you will enjoy fortune



in the Three Good Realms in the next lifetime, but if you have committed unwholesome karmas, you will degenerate into the Three Evil Realms in the next lifetime.

遇到財色名利，違背了倫常，違背了義理，你佔有它、擁有它，叫造惡業；以正義的心，合情、合理、合法，你佔有它，這是善業。不管你是什麼業，總的一句話說你造輪迴業，三善道跟三惡道是輪迴業，錯了，怎麼可以幹這個事情？

If you possess wealth, lust, fame and profits which are against ethics and moral principles, it is called ‘committing unwholesome karmas.’ If you possess them with a righteous mind, and your possession is reasonable and legal, then it is a wholesome karma. No matter what kind of karma you are committing, they are karmas of reincarnation. In other words, the Three Good Realms and Three Evil Realms are karmas of reincarnation, which are wrong. How can you do this?

### **知道一體，什麼事都沒有了 - 第 424 集**

**Had they known the reality of one entity, nothing would have happened.**

第八尊，「智上」菩薩，「（見《唐譯》。《魏譯》作慧上），表經中無等無倫最上勝智」，這個智上表智慧最上，表這個意思。「威德廣大不思議智」，如來果地上五種智慧這說了兩種，到後面經文我們會讀到。「如是無上妙智超出一切，故名智上」。

The eighth bodhisattva is ‘foremost in wisdom.’ “The Tang and Wei period translation define it as the highest wisdom, which represents this phrase in the sutra: the incomparable and most supreme wisdom as well as the wisdom of inconceivable and extensive authority.” We have explained two of the five kinds of wisdom of the Tathāgata and we will come to that later. The annotation states, “This supreme and marvellous wisdom surpasses all wisdoms, and is thus called ‘the foremost wisdom.’”

這些智慧、德能、相好都是自性本具的，不是從外來的，外面沒有一法。為什麼？一切法不離自性，全是自性變的。真的，惠能大師看透了，「何期自性，能生萬法」，何期是沒有想到，沒有想到自性能生萬法。萬法的體就是自性，所以萬法跟我們自己是一不是二。

These wisdoms, virtuous abilities and fine appearance are innate to the true nature and are not obtained externally because nothing exists beyond the true nature. What is the reason? Because all phenomena are manifested by the true nature and do not depart from it. This is true. Great

Master Hui Neng had seen through this and proclaimed, “Who would have thought that the true nature can produce myriads of phenomena!” It never occurred to us that the true nature can produce myriads of phenomena. The true nature is the substance of all phenomena, so myriads of phenomena and we ourselves are one and not two.

這是大乘教裡頭最深奧的密義，學大乘要從這個地方契入，知道一切眾生跟我是一體，然後什麼？無緣大慈，同體大悲，大慈大悲自然流露出來，真心流露出來的作用就是慈悲。真誠心愛護一切眾生、關懷一切眾生、照顧一切眾生、幫助一切眾生、成就一切眾生，沒有第二個理由，眾生跟我是一體。眾生迷，迷什麼？

This is the most profound esoteric meaning in the Mahayana teachings and one who is pursuing Mahayana Buddhism must comprehend this truth from here. Knowing that all beings and I are one entity, what will happen next? The function of unconditional great compassion and mercy based on the awareness that sentient beings and I are one entity, will be naturally expressed from our true mind. Owing to the fact that we are one entity, we sincerely love, care for and take care of all sentient beings and help them succeed; there is no second reason why we do this. Sentient beings are deluded. What is their delusion?

這個真相不見了，現在眾生跟眾生對立，不是一體，是對立。對立就壞了，對立就會競爭、就會鬥爭、就會戰爭，到最後同歸於盡。實際上同歸於盡不是完了，要是完了就沒事了；同歸於盡，來世再來，這是《因果經》上所說的冤冤相報，生生世世沒完沒了，就幹這個把戲去了，苦不堪言！就是不知道事實真相，事實真相是一體，知道一體，什麼事都沒有了，什麼念頭都沒有了。

Their delusion is not knowing this truth. Sentient beings are mutually opposing each other now instead of regarding each other as one entity. This is bad because opposition will lead to competition, followed by fight and war, and everyone will perish together in the end. In fact, perishing together is not the end of it; it will be fine if it is over. After perishing together, they will take revenge on each other in future lifetimes. This is endless retributions over infinite lifetimes mentioned in *the Sutra on Causes and Effects*. They will be engaging themselves in this jugglery, which is miserable! This is because they do not know the reality of oneness. Had they known this truth, nothing would have happened and no thoughts would have arisen.

**真如在什麼地方看到 - 第 425 集**

### Where will we see reality (i.e., thusness)?

什麼是佛？佛是自然的。眼見色、耳聞聲、鼻嗅香、舌嘗味、身根的接觸、意根的念頭，第六意識分別的念頭，第七末那執著的念頭，跟阿賴耶落謝種子的念頭，這都是假的，沒有一樣是真的，徹底放下，你就圓滿證得佛果了。佛心平等的，佛心沒有起心動念。所以真正用功在哪用？

What is buddha? Buddha is natural. The five faculties (i.e., the visual, auditory, olfactory, gustatory and tactile faculty) as well as mental faculty (i.e., the thoughts of discrimination (i.e., the sixth consciousness), attachment (i.e., the seventh consciousness) and karmic seeds in the *alaya* (i.e., the eighth consciousness)) are all illusory. None of them is real. If you completely let go of them, you will perfectly attain Buddhahood. The mind of buddhas is impartial without any thoughts arising. Hence, where do you really work hard?

在日常生活，從早到晚，你眼見、耳聞，眼在色塵上用功，耳在聲塵上用功。要是一下就學不起心不動念，我們做不到，為什麼？起心動念自己不曉得，你怎麼能掌握？我們能掌握的是我們已經知道它，分別、執著知道，起心動念不知道。起心動念這樁事情就在眼前，因為它頻率太高、速度太快，我們眼睛來不及看，耳朵來不及聽，就在眼前沒看見，就在眼前沒聽見，這是事實真相。

You work hard in daily life; from morning till night, you work hard in everything you see and hear. If we learn to stop giving rise to thoughts all at once, we won't be able to do so. What is the reason? Because you are unaware of your own thoughts arising, how can you grasp them? What we can grasp are those that we already know such as discrimination and attachment, but we are unaware of our thoughts arising. The frequency of our thoughts is too high (the speed is too fast) that our eyes and ears do not have the time to see and hear them even though they are right before us. This is a reality.

彌勒菩薩告訴我們真相，所有現象都是虛妄的，真的，真的永遠不動，真如。在什麼地方看到？一切諸佛如來實報莊嚴土，叫一真法界。它跟十法界不一樣，它只有唯心所現，法性變現的，自然的，它沒有生滅。十法界依正莊嚴，是唯心所現，加一個唯識所變，十法界、六道輪迴心現識變。

Maitreya Bodhisattva told us the reality that all phenomena are illusory. Reality (i.e., thusness) never moves. Where will we see it? We will see it in the Adorned Land of Real Reward of all buddhas, called ‘the One True Dharma Realm.’ Unlike the Ten Dharma Realms, the One True Dharma Realm is only manifested by the true mind. It is natural and neither arises nor ceases. The circumstantial and direct adornments of the Ten Dharma Realms (including the Six Realms of reincarnation) are manifested by the true mind (i.e., true nature) but had been altered by the *alaya* consciousness.

一真法界只有心現，沒有識變，為什麼？他們已經轉八識成四智，他是純真沒有虛妄。我們今天真，但是帶了這個虛妄，帶著八識五十一心所，這就變成六道凡夫。

The One True Dharma Realm on the other hand is only manifested by the true mind, and is not altered by the *alaya* consciousness. What is the reason? Because the people in this realm had already transformed their eight consciousnesses into the four kinds of wisdom. They are purely true without illusoriness. Today, we are true, but come with the fifty-one mental factors produced by the eight consciousnesses which are illusory. This makes us ordinary beings of the Six Realms.

### **覺悟的人能笑話迷惑的人嗎 - 第 426 集** **Can an enlightened person laugh at a deluded person?**

《華嚴經》上佛說的很好，一切眾生皆有如來智慧德相，平等的。所以，再好不值得驕傲。佛沒有傲慢心，為什麼？知道他的神通，智慧，道力，一切眾生自性裡頭統統具足。只是他的自性迷，不起作用，佛的自性覺，起作用。覺的人能笑話迷惑的人嗎？

The Buddha put it aptly in *the Avatamsaka Sutra*, “All sentient beings are replete with the wisdom, virtuous abilities and fine appearance of the Tathāgatas.” Everyone is equal, so no matter how good you are, it is nothing to be proud of. Why the Buddha has no arrogance? Because the Buddha knew that his wisdom and power of supernatural abilities are all innate to sentient beings. It is just that sentient beings’ true nature is deluded (non-functional), but the Buddha’s true nature is enlightened (functional). Can an enlightened person laugh at a deluded person?

有這個念頭生起他就迷了。所以我們自己要很謹慎小心，一個錯誤念頭，自己迷了不知道。然後愈迷愈深，造作的惡業不知道，以為自己在行善，最後墮阿鼻地獄，後悔莫及，來不及了。學佛必須把這些重要的理念在我們心裡頭要紮根，深信不疑。

If he has this thought, he is deluded. That's why we ourselves must be very careful because we become deluded once we have one erroneous thought but we ourselves are unaware of it. Then our delusion becomes deeper and deeper. We think that we are practising virtues, not knowing that we are committing unwholesome karmas. It will be too late to be regretful when we fall into the *Avici* hell. As Buddhists, these important ideas must be rooted in our mind; we must firmly believe it without the slightest doubt.

然後，秘訣沒有別的，就是放下。我這一生感激我的老師，章嘉大師。頭一天見面向他老人家請教，他就把這個傳給我了，『看得破，放得下』。看破是了解事實真相叫看破。譬如今天佛經上給我們說的『凡所有相，皆是虛妄』『一切有為法，如夢幻泡影』，我們對這個肯定沒有懷疑了。古人是證得，契入境界才不懷疑。我們現在不是的。

Then, the secret of success is nothing more than letting go. I am grateful to my teacher, Great Master Zhangjia in this life. On the first day I met the Great Master and asked for his advice, he passed this teaching to me: "You must be able to see through and let go." Seeing through is understanding the reality. For instance, we certainly have no doubt about this teaching in the Buddhist sutra, "Everything with form is illusory (unreal), and all conditioned dharmas are like dreams, illusions, bubbles and shadows." The ancients had no doubt about this truth because they had entered this state but not us.

我們現在是對佛的尊重，對佛的敬仰，知道佛決定沒有妄語。佛字字句句都是真實的。懷疑那是我們自己劣根性，那不是善根。有這個劣根性是非常大的障礙，障礙我們明心見性，障礙我們功夫向上提升。佛跟我們絲毫差別都沒有，只是我們迷，他在覺。

We have no doubt about it now because we respect and admire the Buddha, knowing that the Buddha definitely did not lie to us. Every word the Buddha said is true. Having doubt is our own inferior root and not a virtuous root. Having this inferior root is a formidable obstacle as it hinders us from seeing into our mind and true nature, as well as making progress in cultivation. There is no difference at all between the Buddha and us. It is just that we are deluded, but the Buddha is enlightened.

除這個之外沒有絲毫差別。他所有的我們統統具足。他所沒有的是一些邪惡，那是我們迷惑，將自性的智慧德相扭曲了，把一真法界變成六道輪迴。一切法從心想生，心想是生滅法。

Other than this, there is no difference between the Buddha and us because we have everything that the Buddha has. What the Buddha does not have is some evils that we have. That is because we are deluded, causing the wisdom, virtuous abilities and fine appearance innate to the true nature to become distorted, and the One True Dharma Realm becomes the Six Realms of reincarnation. All phenomena arise from the mind and this thought is subject to arising and ceasing.

### **真正想到極樂世界需要放下什麼 - 第 427 集**

#### **What must you let go if you really want to be reborn in the Land of Ultimate Bliss?**

真正明白之後才曉得，一個人一生，生生世世，自己要負百分之百的責任，於任何人都都不相干。佛有沒有度我們？佛沒有度眾生，佛度不了眾生，要能度，我們個個都成佛了。決定要靠自度，佛對我們的恩德，只是教我們自度。為什麼？

Only after you truly understand this will you know that a person has to bear 100% responsibility for his own life for infinite lifetimes because his life has nothing to do with anyone. Did the Buddha help us? The Buddha did not and cannot help sentient beings. Had the Buddha been able to help sentient beings, every one of us would have attained Buddhahood. We must rely on helping ourselves. The Buddha's kindness to us is nothing more than teaching us to help ourselves. What is the reason?

業因果報是你自己造的，只有你自己才能解決，靠別人不可能，別人只能夠幫你做增上緣，幫你一把。自己不肯起來就沒辦法，拉不動；自己肯起來，別人拉一把，感到很輕鬆。西方極樂世界阿彌陀佛就是幫我們拉一把，拉到極樂世界去，到極樂世界就成佛了。

Because you yourself created the karmic causes and consequences, only you yourself can solve them. It is impossible to rely on others for help as they can only become your supporting conditions. They cannot do anything if you are unwilling to get up. It is very easy for them to



pull you up if you are willing to get up. Amitabha Buddha of the Land of Ultimate Bliss is helping us by pulling us to his Land where we will attain Buddhahood.

你不肯到極樂世界，他對你無可奈何，一點辦法都沒有，念佛是跟他結法緣，這一生不得受用。如果真正想到極樂世界，自己肯放下，放下什麼？首先放下對物質生活的需求，放下貪欲、放下瞋恚、放下愚痴、放下傲慢、放下懷疑。

There is nothing Amitabha Buddha can do if you are unwilling to go there. Your chanting of Amitabha Buddha's name is merely fostering a Dharma affinity with Amitabha Buddha, but you will not reap the real benefit in this life. What must you let go if you really want to be reborn in the Land of Ultimate Bliss? You must first let go of the need for material life as well as greed, anger, delusion, arrogance and doubt.

### **忍辱波羅蜜功夫在哪練 - 第 428 集** **Where do we practise the perfection of forbearance?**

忍辱波羅蜜功夫在哪練？順境逆境、善緣惡緣都能保持平常心，保持清淨平等心，真功夫、真修行！得定之後，不定什麼緣分，每個人不一樣，就會豁然大悟。但是這個裡頭的根，真誠、恭敬，這是根，沒有這兩種不行，這兩個是增上緣。

Where do we practise the perfection of forbearance? If we could maintain a pure and impartial mind under favourable and adverse conditions, as well as good and bad affinities, this is true effort of practice! After meditative concentration is achieved, we will suddenly attain Supreme Enlightenment under certain circumstances (everyone is different). However, the foundation here is sincerity and respect. Without these two supporting conditions, we will not attain meditative concentration and enlightenment.

對人、對事、對物學佛用真的，不能用假的。妄想分別執著是假的，用那個心，一輩子都落空，有名無實。這個東西不是裝外表，外表，無知的人他不知道，真有功夫的人一眼看穿了，看穿了一文不值。用真心決定不吃虧。

We must learn from the Buddha by using the true mind (and not the deluded mind) to deal with people, matters and things. Wandering thoughts, discrimination and attachments are the deluded mind. If we use this mind, we will fail for a lifetime because our cultivation is merely a formality (nominal) and not true practice (substance). Cultivation is not an outward



appearance. Ignorant people do not know we are using the deluded mind, but a truly skilled person can see through us at a glance. We will then be worthless. We definitely will not suffer losses if we use the true mind.

六道是假的，不要受它誘惑，不要受它欺騙。極樂世界是真的，我們今天完全講事實，講十方諸佛刹土太渺茫了，我們今天認定西方極樂世界，這真實。下定決心，我要脫離這個世間，脫離六道輪迴，脫離十法界，我就要求生極樂世界，極樂世界是我的老家，阿彌陀佛是我的根，這個一點都不錯。

The Six Realms of reincarnation is illusory, so do not be tempted and deceived by it. The Land of Ultimate Bliss is real. We are completely talking about the truth today. The Buddha Lands in the ten directions are too insignificant. Today, we identify the Land of Ultimate Bliss as real. I'm determined to escape from this world and from the Six Realms of reincarnation as well as the Ten Dharma Realms. I want to seek rebirth in the Land of Ultimate Bliss, which is my native land. Amitabha Buddha is my root. This is not wrong at all.

假名假利，這你要是迷，它產生很大誘惑的力量，你要是覺，它對你不起作用，名聞利養全是假的。祖師大德已經留了很多東西，我們用不完，我還要去寫書嗎？沒這個必要了。我還能超過他們嗎？所以我這一生只有講，我從來沒寫過書。別人把它從講義記錄下來，我看都不看，為什麼？

Fame and profits are illusory. If you are deluded, they will generate a great power of temptation, but if you are enlightened, they are ineffective to you. Fame and profits are all illusory. The eminent patriarchs and great masters had already left so many literary works that we cannot finish using them all. Do I still need to write books? It is not necessary anymore. Can I still surpass them? That's why all I do in my life is giving Dharma lectures and have never written a book. Someone else recorded them from my lectures but I did not even look at them. What is the reason?

這是糟粕，丟掉，看祖師大德的。人家有修有證，我沒有達到這個階層，我跟你講實話。我的東西對初學有點用處，接引你入門，入門進來之後，《無量壽經》一定要學黃念老的原文，這個集註。你看他的有問題你來問我，我知道我給你分析。但是明白了，要放下，別放在心上，放在心上就變成障礙，所知障，放下。

Because they are wastes and should be thrown away. You should read the works of the patriarchs and great masters because they had really practised and attained Buddhahood, but I have not. I am telling you the truth. My things are useful for beginners because they can guide you into the Dharma door, but after you have entered the door, you must learn Upasaka Huang's original annotation of *the Infinite Life Sutra*. You can come and ask me if you have problem understanding his annotation. I will analyse for you if I know, but you must let go after you have understood them. If you retain them in your mind, they will become obstacles (knowledge related hindrance<sup>49</sup>) to you.

名利害死人，利害人，名也害人。著作等身，那些著作跟古人東西一比就下去了，就沒有價值了，要它幹什麼？所以我鼓勵同學們學漢字、學文言文，直接讀古人的東西。古人的東西都是了不起的，千錘百鍊，是真東西，沒有冒充的。現在人有很多冒充的，假的，到你開悟的時候你就完全明白了。

Both fame and profits are harmful to people. Those literary works are worthless when compared with the ancient masters' works. What's the point of using them? That's why I encourage you all to learn Chinese characters and Classical Chinese so that you can read the ancient masters' writings directly. Their writings are all great and had been improved thousands of times. They are genuine and not fake. People today have many fake things. You will fully understand it when you become enlightened.

### **為什麼你能在這一生往生 - 第 429 集** **Why can you be reborn in the Pure Land in this life?**

淨土法門是難信之法，諸佛都是這麼說法，為什麼能相信，為什麼你能在這一生能往生？絕不是這一生開始學的，你過去生中生生世世已經學了這個法門。而且曾經供養諸如來，供養多少？無數，所以你的善根深厚。

All buddhas say that Pure Land Buddhism is a method that is difficult to believe in. Why are you able to believe in it and why can you be reborn in the Pure Land in this life? You definitely did not start learning it in this life, but had already learned it in your former lifetimes. You also had once made offerings to all buddhas. How many buddhas had you made offerings to? You had made offerings to uncountable buddhas! That's why your virtuous root is profound.

《彌陀經》上有一句話說，「不可以少善根福德因緣，得生彼國」，無論是什麼狀況往生到極樂世界的，他都不是普通人，過去生中修的那個根深，時間長。

There is a saying in *the Amitabha Sutra* which goes, “One cannot have few virtuous roots, fortune and causal condition to be reborn in Amitabha Buddha’s Pure Land.” No matter what circumstances a person was reborn in the Land of Ultimate Bliss, he is not an ordinary person because the root he cultivated in former lifetimes was deep and the duration of his cultivation was long.

這一生當中遇到了，得到諸佛菩薩加持，你才能信、能願、真肯念這一句佛號，念到自在往生。我們在這一生當中所見所聞，沒有一個不是過去生中修學的功夫深，才會這種狀況，否則的話不可能。所以我們了解事實真相，要珍惜這一次的緣分，這一次的緣分不淺，一定要好好的抓到。

When he encounters this Dharma method in this life, he is able to believe, vow and is willing to chant this Amitabha Buddha’s name until he leaves for the Pure Land at will. This is owing to the support of all buddhas and bodhisattvas. Everything that we see and hear in this life is attributed to our deep effort of practice in former lifetimes. Otherwise, it is impossible for us to have such a situation. If we understand the reality, we must cherish this karmic condition which is not shallow and seize it well.

### **阿彌陀佛這樣建造的極樂世界 - 第 430 集**

#### **Amitabha Buddha built the Land of Ultimate Bliss like this.**

第十三位，寶英菩薩，「表彌陀願海，乃無量功德妙寶之所莊嚴，能令凡夫，無功德者逕登不退，證入涅槃，是乃寶中之英」，這個英就是精華，最好的，「故曰寶英」。彌陀四十八願，無量功德妙寶之所莊嚴，是阿彌陀佛五劫修學，就是用現在的話來說，考察，蒐集資料。

The thirteenth bodhisattva, 寶英菩薩 (bǎo yīng pú sà) “represents the ocean-like vows of Amitabha Buddha (i.e., the Forty-eight Vows) which is adorned by the fine treasures of infinite merits. It enables ordinary beings who have no merits to attain non-retrogression and nirvana (i.e., Buddhahood). It is thus called ‘寶英 (bǎo yīng)’, the essence of treasure.” 「英」 (yīng) connotes essence, which is the best. The Forty-eight Vows of Amitabha Buddha, which is

adorned by the fine treasures of infinite merits, was accomplished through Amitabha Buddha's five kalpas of practice and studies. In present term, it is investigation and gathering of information.

在哪些地方？一切諸佛刹土，一個都沒漏。這是阿彌陀佛因地上的成就，所以果地上，再加上他無量劫修學功德，成就極樂世界。過去方東美先生告訴我這樁事情，這個行法符合科學的邏輯。你看極樂世界不是他自己想的，也不是他師父教給他的，不是的。Where did Amitabha Buddha carry out the study? He carried out the study in all Buddha Lands without leaving out a single land. This was Amitabha Buddha's accomplishment at the causal stage. That's why on top of his merits accumulated from immeasurable kalpas of practice and study, Amitabha Buddha accomplished the Land of Ultimate Bliss at the Buddha stage of realisation.<sup>60</sup> In the past, Professor Fang Dong Mei told me that this approach is consistent with scientific logic. You see, the Land of Ultimate Bliss was not thought by Amitabha Buddha himself. It was not taught by his teacher either.

師父教他去考察，教他去訪問，取人之長，捨人之短，這樣建造極樂世界，極樂世界就變成一切諸佛刹土裡面的真善美慧的精華，諸佛刹土裡好的它全有，不好的它沒有。所以諸佛稱讚他，「光中極尊，佛中之王」。所以寶英菩薩表這個意思。

His teacher taught him to investigate and visit. He built the Land of Ultimate Bliss by taking the strengths and dismissing the shortcomings of others. That's why the Land of Ultimate Bliss becomes the essence of true goodness, beauty and wisdom in all Buddha Lands. In other words, it has all the good things in the Buddha Lands but does not have all their bad things. That's why all buddhas praised 'Amitabha Buddha's radiance is the most respected radiance of all buddhas, and he is the king among all buddhas.' This is the connotation of 寶英菩薩 (bǎo yīng pú sà).

### **妄跟妄有妨礙，真跟妄沒妨礙 - 第 431 集**

**There is hindrance between the deluded minds, but there is no hindrance between the true mind and deluded mind.**

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<sup>60</sup> According to *the Lotus Sutra*, Amitabha Buddha and Sakyamuni Buddha were among the sixteen sons of the great Buddha of supreme penetration and wisdom (大通智勝如來), so they had attained Buddhahood eons (as great in number as all the atoms in the universe) ago. After attaining Buddhahood, Amitabha Buddha manifested as Bhikṣu Dharmakara (法藏比丘) who cultivated at the causal stage and attained Buddhahood again.

第十四尊，中住菩薩，「安住中道，不落二邊，當相即道，即事而真，淨念相繼，即念離念，是中住義」。講得好。我們求生淨土，要特別重視菩薩的表法，那就是什麼？The fourteenth bodhisattva, 中住菩薩 (zhōng zhù pú sà) “dwells in the Middle Path without falling on two sides, so all phenomena are ‘道 dào’, and all matters are reality. Incessant pure thoughts imply constant mindfulness of Amitabha Buddha (proper thought) without wandering thoughts. This is the connotation of 中住 (zhōng zhù) --- dwelling in the Middle Path.” This is well said. Since we are seeking rebirth in the Pure Land, we must pay special attention to this bodhisattva’s demonstration. What does this bodhisattva demonstrate?

心裡頭只有一尊阿彌陀佛，除阿彌陀佛之外，善惡二邊都不著，不落二邊，安住在中道。下面具體給我們舉例子，一定要曉得，當相即道，即事而真。相就是現象，物質現象、精神現象、自然現象。道是什麼？道就是自性。真就是真如。事，十法界是事，六道是事，從相上看它是假的，從性上看它是真的。

This bodhisattva demonstrates that other than having Amitabha Buddha in our mind, we neither have wholesome nor unwholesome thoughts (i.e., dwelling in the Middle Path without falling on both sides). Here is a specific example for us: we must know that all phenomena are ‘道 dào’, and all matters are reality. Phenomena refer to the ‘physical, mental and natural phenomena’. What is ‘道 dào’? It is the true nature. Reality is thusness, while matters refer to the Ten Dharma Realms and the Six Realms. From the perspective of appearance, they are illusory, but from the perspective of nature (i.e., substance), they are real.

為什麼？經上告訴我們，「一切法從心想生」，離開念頭，沒有一法可得，所以都是假的，都是幻相。但是幻相的體是真的，幻相的本體是真的，像我們看電視，電視的畫面是假的，它是生滅法，但是屏幕是真的，屏幕不生不滅，屏幕絲毫不染。我們用心要像屏幕一樣，像屏幕就是用真心，像畫面就是妄心，這個比喻很貼切，也很好理解。

Why is that so? Because the sutra tells us that all phenomena arise from the mind. Anything that departs from thoughts is unobtainable, so they are illusory phenomena. However, the basic substance of these phenomena is real. Like us watching television, the TV images are illusory because they are subject to arising and ceasing, but the screen which neither arises nor ceases and is unstained at all, is real. We should use our mind like the screen. If our mind is like the

screen, we are using the true mind, but if it is like the images, then we are using the deluded mind. This metaphor is very appropriate and easy to understand.

我們在日常生活當中，用真心不用妄心。世間人用妄心不用真心，對我們有沒有妨礙？沒有妨礙，妄跟妄有妨礙，妄跟真沒妨礙，真跟妄也沒妨礙。用真心生淨土，用妄心搞六道輪迴，就錯了。

We should use the true mind in daily life and not the deluded mind. People in the world use the deluded mind and not the true mind. Will their deluded mind hinder us? No, because there is hindrance between the deluded minds, but there is no hindrance between the deluded mind and true mind (and vice versa). We will be reborn in the Pure Land if we use the true mind, but if we use the deluded mind, we will transmigrate within the Six Realms of reincarnation, which is wrong.

所以淨念相繼，即念離念，這就叫中住，這就叫中道，這才完全合乎實相，就是事實真相。在事實真相裡頭沒有絲毫染著，智慧就現前。人要住在中道，哪有不生智慧的道理！中住菩薩為我們表這個法。

That's why incessant pure thoughts, which is constant mindfulness of Amitabha Buddha without wandering thoughts is called 'dwelling in the Middle Path.' This is completely consistent with reality. Since there is no defilement at all in reality, wisdom will appear. If people were to dwell in the Middle Path, how could they not give rise to wisdom! 中住菩薩 (zhōng zhù pú sà) --- the bodhisattva who dwells in the Middle Path, had set this example for us.

### **不要把假我當真我 - 第 432 集** **Do not take the illusory self for real self.**

我們再看最後一尊，解脫菩薩，「表滅除結縛」。結跟縛都是煩惱的代名詞，世間人常說心有千千結，那就是妄想、雜念。結的意思更嚴重，結成業報。縛是繩索捆綁，你不自由、不自在。煩惱這個東西解除了，所以叫解脫，解結脫縛。

Let's look at the last bodhisattva, 解脫菩薩 (xiè tuō pú sà) "represents elimination of afflictions." 「結」 (jié) (knots) and 「縛」 (fù) (ties) are synonymous with afflictions.



Worldly people often say that they have thousands of knots in their mind. These are wandering and distracting thoughts. The meaning of 「結」 (jié) is more serious because it will become karmic retribution. 「縛」 (fù) implies rope binding, making you not free and uneasy. Having eliminated afflictions is thus called ‘liberation and untying the knot.’

煩惱從哪裡來的？是自己感應來的，任何人都不能把煩惱加給你，你自己願意接受就沒法子了。佛教我們怎麼解脫？放下就解脫，你要肯放下。第一個要放下我，我是一切罪業、是輪迴的根本。所以佛門學佛，頭一個要把我放下，無我。為什麼？

Where do afflictions come from? They are sought by you yourself because no one can add afflictions to you. Nothing can be done if you are willing to accept them. The Buddha taught us how to liberate ourselves. By letting go, you would be liberated, so you must be willing to let go. You must first let go of self because it is the source of all karmic misdeeds and is the root of reincarnation. That’s why in learning Buddhism, the first thing is to let go of self (i.e., no-self). What is the reason?

這個我是假我，這個身體，假我，為什麼？它有生滅，真我不生不滅。你看惠能大師開悟了，自性找到了，「何期自性，本不生滅」，本來沒有生滅，那是真我。不要把假我當真我，不要把妄心當真心，這是進佛門頭一個條件。

Because this self (i.e., physical body) is an illusory self. Why is that so? Because it is subject to arising and ceasing. Real self on the other hand neither arises nor ceases. You see, when Great Master Hui Neng attained enlightenment, he found the true nature and said, “Who would have thought that the true nature originally neither arises nor ceases!” Real self originally does not arise and cease. Do not take the illusory self for real self, and do not take the deluded mind for the true mind. This is the first condition for entering the gate of Buddhism.

### **身體跟我是什麼關係 - 第 433 集**

#### **What is the relationship between this physical body and me?**

真正明白了，我是假的不是真的，這個身體跟我什麼關係？是我所有的，就像衣服一樣，衣服是我所有的，髒了馬上換一件。在六道裡頭，輪迴這個身體是假的、是生滅，



我住在這個裡頭，它不是我，它要壞了可以換一個，六道輪迴你看捨身受身不曉得搞多少次。迷了，以為身是我，為這個身造多少業、造多少罪，都從身來的。

We really understand that the physical body is illusory and not real. What is the relationship between this body and me? This body is mine; just like clothes, it belongs to me. I will change it immediately when it gets dirty. In the Six Realms, this body of reincarnation is subject to arising and ceasing, so it is illusory. While I'm living in these realms, this body is not my real self because I can change into a new one when my body dies. You see, we have no idea how many times we had been relinquishing the dead body and changing into a new one within the Six Realms. Being deluded, we think that the body is real self, and do not know how much karmic misdeeds we have committed for this body!

這個事情只有佛清楚、佛知道，所以佛教我們，放下身見，不執著身是我；放下邊見，邊見是對立，我沒有了，當然不會跟人對立，不會跟事對立，不會跟一切物對立，對立的念頭沒有了，就不造業；再放下成見，見取見、戒取見，成見。我們說某人成見很深，自己總以為自己所想的、所說的、所作所為都是對的，其實全是假的。

Only the Buddha knows this matter well. That's why the Buddha taught us to let go of the erroneous view of regarding this body as real self (i.e., not being attached to this body as real self) as well as letting go of our extreme views (i.e., opposing views). If we have let go of self, we certainly will not go against people, matters and everything. We will stop committing karmas when we have no more opposing thoughts. We should further let go of pre-conceived views (i.e., attachment to own views (見取見) and mistaken precepts (戒取見)). We say that someone's preconceived views are very deep; we always think that everything we think, say and do are correct, but in fact they are all illusory.

### **歡喜，從何而來 - 第 434 集** **Where does joy come from?**

「如經云：身獨度脫，獲其福德，可得長壽泥洹之道」。人，解脫就是放下，為什麼要放下？你看頭一個放下身，身放下，為什麼？不是我，是我所有的。這個工具可以利用，這假的，借假修真，這就對了。我用這個假身體我來修真道，修成心性裡面本

來佛，這是佛教。佛在《華嚴經》上告訴我們，「一切眾生本來是佛」，不是假的，為什麼？

As the sutra states, “Such a person is certain of attaining fortune and liberation from reincarnation. He will attain infinite lifespan and nirvana (i.e., Buddhahood) in the future.” Attaining liberation is letting go. Why must people let go? You see, the first thing to let go is this body. What is the reason? Because this body is not our real self; it is what we own. We can use this tool (which is illusory) to cultivate the path to enlightenment so that we will become the original buddha within the mind-nature (i.e., true nature). This is the Buddha’s teaching. As the Buddha told us in *the Avatamsaka Sutra*, “All sentient beings are originally buddhas.” This is not false. What is the reason?

自性就是佛，明心見性，見性成佛，見性的人是真佛不是假佛。所以我們曉得，愈學愈清楚，愈學愈明白，我們自己有信心、有把握往生西方極樂世界，所以在生活當中法喜充滿，常生歡喜心。歡喜從哪來的？從淨土來的，從阿彌陀佛那來的。身獨度脫，今天的度脫就是往生西方極樂世界，極樂世界的福德我們無法想像，不可思議，到達極樂世界就得到了。

Because the true nature is buddha. You will become a buddha once you have seen into your mind and true nature. People who had seen into their mind and true nature are real buddhas and not false buddhas. That’s why the more we learn, the more we know and understand. We ourselves have the confidence and certainty to be reborn in the Land of Ultimate Bliss, so we are filled with the joy of Dharma bliss and are always beaming with joy in life. Where does this joy come from? It comes from the Pure Land and Amitabha Buddha. The liberation that we attain today is rebirth in the Land of Ultimate Bliss where we will obtain inconceivable fortune once we reach there.

而且生到西方極樂世界就是無量壽，可得長壽泥洹之道，泥洹就是般涅槃，般涅槃意思就是不生不滅，惠能大師第二句所說的，泥洹。真正得無量壽，不生不滅是真的無量壽；有生有滅，壽命再長那都不是真的無量壽，叫有量的無量壽，不是真的。到極樂世界，確實能證得大般涅槃，跟阿彌陀佛一樣。

Moreover, our lifespan will be infinite and we will attain nirvana (i.e., the state of neither arising nor ceasing proclaimed by Great Master Hui Neng in the second verse after he attained enlightenment) when we are reborn there. We will really obtain infinite lifespan (the state of

neither arising nor ceasing is really infinite lifespan; the state of arising and ceasing is not really infinite lifespan no matter how long your lifespan is. It is called 'measurable infinite lifespan' and not really infinite lifespan). We can indeed attain Maha Parinirvana (i.e., Supreme Enlightenment) just like Amitabha Buddha when we reach the Land of Ultimate Bliss.

### **啥都是假的 - 第 435 集** **Everything is illusory.**

佛問彌勒菩薩說，「心有所念，幾念幾相識耶」，這釋迦牟尼佛的話。我們凡夫起一個念頭，這個念頭很微細，這個微細念頭裡頭有幾相、有幾個識？彌勒菩薩回答，其實佛菩薩的問答是說給我們聽的，彌勒說「一彈指」，這一彈指，一彈指時間很短，裡頭有多少個細念？「三十二億百千念」。

The Buddha asked Maitreya Bodhisattva, "How many thoughts, forms and consciousnesses are there in one thought arising in the mind?" These were the original words of Sakyamuni Buddha. When ordinary beings give rise to one thought, this thought is very subtle. How many forms and consciousnesses are there in this subtle thought? In fact, the questions and answers of buddhas and bodhisattvas are meant for us to listen to. Maitreya Bodhisattva replied, "There are 320 trillion subtle thoughts in one finger-snap." The duration of one finger-snap is very short. How many subtle thoughts are there in it?

單位是百千，百千是十萬，三十二億個十萬，就是三十二億乘十萬，三百二十兆。我們中國人的算法，三百二十兆，一彈指。我們彈得快，一秒鐘能彈幾次？有人告訴我七次。一秒鐘可以彈七次，三百二十兆再乘七，二千一百兆，一秒鐘。一秒鐘阿賴耶的生滅二千一百兆次，在哪裡？就在我們眼前，我們眼看不見，它太快了，我們肉眼沒有這個能力。

The unit is one hundred thousand, so 3.2 billion times 100,000 is 320 trillion. Based on our Chinese algorithm, one finger-snap has 320 trillion thoughts. If we snap fast, how many times can we snap in a second? Someone told me that he can snap seven times in a second. Based on seven snaps in a second, there are 2100 trillion arisings and ceasing in the *alaya* in a second (i.e., 320 trillion times seven). Where does this happen? It happens right before our eyes, but our naked eyes do not have the ability to see it because it happens too fast.

誰的眼能看到？天眼看不到，為什麼？太快了，欲界天的天眼看不到，色界天也看不到，無色界天也看不到，聲聞、緣覺、權教菩薩都看不到。什麼人能看到？大徹大悟、明心見性他能看到，雖看到不是很清楚。

Whose eyes can see it? The heavenly eyes cannot see it either. What is the reason? Because it happens too fast. The heavenly eyes of beings in the Heaven of Desire, the Heaven of Form and the Heaven of Formlessness cannot see it, neither can the heavenly eyes of śrāvakas (i.e., arhats), pratyekabuddhas and bodhisattvas of the Provisional Teaching see it. Who can see it? People who had attained Supreme Enlightenment (i.e., having seen into their mind and true nature) can see it, but they cannot see it very clearly.

真正很清楚、很明瞭的看到，大乘教上告訴我們，八地以上。七地以下的看到模糊不清楚，八地以上清清楚楚，一點都沒有看錯。多少人看到？八地菩薩、九地菩薩、十地菩薩、等覺菩薩，他們統統看到，不是佛一個人看到。這是事實真相，佛經上的名詞叫諸法實相。實就是真實，法是一切萬法，一切萬法都是在這個高頻率所產生的幻相，沒有一個是真的。所以海賢法師常講：啥都是假的。

According to the Mahayana teachings, bodhisattvas above the eighth ground stage of bodhisattva practice can really see it very clearly and distinctly, while bodhisattvas of the seventh ground and below only have a hazy view of it. How many people saw it? The Buddha is not the only one who saw it, but bodhisattvas of the eighth, ninth and tenth ground as well as the virtually enlightened bodhisattvas saw it too. The term in the Buddhist sutras is called ‘the reality of all phenomena.’ All phenomena are illusions produced at this high frequency, so none of them is real. That’s why Great Master Hai Xian often said, “Everything is illusory.”

### **真心像什麼樣子 - 第 436 集**

#### **What does the true mind look like?**

我常常勸同學，用真心不要用妄心。真心像什麼樣子？戒律就是真心的樣子，從五戒十善學起，不殺生、不偷盜、不邪淫、不妄語、不兩舌、不綺語、不惡口、不貪、不瞋、不痴，真心。翻過來呢？妄心。什麼是妄心？殺、盜、淫、妄（妄語、惡口），貪、瞋、痴、慢，這妄心。

I often advised everyone to use the true mind and not the deluded mind. What does the true mind look like? Precept is what the true mind looks like. We must learn from observing the Five Precepts and the Ten Virtuous Acts (i.e., no killing, no stealing, no sexual misconduct, no false speech, no divisive speech, no enticing speech, no abusive speech, no greed, no anger, and no ignorance) which is the true mind. What is the opposite of true mind? It is the deluded mind. What is the deluded mind? It is killing, stealing, sexual misconduct, false speech, abusive speech, greed, anger, ignorance and arrogance.

用真心的人永遠離開妄心了，用真心念佛，用真心信佛，用真心求生淨土。人人有真心，只要你肯用，真心從來沒有離開你，妄心有時候會離開，真心不會離開。妄心在捉弄你，你跟它很親熱；真心成就你，你跟它很疏遠，這就錯了。

People who use the true mind have left the deluded mind forever. They use the true mind to chant Amitabha Buddha's name, to believe in the Buddha and to seek rebirth in the Pure Land. Everyone has the true mind. As long as you are willing to use it, it never leaves you. The deluded mind will sometimes leave you, but not the true mind. The deluded mind is making fun of you, yet you are very close to it. The true mind enables you to succeed in cultivation but you are very distant from it, which is wrong.

### **把我們的觀念糾正過來 - 第 437 集** **Rectify our concept.**

【入空無相無願法門。】「空、無相、無願者」，這叫三空三昧。「《淨影疏》曰：眾生及法，悉無自性，故名為空」。眾生廣義的講法，眾緣和合而生起的現象叫眾生，這個範圍包括太大了，包括十法界，包括整個六道輪迴。

The sutra and annotation states, “They have realized the three Dharmas of liberation, namely, [空、無相、無願] (kōng, wú xiàng, wú yuán) — emptiness, formlessness and no-seeking.” “The Dharmas of emptiness, formlessness and no-seeking” are called ‘the Samadhi of Three Emptiness.’ “It is stated in *the Jingying's Commentary*, ‘Sentient beings and dharmas have no individual true nature, so they are called ‘emptiness.’” Sentient beings in broad sense are phenomena that arise from the harmonious combination of various conditions. This scope is too big as it includes the Ten Dharma Realms and the entire Six Realms of reincarnation.

法的範圍更大，法是全宇宙，佛法裡面所說的遍法界虛空界就用一個法做代表，總代表。惠能大師開悟的時候說，「何期自性，能生萬法」。這一句話，學佛、學大乘的人一定要記住，慢慢去訓練。練什麼？把我們的觀念糾正過來，於入大乘境界就不難，知道什麼？

The scope of dharma is even greater because it involves the entire universe. The term, 'throughout the empty space of the Dharma realms' mentioned in Buddhism is represented by one 'dharma.' When Great Master Hui Neng attained enlightenment, he proclaimed, "Who would have thought that the true nature can produce myriads of phenomena!" All Buddhists and Mahayana practitioners must remember this verse and slowly practise. What do we practise? We practise to rectify our concept. Then it is not difficult to enter the Mahayana state. What do we know?

知道一切法是假的，一切法是自性變現出來的，眾生及法都沒有自性。自性是什麼？自性是真如自性，自性是一個，沒有眾生的自性，沒有法的自性。後面這個自性是指一個現相的自性，大乘教裡面講自性是整個宇宙的，六祖講的是全宇宙的，所以也叫法性、也叫真如，名字說得很多，不要執著名相，要懂得它的意思。

We know that all phenomena are manifested by the true nature and are illusory. We also know that sentient beings and dharmas have no individual true nature. What is the true nature? It is the intrinsic nature of reality (thusness). The true nature is one, so there is neither true nature of sentient beings nor true nature of dharmas. The latter true nature refers to the true nature of a phenomenon. According to the Mahayana teachings and Great Master Hui Neng, the true nature is the entire universe. That's why it is also called 'dharma nature' and 'reality (thusness).' There are many names used for the true nature, so do not be attached to the mark of names. We just have to understand its meaning.

### **相由心生 境隨心轉 - 第 438 集**

**All phenomena arise from the mind; the physical environment changes according to the mind.**

自性理體是一個，我們在學習當中，常常用電視屏幕做比喻。電視屏幕只有一個，它沒有生滅，我們把電視打開，一片白的，就像常寂光一樣，裡面什麼都沒有。我們按

頻道，一按頻道，色相就出現了，那就是萬法。這個色相有生滅，屏幕沒有生滅。所以要知道，生滅跟不生滅永遠是融合在一起，分不開的。

The fundamental substance of the true nature is one. In our study, we often used the TV screen as an analogy. There is only one TV screen which neither arises nor ceases. When we turn on the television, it is all white without anything inside, just like the eternally tranquil light. The forms and appearances will appear as soon as we press the channel. These appearances have arisings and ceasing, but not the screen. That's why we must know that arisings and ceasing are always mixed together with non-arising and non-ceasing; they are inseparable.

但是你要認識清楚，能現色相的屏幕不生不滅，屏幕所現的色相是生滅法，剎那不住。我們今天的電視是數碼，頻率多高？等於動畫、幻燈片，一秒鐘一百次的頻率，就是這個幻燈片的移動一秒鐘一百張。早年間我們看電影，那個電影是動畫，這個是電影的底片，這個東西在放映機裡頭，一張一張的幻燈片，一秒鐘二十四張，我們就以為那是很逼真。

But you must understand that the screen, which is capable of manifesting the appearances, neither arises nor ceases, while the appearances manifested by the screen never ceased to arise and cease for a moment. Our television today is digital. How high is its frequency? Equivalent to animation, there are one hundred slides moving in a second. The movie that we watched in the early years was animation. This was the film negative of the movie. When this negative was placed inside a projector, there were twenty-four pictures being projected in a second and we thought they were very real.

電視比這個快，加一倍，以前的電視五十張，現在的電視進步了，用數碼是一百張。這個生滅現象就在我們眼前，我們毫無知覺，一點感覺都沒有。一百張就沒有感覺了，看到好像是真的，其實它是假的。我們現實這個境界裡頭，眼見宇宙，耳聽八方，這種現象的頻率，要是像我們用幻燈片一樣，一秒鐘多少張？

Television is faster than this (i.e., double in frequency). For the old television, there are fifty slides moving in a second, but for the modern television which is digital, there are one hundred slides moving in a second. This phenomenon of arising and ceasing is right before our eyes, yet we are unaware of it at all. With one hundred slides moving in a second, we are already unaware of it because it seems to be real, not knowing that it is actually illusory. In our realm



of reality, we can see the universe and hear the sounds from all directions. What is the frequency of this phenomenon (i.e., how many slides are moving in a second) if it is the same as using the slides?

它就在我們面前，我們完全沒有法子感覺到，它太快了。彌勒菩薩告訴我們，這一彈指，一彈指多少次的頻率？「三十二億百千念」。百千是十萬，三十二億乘十萬，三百二十兆，一彈指。今天電視的畫面是一秒鐘一百張，我們實際上的現象，一彈指是三百二十兆。一秒鐘能彈多少次？有人告訴我能彈七次，乘七，三七二十一，一秒鐘兩千兆次的生滅，我們怎麼能覺察到？

This phenomenon is right before us, yet we have no way to feel it because it changes too fast. What is the frequency in one finger-snap? Maitreya Bodhisattva told us that there are 320 trillion (3.2 billion times 100,000 is 320 trillion) thoughts in one finger-snap. Today's TV pictures is one hundred slides in a second, while our actual phenomenon is 320 trillion arisings and ceasing in a finger-snap. How many times can you snap in a second? Someone told me that he can snap seven times in a second. With 2100 trillion arisings and ceasing in a second (i.e., 320 trillion times seven snaps), how can we be aware of it?

這個現象就在眼前，六根是這個頻率裡頭產生的，六塵也是它，也是在這個頻率產生的。今天科學家發現了，是真的，不是假的。科學家發現的跟佛經上講的一樣，說物質現象從哪來的？念頭變現的，被科學家發現了。佛經上早就講，「相由心生」，心是念頭；「境隨心轉」，境是物質環境，隨著我們心在轉變。

This phenomenon is right before our eyes (the six-sense organs are produced at this frequency, so are the external six objects of the senses). Scientists had discovered this today, so it is true and not false. What scientists discovered is the same as what the Buddhist sutras say. Where did physical phenomena come from? They were manifested by thoughts. This had been discovered by scientists. It has long been said in the Buddhist sutras that all phenomena arise from the mind (i.e., thoughts) and the physical environment changes according to the mind.

**清淨心能治病 - 第 439 集**  
**A pure mind can cure illnesses.**

我們身體狀況，今天有位同學，中午吃飯的時候告訴我，他們念《無量壽經》，專心去念，什麼毛病都能治好。這稀不稀奇？不稀奇，正常的。海賢老和尚，什麼樣的疾病他就一句阿彌陀佛，一句阿彌陀佛能治病。這是什麼？念力的能量，只要把念頭集中，就能改變物質現象。

A practitioner told me during lunch today that any illness can be cured when they concentrated on reciting *the Infinite Life Sutra*. Is this unusual? This is not surprising; it is normal. Great Master Hai Xian only chanted Amitabha Buddha's name no matter what disease he was suffering from. One single phrase of Amitabha Buddha's name can cure all diseases. What is this? This is the energy of the mind. We can change the physical phenomena as long as we focus our thoughts.

物質現象帶著有病毒，這就不健康，生病了。念頭要清淨，念頭裡頭沒有病毒，物質現象裡面的病毒也就沒有了，他健康就恢復。美國的修·藍博士，就用這個方法治病，這個方法是夏威夷土著祖傳的，他用這個方法在全世界到處給人治病，治好的例子有幾千人，這不是假的。他到香港來的時候來看我，我問他，你治病這個方法，依據的是什麼理論？

If the physical phenomena carry viruses, you will be unhealthy and will fall sick, but if your thoughts are pure without virus, then the viruses in the physical phenomena will disappear too and your health will be restored. Dr. Ihaleakala Hew Len from the US has been using this method to treat illnesses. This method is inherited from the ancestors of the native Hawaiians. He has been using this method to treat people all over the world and thousands of people had been cured by him. This is not false. When he came to Hong Kong to see me, I asked him, "What theory is your method of treatment based on?"

他告訴我，清淨心。治療的方法很簡單，他需要病人的資料，第一個姓名；第二個生日，出生年月日；第三個現在住在哪裡；第四個病歷，你在醫院檢查的病歷給他看。治病不需要跟病人接觸，不需要見面，距離幾千里都有效。

He told me that it is based on purity of mind. The method of treatment is very simple; he needs the patients' information such as their name, date of birth, present address and medical history (the patients would show him the medical records of their previous examination in the hospital).

His treatment method does not require contact with the patients (he does not need to meet them in person) because it is effective even if the distance is thousands of miles away.

譬如他在此地，美國那邊有人生病打電話來，他就能給他治病。癌症，醫院沒辦法治的，他都能治。治的方法用觀想，像佛教裡的觀想，把對方跟自己觀想成一體，他的病就是自己身上得的病，用清淨心觀想自己的身體，帶著病毒的細胞化解了。

For example, Dr. Ihaleakala is here and someone who is sick in the U.S. calls him, he can treat him. He can cure cancer which the hospital cannot cure. The method of treatment used is visualization (like the visualisation in Buddhism). He visualizes the patient and he himself as one, and that his disease is his own disease. By using purity of mind to visualize his own body, the virus-carrying cells in his body would be resolved.

這個做法一天要做半個小時，要連續做三十天，一個月，自己的病沒有了，對方就好了，不要見面的。有道理，佛經上講得沒錯。現在量子力學家發現，發現他不能治病，什麼原因？他心不清淨。佛門的人、修行人如果有這種功夫，能治病，為什麼？他得到清淨心。

This visualization should be done for half an hour a day for 30 consecutive days, and both his and the patient's disease will be cured without meeting each other. This makes sense. What the Buddhist sutras say is not wrong. The quantum physicists have now discovered it but they cannot cure illnesses. What is the reason? Because their mind is not pure. Buddhists and practitioners who have achieved this effort of practice can cure illnesses. What is the reason? Because they have obtained purity of mind.

### **十載寒窗一舉成名 - 第 440 集**

**“Success is achieved after ten years of studying hard.”**

念佛要把清淨心念出來，清淨心念出來，再進步把平等心念出來，最後要把自性念出來，大徹大悟，明心見性，用念佛的方法可以達到。所以《般若經》上說，法沒有優劣，是平等的，「法門平等，無有高下」。為什麼？每個法門都能幫助你得到清淨平等覺，不是專門某一法，任何一法都可以，祕訣是什麼？祕訣就是專。

You must chant Amitabha Buddha's name until you achieve a pure and impartial mind. You must be able to see into your mind and true nature (i.e., attain Supreme Enlightenment) in the

end. You can achieve this by using the Buddha-name chanting method. That's why *the Mahaprajnaparamita-sutra* states, "All methods are equal; no method is superior or inferior to the other." What is the reason? Because every method can help you to achieve purity, impartiality and enlightenment. There is no specific method; any method can be used to achieve them. What is the secret? The secret is being focused.

海賢老和尚所說的，「天下無難事，只怕心不專」。專什麼？專就是定，專就能恢復清淨，恢復平等，就能大徹大悟。所以學東西，東方人求智慧，求智慧的理念是「一門深入，長時薰修」，就是專。《三字經》上講的，「教之道，貴以專」，不能學多，不能學雜，從小就要這樣訓練他。

As Great Master Hai Xian said, "Nothing is difficult in the world. You should only be afraid of not being focused." What is 'being focused'? It is meditative concentration that enables you to recover purity and impartiality of mind, thereby attaining Supreme Enlightenment. That's why in learning things, the Easterners seek to uncover wisdom, and the idea is delving deeply into one subject and persevering with it for a long period of time. This is being focused. As *the Three-character Classic* states, "Being focused is prized in education" --- you cannot learn too many and miscellaneous subjects. You must be trained in this way since childhood.

現在人是廣學多聞，佛家也有廣學多聞，但是他是專到極處，大徹大悟之後才廣學多聞。沒有大徹大悟，他都是用專。大徹大悟，開悟了，開悟的時候廣學多聞很容易，一接觸就明白了。我們在《壇經》上看到惠能大師，法達禪師去參訪他，在曹溪見面的時候行禮，拜了三拜，頭都沒著地。

Nowadays, people like to study broadly. Buddhism also has extensive learning, but they would focus on one subject to the extreme and will only study broadly after they have attained Supreme Enlightenment. Prior to this, they will focus on one subject. It is very easy for them to study broadly when they are enlightened because they will understand as soon as they come into contact with other subjects. In *the Platform Sutra*, we saw that when Zen Master Fa Da went to *Caoxi* to visit Great Master Hui Neng (i.e., the Sixth Patriarch), he prostrated three times to the Sixth Patriarch but his forehead did not touch the ground.

起來的時候六祖就問他，你三拜頭沒著地，你自己覺得有什麼值得驕傲的？這是傲慢。他也很老實，他說他讀《法華》三千部。《法華經》很長，雖然是七卷，每一卷都很

長，一天只能讀一部。中國人講「十載寒窗一舉成名」，他十載（十年）專門攻一部經，這個方法正確的。六祖問他《法華》講什麼？

When he stood up, the Sixth Patriarch asked him, “Your forehead did not touch the ground during your three prostrations. What do you think you are proud of?” This is a sign of arrogance. He was very honest and told the Sixth Patriarch that he had recited *the Lotus Sutra* three thousand times. Even though this sutra only has seven volumes, every volume is very long, so a person can only recite it once a day. The Chinese say, “Success is achieved after ten years of studying hard.” Fa Da had been concentrating on reciting one sutra for ten years. This method is correct. The Sixth Patriarch then asked him what the sutra is all about.

（六祖不認識字，當然沒有讀過，沒有聽人家念過）法達說不出來，法達向六祖請教，六祖說你念給我聽。《法華經》二十八品，他念到第二品「方便品」，也就是六祖只聽兩品，告訴他：行了，不必再念，我全知道了。

(Of course, the Sixth Patriarch had never read this sutra before because he was illiterate, neither had he heard anyone reciting it). Fa Da could not answer the question and in turn asked the Sixth Patriarch for advice. The Sixth Patriarch asked Fa Da to recite the sutra to him. There are twenty-eight chapters in *the Lotus Sutra*; when Fa Da recited up to chapter two on ‘expedient means’ (that is to say the Sixth Patriarch had only listened to two chapters), the Sixth Patriarch said, “You can stop reciting. I already know the whole sutra teachings!”

這就是廣學多聞，他給他講《法華經》，開悟了。六祖給他講，他能開悟，給你講，給我講，不會開悟，為什麼？我們沒有三千遍《法華經》的那個底子。所以廣學多聞是為度眾生的，後得智，就是善巧方便。

This is what studying broadly means. After he explained *the Lotus Sutra* to Fa Da, Fa Da was enlightened. Fa Da became enlightened after the Sixth Patriarch explained the sutra to him, but we would not become enlightened if the Sixth Patriarch were to explain it to us. What is the reason? Because we do not have the foundation of reciting *the Lotus Sutra* three thousand times. That’s why studying broadly is a skilful and expedient mean to help sentient beings. This is post-enlightenment wisdom (also called ‘differentiating wisdom’).

**般若無知，無所不知 - 第 441 集**  
**The prajñā of not knowing and all-knowing.**

《般若經》上說的「般若無知」是根本智，「無所不知」是後得智，他一看就明白，一聽就明白。龍樹菩薩得根本智，看釋迦牟尼佛四十九年所說的一切經，三個月就看完，全通了。

The prajna of not knowing and all-knowing mentioned in *the Mahaprajnaparamita-sutra* is the fundamental wisdom and post-enlightenment wisdom respectively. After you attained these wisdoms, you will understand everything as soon as you see and hear them. For instance, after Nagarjuna Bodhisattva attained the fundamental wisdom, he took only three months to master all the sutras expounded by Sakyamuni Buddha in forty-nine years.

這三個月是後得智，有這個智慧能教化眾生，什麼樣的根機給他說什麼法，世出世間一切法沒有他不知道的。海賢老和尚，他一句佛號證得了，淨土宗叫理一心不亂，理一心不亂的境界，跟禪宗明心見性是相等的，也是什麼都知道。

These three months of mastering all sutras is post-enlightenment wisdom. With this wisdom, he could edify sentient beings by teaching them the Dharma according to their capacities. There is nothing in the world and beyond that he did not know. Great Master Hai Xian attained this wisdom by chanting one single phrase of Amitabha Buddha's name. In Pure Land Buddhism, it is called 'One Mind Undisturbed at the noumenal level.' This state is equivalent to the state of seeing into the mind and true nature in Zen Buddhism, both of which imply all-knowing.

他那個師父也是明心見性的，不是普通人。所以師父當年告訴他，你明白了，不能亂說，不能說，這一句佛號一直念下去。這個人的優點，他的長處就是老實、聽話、真幹，表現在孝親尊師。

His tonsuring master was not an ordinary person, but was someone who had seen into his mind and true nature. That's why his master told him back then not to simply tell people after he knew everything (i.e., attained Buddhahood), but to keep on chanting this Amitabha Buddha's name. His strengths were honesty, obedience and truly practising which was demonstrated in his filiality and respectfulness to his parents and teachers.

你看他每年清明、十月初一，當地的風俗習慣要上墳祭祀祖先，老師過世了，要到老師墳前去祭祀，他年年不缺。中國習俗，清明、中元、冬至，這三個節日紀念祖先。



You see, according to the local custom, they must go to the grave to pay respect to their ancestors during the Qingming Festival (a.k.a the Tomb-Sweeping Day) which falls on the first day of the tenth lunar month every year. He had been going to his teacher's grave to make offerings every year without fail. According to the Chinese custom, the Chinese commemorate their ancestors during the Qingming Festival, *Zhongyuan* (i.e., the fifteenth day of the seventh lunar month) and Winter Solstice.

不忘本，人才會孝順父母，才會尊敬老師。孝敬兩個字是我們傳統文化的根本，孝是根，敬是本，孝敬。以孝敬兩個字生活、工作、處事待人接物，無論從事哪個行業，沒有不成就的。真管用，跟大乘菩薩戒的精神相應。大乘菩薩戒的精神就是孝敬，看一切眾生是我的父母、是我的老師。

Only by not forgetting one's roots will one be filial and respectful to one's parents and teachers. Filial piety and respectfulness are the foundation of traditional culture; filial piety is the root, and respectfulness is the foundation. If you implement these two values in life, at work and in dealing with people, matters and things, there is nothing you will not succeed no matter what industry you are in. This really works because it corresponds with the spirit of the great vehicle bodhisattva precepts (i.e., filial piety and respectfulness) whereby one sees every sentient being as one's parents and teachers.

就是三人行必有我師，三個人是：一個善人，一個惡人，再一個自己。善人，他的長處向他學習；惡人，他的缺點，我們反省有沒有，有則改之，無則嘉勉，他也是老師。對父母孝，對老師是敬，這就起作用，這是菩薩道。

As *the Analects* states, "When I walk along with two others (one of them is a virtuous person and the other is an evil person), I'm sure to find a teacher among them." I will emulate the strengths of the virtuous person and will reflect if I have the shortcomings of the evil person. If I have his shortcomings, I will rectify them. If I do not have them, I will cautiously avoid them. He is my teacher too. By being filial and respectful to our parents and teachers, our practice will be effective. This is the bodhisattva practice.

**用佛的方法能見到宇宙的真相 - 第 442 集**

**By using the Buddha's method, you can see the reality of the universe.**



「眾生及法，悉無自性」。我們一個人，人有沒有自性？單獨我、個別的沒有，共同一個，那是真正自性，惠能大師講的自性。單獨講這個扇子，扇子有沒有自性？沒自性。這個房屋有沒有自性？沒有自性。我們每個人個別，沒有自性。但是有個真正的自性，那叫本性，中國人叫本性，本性本善。

“It is stated in *the Jingying’s Commentary*, ‘All sentient beings and dharmas have no individual true nature.’” Do we alone have the true nature? We alone have no individual true nature, but we have a common one, which is the real true nature mentioned by Great Master Hui Neng. Does this fan alone have the true nature? No, it doesn’t have. Does this house have the true nature? No, it doesn’t have. Each of us individually has no true nature, but we have a real true nature called ‘intrinsically good nature’ by the Chinese.

那個善不是善惡的善，是讚歎，它太好，太圓滿，沒有任何言語文字能形容，用一個善字來讚歎它，是這個意思。本性本善，這個善就是能大師所說的，它為什麼善？能生萬法。這個善，整個宇宙是它現的。我們能看到宇宙是看到一個角落，很小的一部分，我們迷了，迷失了自性。

That ‘good’ is not the good of ‘good and evil’, but is a praise for the true nature. It is too good and too perfect that no languages and words can describe it. That’s why the word ‘good’ is used to praise it. This is the connotation of good. Intrinsically good nature --- this ‘good’ is what Great Master Hui Neng mentioned about the true nature. Why is it good? Because it can produce myriads of phenomena (the whole universe is manifested by it). As we are deluded and have lost our true nature, we can only see a corner (a tiny part) of the universe.

如果開悟了，你就能見到。法身菩薩能見到全宇宙，一般菩薩只能夠見十法界，見不到全宇宙；聲聞、阿羅漢、辟支佛只能見到六道輪迴，六道以外的他見不到。那麼佛，佛教給我們完全用戒定慧，因戒得定；定，神通就現前。

If you are enlightened, you will be able to see the entire universe like the Dharma-body Bodhisattvas. Ordinary bodhisattvas can only see the Ten Dharma Realms, but cannot see the whole universe. Srāvakas, arhats and pratyekabuddhas can only see the Six Realms of reincarnation, but not the realms beyond it. The Buddha taught us to use the method of Threefold Learning i.e., precepts, meditative concentration and wisdom completely. By observing the precepts, you will attain meditative concentration and your spiritual power (supernatural abilities) will appear.

科學家用的是數學，用的是科學儀器，他沒有定，所以他發現了，說的跟佛講的是一樣的，但是佛，佛家所說的，你說這物質現象，物質現象誰能了解？三細相，阿賴耶的三細相，八地以上。科學家發現了，他是不是八地？

Scientists did not achieve meditative concentration, so they use mathematics and scientific instruments to see the universe. They had discovered it and what they said is the same as what the Buddha said. But who can understand the physical phenomena mentioned by the Buddha? Bodhisattvas above the eighth ground stage of bodhisattva practice can understand the three subtle marks of the *alaya*. Scientists had discovered it, but are they bodhisattvas above the eighth ground?

他不是，他是凡夫，六種神通他沒有，天眼、天耳、他心、宿命他沒有，他跟我們一樣。所以，從禪定功夫上見到的不一樣，你是真見到了。這個東西用儀器觀察，用數學來推理，發現了，發現跟佛講的是沒錯，但是佛那種德用你沒有，佛的智慧、佛的德用、佛的神通，你全沒有。

No, they aren't. Like us, they are ordinary beings without the six kinds of spiritual power (i.e., heavenly vision, heavenly hearing, the ability to know others' minds and the ability to know former lifetimes, and etc.) That's why the universe that you saw through effort of concentration is different from what the scientists saw because you really saw the universe. Scientists discovered it by using instruments to observe it and mathematics to infer it. What they discovered is not wrong, but they do not have the meritorious function, wisdom and spiritual power of the Buddha.

用佛的方法，你能見到真相，六種神通現前，智慧、德相現前，那個受用完全不相同。佛不需要用儀器，不需要用數學，就用這一句佛號也行，管用。

By using the Buddha's method (i.e., precepts, meditative concentration and wisdom), you can see the reality of the universe because the six kinds of spiritual power, as well as wisdom, virtuous abilities, and fine appearance innate to you, will appear. These benefits are totally different from what scientists have. The Buddha does not need instruments and mathematics to see the reality. You can also use this Amitabha Buddha's name to see the reality and it works.

**知道是一體，真誠的愛心才生得起來 - 第 443 集**

**Only when you know that all beings are one entity can your sincere love arise.**

這個無自性是個關鍵，知道無自性，你才肯放下；知道是一體，真誠的愛心才生得起來。所以這是產生基本概念非常重要的教誨，叫空，「故名為空」。這個空不當作無講，它有，我們現在眼前看的，有，不空。你仔細看的時候，就跟看動畫一樣，一張一張在動，整個宇宙就是動畫。它速度多快？

‘No individual true nature’ is the key here; only when you know that there is no individual true nature will you be willing to let go. Only when you know that all beings are one entity can your sincere love arise. So, this is a very important teaching to generate basic concepts. “They are thus called ‘emptiness.’” This emptiness cannot be regarded as non-existence because what we are seeing now do exist and are not empty. When you watch the universe carefully, it is like watching animation whereby every picture is moving; the whole universe is an animation. How fast is its speed?

你看一秒鐘二千一百兆次的生滅在我們眼前，包括我們身體本身都是的，絲毫都不能覺察到，假的。這個觀念改過來，學傳統文化，修大乘佛法，容易，不難。這個念頭，這個念頭是看破，才真能放下，放下就是。我們接著往下看，「乃至因緣，相亦不有，說為無相」。

You see, there are 2100 trillion arisings and ceasing in a second before our eyes (including our body itself) yet we are unaware of it at all. Everything in the universe is illusory. If we have corrected this concept, it is easy to learn traditional culture and Mahayana Buddhism. Only by seeing through can we really let go. Let’s look at the next phrase, “And even the forms that arise from causes and conditions are not real forms, so it is called ‘formlessness.’”

前面從體上看的，它沒有自體。沒有自體就是空，真空，真空不空，它有相。相是什麼？相是緣生的，所以相也不可得。相也是在同樣一個頻率，二千一百兆次的高頻率之下產生的物質現象。先有精神現象，從精神現象裡面產生物質現象，所以物質是假的，不是真的，這叫無相。現在我們這裡講空、講無相，量子力學家知道，他們對這樁事情肯定了。

In the above phrase, sentient beings and dharmas are perceived from their substance. They have no individual intrinsic nature (self-entity), so they are really empty yet not empty because they

have forms. What are forms? Forms arise from conditions, so they are unobtainable too. Forms, (i.e., physical phenomena) which arise from the mental phenomena, are produced at the same frequency, which is 2100 trillion arisings and ceasing in a second. So, they are illusory and not real. This is called ‘formlessness.’ The quantum physicists know and confirm the emptiness and formlessness that we mentioned here.

**全宇宙真的就像一個夢境 - 第 444 集**  
**The whole universe is really like a dream.**

「此離所取，遠離妄想能取之心，故曰無願。」能取的心是念頭，有沒有？妄想，不是真的，也是假的。妄想能生物質現象，物質現象是假的，能生物質現象那個想也是假的，也不是真的。什麼是真的？真的是不生不滅。念頭有生滅，我們所有物質現象有生滅，有生有滅就是假的，就不是真的，就不應該放在心上。不生不滅的是真的，不生不滅就是自性、本性、法性，這是真的，這個東西是共同的。

“It is stated in *the Jingying’s Commentary*, ‘One who stays away from wandering thoughts, i.e., the mind capable of acquiring, is called ‘no-seeking.’” Does this mind (i.e., wandering thought) exist? No, it is illusory too. Wandering thoughts which are illusory, can produce physical phenomena which are also illusory. What is real? Anything that neither arises nor ceases is real. Thoughts and all physical phenomena are subject to arising and ceasing, so they are illusory and should not be retained in the mind. The common true nature which neither arises nor ceases, is real.

所以全宇宙真的就像一個夢境，這場夢，夢裡面像萬花筒一樣，什麼都有，起來之後都沒有了，醒過來全沒有了。《金剛經》的比喻說得好，「一切有為法，如夢幻泡影，如露亦如電（閃電），應作如是觀」。它不存在，像閃電一樣，亮一下就沒有，再也找不到痕跡，教我們看破，看破就放下，放下就不造業，不造業就可以回歸自性，這是大乘佛法。大乘佛法教我們明心見性，以這個為學習的目標。

That’s why the whole universe is really like a dream. The dream is like a kaleidoscope that has everything, but they are all gone when we wake up. The metaphor in *the Diamond Sutra* is well said, “All conditioned dharmas are like dreams, illusions, bubbles and shadows. They are like dew and lightning. We should contemplate them as such!” Dream does not exist, just like lightning which disappears in an instant and no trace can be found anymore. It teaches us to

see through and let go. After letting go, we will stop committing karmas and can return to our true nature. This is Mahayana Buddhism which teaches us to see into our mind and true nature. It is the goal of our learning.

### **佛菩薩沒有自己，所以他沒有造作 - 第 445 集**

**Buddhas and bodhisattvas have no self, so they do not have karmic activities.**

《大智度論》上說，「無願故不造生死之業」，所以它也叫無作。斷惡修善，要執著斷惡修善的相，就叫造業。造業造的什麼業？六道輪迴。六道輪迴自己造的，自己出不去。

“*The Mahaprajnaparamita-sastra* states, ‘Owing to no-seeking, one does not commit the karmas of reincarnation.’” That’s why it is also called ‘[無作] (wú zuò) --- no activity.’ If you are attached to the phenomenal appearance of ceasing wrongdoings and practising virtues, it is called ‘committing karmas.’ What karmas are you committing? You are committing the karmas of reincarnation in the Six Realms. Since you yourself created the Six Realms, you cannot leave these realms.

如果斷惡修善不著相，那就不造業。為什麼？他不感果報。你修的善，善沒放在心上，三善道的果報你沒有。度眾生造惡。

If you are not attached to the phenomenal appearance of ceasing wrongdoings and practising virtues, then you do not commit karmas. What is the reason? Because your actions do not create karmic consequences. If you practise virtues without imprinting it on your mind, then you do not have the karmic consequences of the Three Good Realms. There are examples of those who committed evil to help sentient beings.

你看《華嚴經》上勝熱婆羅門愚痴，甘露火王瞋恚，伐蘇蜜多女是妓女，貪瞋痴，手段是殺盜淫。他造這種惡業，受不受報？不受報。為什麼？他心裡沒動念頭。為什麼造這個？度眾生的手段。

You see, in *the Avatamsaka Sutra*, there was a Brahman named Jayosmaya (勝熱婆羅門) who symbolizes ignorance, a king named Anala (甘露火王) who symbolizes anger and a prostitute named Vasumitra (伐蘇蜜多女) who symbolizes greed. Their means were killing, stealing and

sexual misconduct. Did they receive retribution for committing those evil karmas? No, they did not. What is the reason? Because they did not give rise to thoughts. Why did they commit the karmas? It was their means to help sentient beings.

什麼手段都可以用，你不能起心動念，你不能分別執著，有起心動念、有分別執著就造業了。佛菩薩頭一個沒有自己，所以他沒有造作，無論幹什麼都沒造作。釋迦牟尼佛為我們示現住世八十年，講經教學四十九年，他有沒有造作？沒有。

Any means can be used but you cannot give rise to thoughts, discrimination and attachments. If you give rise to thoughts, discrimination and attachments, then you are committing karmas. Buddhas and bodhisattvas have no self in the first place, so they do not have karmic activities no matter what they do. Sakyamuni Buddha had demonstrated to us living in the world for eighty years and teaching the Dharma for forty-nine years. Did the Buddha have karmic activities? No, the Buddha didn't have them.

他到最後告訴大家，他一句話沒有說，一個字沒有說，誰要說他說法叫謗佛。說了四十九年是什麼？一切都是諸佛所說的，佛佛道同，他所說的跟諸佛所說的完全相同，不著相，度眾生不著度眾生的相，講經教學不著講經教學的相，這就叫空無相無願法門。

The Buddha told everyone in the end that he did not say a word. If anyone says the Buddha had taught the Dharma, this is called 'slandering the Buddha.' What had the Buddha said in forty-nine years? Everything that the Buddha said are exactly what all buddhas said. All buddhas are not attached to the phenomenal appearances of helping sentient beings and teaching the Dharma when they help sentient beings and teach the Dharma. This is called 'the Dharma methods of [空、無相、無願] (kōng, wú xiàng, wú yuán) — emptiness, formlessness and no-seeking.'

這是大乘菩薩，外表跟眾生一樣，天天造作，心裡乾乾淨淨，一塵不染。這個我們很難做到，我們學海賢就對了，海賢心裡就是阿彌陀佛，除阿彌陀佛之外什麼也沒有。吃飯心裡是阿彌陀佛，沒有想到這個菜好吃，那個不好吃，沒有這個念頭，阿彌陀佛不間斷；工作，種田、種菜，幹什麼都是阿彌陀佛。



These are bodhisattvas of the great vehicle who appeared to be the same as sentient beings. Even though they committed deeds every day, their mind was pure and clean without the slightest defilement. It is hard for us to achieve this, so we just have to learn from Great Master Hai Xian who had nothing in his mind except Amitabha Buddha. He was only mindful of Amitabha Buddha even when he was having his meals. He did not have the thought that this dish is delicious and that dish is not delicious because his chanting of Amitabha Buddha's name was uninterrupted. Whatever he was doing, regardless of farming or growing vegetables, Amitabha Buddha was always in his mind.

心是阿彌陀佛，事跟大家一樣幹，心是阿彌陀佛，這叫真功夫。真功夫生真智慧，所以待人接物處理得都非常恰當，沒有把事情做錯。眾生疑難雜症向你請教，你隨口就給他解答，沒有說錯。這就是什麼？不用妄心。妄心是阿賴耶，八識五十一心所是妄心，他不用，叫轉八識成四智。轉阿賴耶為大圓鏡智，照見萬法。

He worked like everyone else, but his mind was Amitabha Buddha. This is called 'true effort of practice' which gives rise to true wisdom. That's why he could deal with people and things very appropriately and did not do anything wrong. When sentient beings posed difficult and complicated problems to him, he just answered them casually and his answers were correct. What does this imply? It implies that he did not use the deluded mind (i.e., the fifty-one mental factors produced by the eight consciousnesses). This is called 'transforming the eight consciousnesses into the four kinds of wisdom.' By transforming the *alaya* into the wisdom of the great round mirror, you can see all phenomena clearly.

### **學佛最怕的就是取相、取受、取證 - 第 446 集**

**The most fearful thing in learning and practising Buddhism is being attached to the notions of form, feeling and realisation.**

相、受、證得，都是佛教學方便所用的名詞，如果你要執著真的有相、有受、有證，這是六道凡夫，取相就是著相。相、受、證是佛在教學上建立的名相，便利於說明事實真相，可是你不能著相，你不能真的認為有相、有受、有證，那就壞了。為什麼？

Form [相 xiāng], feeling [受 shòu] and realisation [證 zhèng] are nouns used by the Buddha for the convenience of teaching. If you become attached to the notion that form, feeling and realisation really exist, then you are an ordinary being of the Six Realms. Form, feeling and realisation are names established by the Buddha in his teaching for the convenience of



illustrating the reality, but you cannot be attached to them. In other words, you cannot really think there are form, feeling and realisation. It is bad if you really think so. What is the reason?

自性清淨心中一法不立，跟你說佛、說菩薩、說聲聞緣覺，都是假設的，決定不是真實的。你了解這個意思，了解真相，把佛說的這些東西統統不要放在心上，放在心上你就不能證得，你就取相了。最重要的如何不取，不取相、不取受、不取證，知道這三個名詞是假設的，懂得它的意思，不能著相，那你就證得了，就真的證了。

Because nothing exists in the true nature and pure mind. Let me tell you, even nouns such as buddha, bodhisattva, śrāvaka and pratyekabuddha are assumptions, so they are definitely not real. If you understand this truth, you will not retain all these things mentioned by the Buddha in your mind. If you retain them in mind, you will not be able to attain realisation because you are attached to forms. Most importantly, you must know how to not become attached to these notions, knowing that these three nouns are merely assumptions. You just have to understand the meanings and cannot be attached to them. Then, you will really attain realisation.

如果著相？著相沒證得。這個理事都很深，很不容易體會到，它是事實真相，諸法實相。真正是深解空義，空是沒有相受證，假名相受證。學佛最怕的就是在這個地方取相、取受、取證，你心理上真的有這個東西，這就壞了。自性清淨心中一法不立，連佛也沒有。

What if you are attached to forms? If you are attached to forms, you will not attain realisation. This reality of all phenomena is very profound, so it is not easy to comprehend it. You must really have a deep understanding of the meaning of emptiness to comprehend it. Emptiness means the nominally established form, feeling and realisation do not exist. The most fearful thing in learning and practising Buddhism is being attached to the notions of form, feeling and realisation. It is bad if you really have these things in your mind because nothing exists in the true nature and pure mind; even 'buddha' does not exist.

### **用什麼樣的心態去學佛 - 第 447 集**

#### **What kind of mentality should we use to learn Buddhism?**

自性清淨心中一法不立，連佛也沒有。所以馬鳴菩薩在《大乘起信論》裡面教導我們，用什麼樣的心態去學佛。第一個，「不著言說相」，事實真相語言說不出來。文字是

語言的符號，那不著言說相，當然也就不能執著名字相、文字相，都不能執著，自性清淨心裡面沒有文字，沒有分別、沒有執著。

Nothing exists in the true nature and pure mind; even 'buddha' does not exist. That's why in *the Mahayana Treatise of Awakening of Faith*, Aśvaghōṣa Bodhisattva taught us what kind of mentality we should use to learn Buddhism. First, 'do not be attached to the mark of oral languages' because reality cannot be expressed in words. Since words are symbols of language, of course we cannot be attached to the mark of names either. This is because words as well as discrimination and attachments do not exist in the true nature and pure mind.

有分別、有執著、有起心動念，是六道凡夫，六道凡夫不但不解大乘，連小乘他也不通。那到底怎麼辦？古大德有一句話說破了，放下就是。佛所說的、佛所表演的，我們懂得他的意思，能體會到就行了，千萬不要放在心上，放在心上就是取相、取受、取證。這個東西有沒有？沒有，是你心裡頭產生的妄想、產生的概念，全是空的。

People with discrimination, attachments and thoughts are ordinary beings of the Six Realms. Not only are these people unable to understand the Mahayana teachings, but they also cannot master the Theravada teachings. What should they do then? The ancient great masters have a saying which says it all, "Just let go!" We only have to understand what the Buddha's teachings and demonstrations mean, but we definitely cannot retain them in our mind. If we retain them in mind, we are being attached to the notions of form, feeling and realisation. Do these things exist? No, they do not exist. They are wandering thoughts and concepts that arise in your mind, and they are all empty.

空到什麼程度？遍法界虛空界什麼也沒有，萬法皆空。《金剛經》上說得好，「凡所有相，皆是虛妄」，沒有一樣是真的。那我們現在擺在面前不都是真的嗎？假的，你沒有看出來。為什麼是假的？假的是生滅法。真的，真實的不生不滅，是真的。宇宙之間所有現象，沒有一樣不是假的，佛法也是假的。這個道理要細心去體會，你真搞清楚、真搞明白了，說明證得，不取證得的相，不取證得的這個念頭，你就真的證得了。

How empty are they? Nothing exists throughout the empty space of the Dharma realms; everything is empty. It is well stated in *the Diamond Sutra*, "Everything with form is illusory (unreal)" --- nothing is real. Isn't what we have in front of us now real? No, they are illusory.

It is just that you did not see the reality. Why are they illusory? Because anything that is subject to arising and ceasing is illusory, while anything that neither arises nor ceases is real. All phenomena in the universe are illusory, including Buddhism. You must carefully understand this truth. If you really understand it, then you have really attained realisation because you will not be attached to the thought of having attained realisation.

如果你著了相，我證阿羅漢了，我證法身菩薩了，假的，你是六道凡夫，沒有證得。為什麼？證得的人相放下了，你還沒放下。事放下了，理上還沒放下，只要有一樁沒放下，你沒有真正證得，這個事實真相不能不知道。

If you are attached to the phenomenal appearance of having attained the realisation of arhatship or Dharma-body Bodhisattvahood, then your attainment is false. You did not attain those realisations and are an ordinary being of the Six Realms. What is the reason? Because people who had attained realisation have let go of all phenomenal appearances but you still have not let go. You have only let go of the phenomenal aspect, but not the noumenal aspect. As long as you still have not let go of one thing, you did not really attain realisation. You must know this fact.

**諸佛如來有巧妙的方便 - 第 448 集**  
**All buddhas have a skilful expedience.**

深解空，深解空的人不執著空，沒有空這個概念，那就是沒有受，也沒有證的這個概念，什麼都沒有，他是真正契入實相，如來讚歎。這句話有非常大的受用，只要你不取，不取相，不執著物質現象；不取受、不取證是心理現象。物質現象、心理現象都是假的，沒有一樣是真的。

People with a deep understanding of the meaning of emptiness are not attached to emptiness. They do not have the concepts of emptiness (i.e., feeling) and realisation (they have nothing at all). They have really entered the state of reality and are praised by the Tathāgatas. This phrase is very useful. So long as you are not attached to the notions of form (i.e., physical phenomena), feeling and realisation (i.e., mental phenomena), you will enter the state of reality. These phenomena are illusory (nothing is real).

海賢老和尚告訴我們，彌陀諸佛如來有巧妙的方便，巧妙到了極處，幫助我們在一生當中契入境界，這個巧妙的方便就是一句佛號，阿彌陀佛。這句佛號是什麼？這句佛號是一切法，圓圓滿滿的一切法，沒有一法漏掉，妙極了。一切諸佛，一切諸佛名號，一切諸佛所修所證的究竟圓滿的功德，就在這一句佛號裡頭。

Great Master Hai Xian told us that Amitabha Buddha and all buddhas have a skilful expedience. It is expedient to the extreme because it helps us to enter the Tathāgatas' state within one lifetime. This skilful expedience is one single phrase of Amitabha Buddha's name. What is this Amitabha Buddha's name? It is complete with all Dharmas without leaving out any Dharma. This is awesome! All buddhas' names, as well as the definitive and perfect merits cultivated and obtained by all buddhas are contained in this Amitabha Buddha's name.

這句佛號裡頭有沒有戒律？有，圓滿的大戒。有沒有智慧？有究竟圓滿的智慧、究竟圓滿的德能、究竟圓滿的相好，為什麼？性德。一切法不離自性，一切法的本體就是自性，它能生能現，一切法是它所生所現。能生能現的不生不滅，所生所現的剎那生滅。

Does this Amitabha Buddha's name have precepts? Yes, it is complete with the great vehicle precepts. Does it have wisdom? Yes, it is replete with definitive and perfect wisdom, virtuous abilities and fine appearance. What is the reason? Because these are innate virtues. All phenomena do not depart from the true nature, which is their basic substance. The true nature is able to produce and manifest while all phenomena are produced and manifested by it. Anything that is able to produce and manifest neither arise nor cease, but that which being produced and manifested arise and cease in an instant.

生滅那就是不存在，我們以為這一切法是存在，實際上不存在。就如同作夢一樣，夢中境界好像都有，有人夢醒了，夢中境界清清楚楚，好像真有這回事情。再找，再也找不到了，這一生當中，不可能做兩次相同的夢。阿賴耶識所變的就是夢幻泡影，可別當真，當真就壞了。

Since they are subject to arising and ceasing, they do not exist. We thought that all these phenomena exist but they actually do not exist. Just like dreaming, there seems to be a realm in the dream. For some people, the realm of dream is still clear when they wake up (as if it did happen) yet it cannot be found anymore. It is impossible for us to have the same dream twice

in this life. The phenomena altered by the *alaya* consciousness are like dreams, illusions, bubbles and shadows, so do not take them seriously. Taking them seriously is wrong.

### **學戒，就是幫助我們清除障礙 - 第 449 集**

#### **Learning and observing the precepts is to help us eliminate obstacles.**

諸佛菩薩以種種方便，幫助我們入門。而入門幾乎每個人都不相同，但是最普遍的、最穩當的、最真實的，海賢給我們表法，一句佛號，他講天下無難事，只怕心不專，這句佛號你要是專也能入門。

All buddhas and bodhisattvas use various expedience to help us enter the Dharma door. Entering the Dharma door is different for almost everyone, but Great Master Hai Xian had demonstrated to us that the most common and reliable, and the truest expedience is one Amitabha Buddha's name. The Great Master said, "Nothing is difficult in the world. You should only be afraid of not being focused." It means that you can also enter the Dharma door if you concentrate on chanting this Amitabha Buddha's name.

那我們就學他的專，他這句佛號，我估計他應該在三十多歲到四十歲的時候，證得理一心不亂，入門了。他本身具備的條件，我們跟他比一比，我有沒有，這個重要。本身具備的條件，老實、聽話、真幹，凡是有這個條件的，沒有一個不成就。

We should emulate the Great Master's focused practice of Buddha Mindfulness. I predict he should have attained One Mind Undisturbed at the noumenal level (i.e., having entered the Dharma door) when he was between thirty to forty years old. It is important for us to compare if we have the conditions that the Great Master had. The conditions that he possessed were honesty, obedience and truly practising. Anyone who has these conditions will succeed in their practice.

我們在諦閑老和尚，他那個鍋漏匠的徒弟看到了，三年往生，預知時至，站著走的。他的心態，學習的態度，這個重要，真誠、清淨、恭敬，本質加上這三個優良的心態，哪有不成功的道理？這些我們統統具足，煩惱蓋覆了。

We saw this in Great Master Di Xian's disciple, the pot artisan who foreknew the day of his rebirth in the Pure Land after chanting Amitabha Buddha's name conscientiously for three years. He went to the Pure Land in a standing position. His mentalities and learning attitudes,

which were sincerity, purity and respect, are important. Owing to his innate character plus these three excellent mentalities, how could there be any reason he would not succeed? We have all these qualities but our afflictions have covered them.

我們必須克服煩惱，把我們自性裡面的真誠清淨鍊出來，把我們的老實、聽話、真幹，是我們自性裡面本有的德行，障礙去掉了自然現前。懺除業障，認真學戒，就是幫助我們清除障礙。戒沒有別的，戒的作用就是清除障礙的，讓我們的性德智慧現前。

We must overcome our afflictions so that our innate sincerity and purity, as well as honesty, obedience and truly practising can be uncovered. Since these are innate virtues, they will naturally appear once our obstacles are removed. We must repent and eliminate our karmic obstacles by seriously learning and observing the precepts which can help us clear the obstacles. The function of precepts is nothing more than eliminating obstacles so that our innate virtues and wisdom will appear.

### **我們沒有業障，阿彌陀佛隨時就現 - 第 450 集**

**If we have no karmic obstacles, Amitabha Buddha will appear any time.**

常寂光在哪裡？遍法界虛空界，無處不在，無時不在。所以常寂光淨土裡面的法身如來在面前，他要現身，當處出生，隨處滅盡，沒有來去，沒有先後，沒有遠近，他就在面前，跟我們自己的自性融成一體。這是佛法裡所說的，世間所有宗教都沒有說過，一體。

Where is the Eternally Tranquil Light? It is present everywhere throughout the empty space of the Dharma realms and at all times. That's why if the Dharma body Tathagatas of the Land of Eternally Tranquil Light were to manifest before us, their appearance and disappearance would be in succession. They neither come nor go, and there is neither earlier nor later as well as far and near in their appearance. They are right in front of us, having merged into one entity with our true nature. This is what Buddhism says, 'oneness.' None of the religions in the world has ever said this.

好像老子說過，「天地與我同根，萬物與我一體」，有這個意思，這是常寂光裡頭法身如來。雖然融成一片光，但是光能起作用，能現萬法；不起作用的時候隱，什麼都沒有。



It seems that Lao Tzu said this before, “Heaven and the Earth share the same root with me; everything is one entity with me.” It has this meaning. This is the Dharma body Tathagatas of the Land of Eternally Tranquil Light. Even though they are merged into one light, the light is functional as it can manifest all phenomena. When it is not functional, it will be concealed and nothing exists at all.

起作用時候現，惠能大師講的「何期自性，能生萬法」，那是現；不現的時候就是隱。隱現一如，隱現自在，眾生有感他就現。我們眾生念佛，佛就現。我們念阿彌陀佛，為什麼阿彌陀佛沒有現？我們有業障，如果我們沒有業障，阿彌陀佛隨時就現。

It will manifest phenomena when it is functional. As Great Master Hui Neng proclaimed, “Who would have thought that the true nature can produce myriads of phenomena!” It is concealed when it does not manifest phenomena. It has the freedom of being concealed or apparent because both are oneness (i.e., nonduality). It will be apparent when sentient beings have seeking. Amitabha Buddha will appear when we chant his name. But why didn't Amitabha Buddha appear when we chant his name? Because we have karmic obstacles. If we have no karmic obstacles, Amitabha Buddha will appear any time.

### **怎樣叫徹底懺悔 - 第 451 集**

#### **What is called ‘thorough repentance’?**

真心妄心講不清楚，真心有，無量劫到今天沒用過，雖有，不知道；妄心沒有，假的，我們認假當真，把它當作真的，無量劫來生生世世，都用這個妄心，這生滅心。生滅心，它的果報就是六道輪迴。六道輪迴從哪來的？

Even though the true mind exists, we are unaware of its existence because we never used it since infinite kalpas ago till today. The deluded mind on the other hand is illusory and does not exist. As we have been taking the illusory for real, we had been using this deluded mind (which is subject to arising and ceasing) for infinite kalpas and lifetimes in the past. The karmic consequence of using this mind is transmigration within the Six Realms. Where did the Six Realms come from?



從妄心來的。真心沒有六道輪迴，真心只有常寂光，真心只有實報土，實報莊嚴土，真心現的。每個往生極樂世界的人，都是用真心，只要會用真心，他就到極樂世界去了。這叫徹底懺悔，這叫究竟懺悔，叫圓滿懺悔。

They came from the deluded mind. By contrast, the true mind does not manifest the Six Realms, but only manifests the Land of Eternally Tranquil Light and the Adorned Land of Real Reward. Everyone who is reborn in the Land of Ultimate Bliss has been using the true mind. As long as you know how to use the true mind, you are bound to be reborn in the Land of Ultimate Bliss. This is called ‘thorough repentance or complete repentance.’

**佛一切的表法全是為眾生 - 第 452 集**  
**All demonstrations of buddhas are for sentient beings.**

佛法是平等法，他們回歸常寂光了，我們還在搞六道輪迴，這什麼原因？他們覺悟、明白了，我們迷惑了、糊塗了，變成這個樣子。我們有分別、有執著，如來與法身菩薩沒有分別、沒有執著。

Buddhism is a teaching of impartiality. While the Tathagatas had returned to the Land of Eternally Tranquil Light, we are still bound in the Six Realms of reincarnation. What is the reason? Because they are enlightened but we are deluded, thus making us end up like this. We have discrimination and attachments, but the Tathagatas and Dharma-body Bodhisattvas have no discrimination and attachments.

學佛沒有別的，回歸自性，真的回歸了，像《楞嚴經》上所說的，「圓滿菩提，歸無所得」，你所得到的原來是本有的，無量智慧、無量德能、無量相好，自性本有的。

Learning Buddhism is nothing more than returning to our true nature. If we have really returned to our true nature, then it is as what *the Suramgama Sutra* states, “Perfect enlightenment is returning to the unobtainable.” It means that what you obtained are originally yours. For instance, infinite wisdom, virtuous abilities and fine appearance are innate to your true nature.

完全恢復，起作用了，起作用就是能夠以無量無邊的分身，救度遍法界虛空界一切苦難眾生，那些眾生還沒有回頭的，幫助他回頭，這就是佛陀的事業。佛菩薩來到這個世間幹什麼？就這麼一樁事情。

Once we have fully restored these virtues (i.e., when these virtues become functional), we will have the ability to manifest in infinite and boundless forms to save all suffering beings throughout the empty space of the Dharma realms by helping those who have yet reformed reform. This is the career of buddhas. What do all buddhas and bodhisattvas do when they come to this world? This is what they do.

釋迦牟尼佛為我們示演，做榜樣，歷代的祖師大德給我們做榜樣，現前在世間，真正修行、真正幫助眾生破迷開悟、離苦得樂的，也在給我們做榜樣。榜樣做得最好、最圓滿的，來佛寺的海賢老和尚，我們一定要向他學習，決定往生淨土。

Sakyamuni Buddha as well as the successive generations of patriarchs and great masters had demonstrated and set examples for us. Practitioners who are truly practising in the world now and have really been helping sentient beings end sufferings and attain happiness by ceasing delusion and achieving enlightenment are also setting an example for us. The best and most perfect example was set by Great Master Hai Xian of *Lai Fo Si*. If we learn from him, we will definitely be reborn in the Pure Land.

往生淨土就是圓滿菩提，到極樂世界，阿彌陀佛保證我們一生回歸常寂光，這一點都不假。所以佛有能力幫助我們破迷開悟、離苦得樂，但是眾生根性不平等，略分為上中下三根。

We will attain perfect enlightenment when we reach the Land of Ultimate Bliss because Amitabha Buddha guarantees us that we will return to the Eternally Tranquil Light within one lifetime. This is not false at all. That's why Amitabha Buddha has the ability to help us end sufferings and attain happiness by ceasing delusion and achieving enlightenment. But sentient beings' capacity is not equal; it can be roughly divided into three, namely, superior, modest and inferior.

上根裡頭有上中下，中根裡頭也有上中下，下根裡頭還有上中下，這就九等，九個等級。九個等級裡面每個等級又有九個等級，八十一個等級，八十一個等級裡頭每個等級裡頭又有八十一個。所以眾生很不齊，我們自己要知道自己是什麼樣的根性，知道之後，要認真努力向上提升。覺悟得快，真回頭了，提升也快。

Each of the superior, modest and inferior capacity is further divided into superior, modest and inferior, bringing the total to nine levels of capacity. Each of the nine levels has another nine

levels, thus bringing the total to eighty-one levels, and each of the eighty-one levels has another eighty-one levels. That's why all sentient beings are very different in capacity; we ourselves must know what kind of capacity we have. Then, we must strive to improve ourselves. If we are awakened fast and truly reform, our improvement will be fast too.

在中國，惠能大師二十四歲大徹大悟、明心見性，這個很稀有；釋迦牟尼佛在印度給我們表演，三十歲大徹大悟。一切的表法全是為眾生，不是為自己，完全是契眾生的根性，自自然然的感應，眾生有感，佛就有應。我們要會看才能看出門道，不會看的看熱鬧，會看的看門道，看出他是用什麼方法，怎樣契入境界，我們如何學習，這就是門道。

In China, Great Master Hui Neng attained Supreme Enlightenment (i.e., saw into his mind and true nature) at the age of twenty-four, which is very rare. In India, Sakyamuni Buddha demonstrated achieving Supreme Enlightenment at the age of thirty. All their demonstrations were for sentient beings and not for themselves. Their demonstrations were completely adapted to suit sentient beings' capacity. That's why when sentient beings have seeking, buddhas will naturally respond. We must be able to understand their demonstrations and see the method they used. Only then will we know how to practise to enter their state. Otherwise, we are merely watching a lively atmosphere.

### **釋迦牟尼佛當年在世沒有分門派 - 第 453 集**

**When Sakyamuni Buddha was in the world, there was no division of schools.**

「舍利弗，以是因緣，當知諸佛方便力故，於一佛乘分別說三」。三，就是從一乘法裡頭說多乘，三代表多，不是數目字。佛教傳到中國，大乘小乘十個宗派，不是說三，說十。每個宗裡面還分很多派，派裡面還有小派，愈分得多愈難提升，這個道理一定要懂。

“It is stated in *the Lotus Sutra (the Chapter on Parables)*, ‘Śāriputra, you should know that because of sentient beings' varied causal conditions, all buddhas discriminatingly explained three vehicles from the Single Buddha-vehicle teaching with the power of their expedient means.’” The Buddha expounded many vehicles (‘three’ connotes many; it is not a number here) from the Single-vehicle teaching. When Buddhism was spread to China, there was a total of ten schools for the great and lesser vehicle. Each school was divided into many sects, and

there were also small sects within the sects. We must understand that the more sects there are, the harder it is to progress in cultivation.

那怎麼學？他分我不分，這就對了。他是指什麼？是指這些祖師大德們。佛沒有分，我們要學佛，這最穩當、最可靠。釋迦牟尼佛當年在世，四十九年講經教學，沒有分門派；門派是佛滅度之後，佛的弟子們他們分的，這一分，有的有成就，有的沒有成就。

How should we learn then? While they divide the teachings, we do not divide them. We are then on the right track. 'They' refers to who? It refers to these patriarchs and great masters. The most reliable is to learn from the Buddha who did not divide his teachings. When Sakyamuni Buddha was teaching the Dharma for forty-nine years in the world, there was no division of schools. It was only after the Buddha entered nirvana that his disciples divided his teachings into many schools. After the division, some schools achieved success but some did not.

古時候成就多，沒有成就少；一千年之後，提升的人少了，上不去的人多了。在今天，可能許許多多宗派都沒有辦法提升，唯獨淨土一門，只要你真信，沒有懷疑，死心塌地一門深入，只需要具備四個字，蕩益大師說的「信、願、持名」，你就能提升。真信、切願，沒有絲毫懷疑，我就這一條路。

In the past, there were many who achieved success and only a few did not. After a thousand years, few people made progress in cultivation and many did not. Perhaps many schools today have no way to make progress. Only Pure Land Buddhism can make it because as long as you truly believe in this method without any doubt and resolve to delve deeply into one method, you can have progress. As Great Master Ou Yi said, you only need to fulfil the three conditions of belief, vow and practice of Buddha Mindfulness to attain rebirth in the Pure Land. I will keep to this one path, i.e., truly believing in this method without the slightest doubt and earnestly vowing to be reborn in the Pure Land.

**執著就錯了 - 第 454 集**  
**Being attached is wrong!**

只要到功夫成片，阿彌陀佛必定現前，大勢至菩薩不會騙我們，說「憶佛念佛」，憶佛是想佛，心裡頭真有佛，口裡頭念佛，「現前當來，必定見佛」，你能夠見到阿彌

陀佛。現前是現在，活在這個世間，你見到阿彌陀佛，當來是往生極樂世界，你有緣分跟阿彌陀佛天天在一起。

Amitabha Buddha will surely appear as long as we achieve Constant Mindfulness of Amitabha Buddha. Mahāsthāmaprāpta Bodhisattva will not lie to us. He said, “By chanting Amitabha Buddha’s name mentally and orally, one will certainly see Amitabha Buddha now and in the future.” ‘Seeing Amitabha Buddha now’ is you will see Amitabha Buddha while you are living in this world, and ‘seeing Amitabha Buddha in the future’ is you have the affinity to be with Amitabha Buddha every day when you are reborn in the Land of Ultimate Bliss.

這個機會非常非常難遇到，我們今天遇到了，遇到了還沒見佛，這方法懂得了，道理搞明白、搞清楚，要真相信。世間人會騙人，佛菩薩不會騙人，不能有絲毫懷疑。所以一定要曉得，諸佛方便力故，於一佛乘，《法華經》說的，「唯有一乘法，無二亦無三，除佛方便說」。

This opportunity is extremely rare to come across. We have encountered it today but we have not yet seen Amitabha Buddha. Once you have understood this method and principle, you must truly believe it. Worldly people will lie but not buddhas and bodhisattvas, so you cannot have the slightest doubt in their words. That’s why you must know that all buddhas discriminatingly explained three (many) vehicles from the Single Buddha-vehicle teaching with the power of their expedient means. As *the Lotus Sutra* states, “There is only the Single-vehicle Dharma and there are neither two- nor three-vehicle Dharmas, unless the Buddha proclaimed the Dharmas as a provisional teaching.”

所以一佛乘分別說三，這就是方便。「又《法華文句》曰」，經是釋迦牟尼佛講的，《文句》是註解，智者大師註的，大師給我們解釋說，「方便者，門也」。門道，道是路，成佛之道，成佛之門，從這個門進去，你就能成佛，這稱之為方便。「為真實作門」，真實就是自性，真實的名字，釋迦牟尼佛說了七、八十個，一樁事情說這麼多名字，為什麼？

Hence, ‘discriminatingly explained three (many) vehicles from the Single Buddha-vehicle teaching’ is an expedience. Great Master Zhi Zhe who annotated *Fahua wenju* (a textual explanation of *the Lotus Sutra*) explained, “Expedience connotes ‘path’ (the path or gate to Buddhahood)” --- you can become a buddha if you enter through this gate. This is called ‘expedience.’ “It is the gate to reality” --- reality is the true nature. As far as reality is concerned,

Sakyamuni Buddha had used seventy to eighty names for it. Why did the Buddha say so many names for one thing?

不要執著名字相。只要懂得是這個意思，怎麼說都可以，不要說這個對那個不對，樣樣都對，你喜歡用哪個就用哪個，佛法多自在，絲毫拘束都沒有。執著就錯了，執著全錯了，沒有一個對的；不執著樣樣都對，沒有一個是錯的，沒有這個好、那個壞，我的好、別人壞，沒有這個。

Because the Buddha did not want us to be attached to the mark of names (i.e., words). You can say anything as long as you understand its meaning. Do not say that this is correct and that is wrong because everything is correct. You can use whichever name you like. Buddhism is so free without any restraint at all. Being attached is all wrong and none is correct. Everything is correct (none is wrong) if you are unattached to them. There is no such thing as this is good and that is bad, or mine is good and others are bad.

### **為什麼通途法門我們行不通 - 第 455 集**

#### **Why can't we accomplish by practising the commonly practised self-power approach?**

佛為什麼說阿含、說四諦、十二因緣？統統都是把他帶進佛門，帶進真實的第一步，沒見真實，提升了，接近了。所以我們看世尊當年在世教學，大分，阿含十二年，小學，勸他遠離輪迴，接近無上菩提；

Why did the Buddha expound the *Agama* sutras, the Four Noble Truths and the Twelve Links of Dependent Arising<sup>61</sup>? It is all for the purpose of bringing people into the gate of Buddhism (it is the first step into realizing reality). Even though they have not seen the reality, they have made progress and are approaching it. That's why we see that when the Buddha was teaching the Dharma in the world, he taught the *Agama* sutras for twelve years (i.e., equivalent to primary school) to urge people to stay away from reincarnation and be close to the supreme bodhi.

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<sup>61</sup> When inquired about what give rise to human suffering, the Buddha found it to be a continuum of twelve phases of conditioning in a regular order. These twelve links of conditioned existence are: nescience (無明), action (行), consciousness (識), name and form (名色), the six-fold sphere of sense contact (六處), contact (觸), feeling (受), desire (愛), grasping (取), existence (有), birth (生), old age and death (老死).



十二年之後方等，方等離真實近了一步，方等八年；八年之後般若，般若入門了，二十二年；最後法華、涅槃，那就是回歸一乘。你看，從三乘，小乘、中乘、大乘，最後一乘。一乘法是佛的圓滿法，佛希望你成佛，不希望你作菩薩、作羅漢。

Twelve years later, the Buddha expounded the *vaipulya* sutras for eight years which enabled people to get one step closer to reality. Eight years later, the Buddha taught the *prajñāpāramitā* sutra for twenty-two years to enable people to enter the door of Buddhism. The Buddha finally reverted to the Single-vehicle by teaching the *Lotus Sutra* and *Mahaparinirvana-sutra*. You see, from the three vehicles (i.e., Theravada, middle vehicle and Mahayana), people are eventually led to practise the Single-vehicle Dharma, which is the Buddha's perfect teaching. This is because the Buddha hopes you will become a buddha, and not a bodhisattva or arhat.

羅漢好比小學畢業，緣覺好比中學畢業，般若好比大學畢業，還不是佛的願望，佛一定要教你一乘，研究所拿到博士學位，佛的教學就圓滿了。我們明白這種事理，對佛感恩的心自然就生出來，我們要報佛恩，不辜負佛對我們的期望。

Becoming an arhat and a pratyekabuddha is like graduating from primary and secondary school respectively, while prajñā is like graduating from college, which is still not the Buddha's wish. The Buddha must teach you the Single-vehicle Dharma which is like graduating with a PhD, thereby making his teachings complete. If we understand this reasoning, we will naturally be grateful to the Buddha. We must repay the Buddha's kindness by living up to his expectations of us.

這個通途的門我們行不通，為什麼？時間太長，要真斷煩惱，我們沒有能力斷煩惱，也沒有那麼長的壽命，這開特別法門。這個特別法門，阿彌陀佛開的，十方一切諸佛響應，沒有一尊佛不讚歎阿彌陀佛，沒有一尊佛不弘揚淨土法門。

Why can't we accomplish by practising the commonly practised self-power approach? Because the time taken for such a practice is too long. We must really sever our afflictions, which we do not have the ability to do so. We do not have such a long lifespan either. The Buddha therefore introduced a special Dharma method to us. This special method was introduced by Amitabha Buddha, and all buddhas of the ten directions responded positively to it. There is no buddha who does not praise Amitabha Buddha and none of them does not propagate Pure Land Buddhism.



什麼經是一切諸佛示現成佛一定會講的？就是《無量壽經》、《觀無量壽佛經》、《阿彌陀經》，這三部經是必定要講的，而且講很多次的，不是講一次。為什麼？這部經普度一切有情眾生，不論你什麼樣的根器，統統得度，平等得度，圓滿得度，這還得了嗎？這一句名號裡頭具足一切法，是佛法裡頭的大總持法門，總一切法，持一切義。我們有幸遇到，遇到決定不能辜負，一定在這一生當中早一天成就。

Which sutras will surely be expounded by all buddhas when they manifest to attain Buddhahood? They will surely expound *the Infinite Life Sutra, the Contemplation Sutra and the Amitabha Buddha*. Moreover, they will expound them many times and not once. What is the reason? Because these sutras can universally, equally and perfectly help all sentient beings regardless of their capacity. How great they are! This Amitabha Buddha's name is replete with all Dharmas. It is the dhāraṇī in Buddhism because it summarizes all Dharmas and upholds all meanings. We are fortunate to have encountered it, so we definitely cannot fail and must accomplish one day earlier in this life.

### 淨土是無比殊勝的一乘法 - 第 456 集

#### **Pure Land Buddhism is an incomparably remarkable Single-vehicle teaching.**

「依此釋」，就是根據《法華經》《法華文句》的解釋，「則小乘為入大乘之門，故謂之方便教」。阿含、方等都是方便教，有這個基礎才能入般若，才能入法華。「又三乘為通於一乘，故亦名方便教」，連般若，二十二年般若也是方便教，法華才是一乘。

“Based on the explanations in *the Lotus Sutra and Fahua wenju* (a textual explanation of *the Lotus Sutra*), “Theravada Buddhism is the door to entering the gate of Mahayana Buddhism, so it is an expedient teaching.” Both *agama* and *vaipulya* are expedient teachings because only with this foundation can you comprehend *prajñā* and *the Lotus Sutra*. “Moreover, the three vehicles (of *śrāvaka*, *pratyekabuddha*, and *bodhisattva*) are connected to the Single-vehicle, so they are also termed ‘expedient teachings.’” Even the *prajñāpāramitā* sutra which had been taught for twenty-two years is also an expedient teaching. Only *the Lotus Sutra* is a Single-vehicle teaching.

「以上經論，正顯善立方便，顯示三乘之旨」，把佛為什麼要講經，由淺而深分成好多階段，像現在學校一樣，小學、中學、大學、研究所，佛也是這樣的，因為這個方

便才能把他提升到一乘。淨土是一乘法，無比殊勝的一乘法。到這個地方，「第七相轉法輪竟」，這是八相成道第七轉法輪。

“The aforementioned sutras and treatises revealed the purpose of expediently establishing the three-vehicle teachings.” It explains why the Buddha had to teach the Dharma and divide his teachings into many levels, from shallow to deep. Like the current schools which consist of primary school, secondary school, college (university) and research institute, the Buddha also did likewise because only with the expedient teachings can you progress to learn the Single-vehicle teaching. Pure Land Buddhism is an incomparably remarkable Single-vehicle teaching. Up to here is the end of the seventh phase of the eight phases of the Buddha’s life i.e., turning the Dharma wheel, or preaching the Dharma.

這是世尊出現在世間最重要的一樁大事，所以說得多，說得詳細。下面第八相「入涅槃」。入涅槃，釋迦牟尼佛把這一個階段教化眾生任務圓滿，他要離開世間，這叫入涅槃。請看經文：【於此中下。而現滅度。】這句話意思很深，我們看註解。解裡頭說，「中下據《魏譯》磧砂藏本與高麗藏本」，這「中下」兩個字，說明這兩個字從哪裡來的。

Since this is the most important matter for the Buddha to appear in the world, he spoke about it more and in detail. Next is the eighth phase which is 「入涅槃」 (rù niè pán; — entering nirvāṇa) ---- Sakyamuni Buddha had fulfilled his duty of edifying sentient beings at this stage and wanted to leave the world. Let’s look at the sutra text, “For the benefit of sentient beings with modest and low capacity, the Buddha manifested to enter nirvana.” This phrase has a profound meaning. Let’s look at the annotation which states, “‘Modest and low’ are based on the Wei period translation, the *Qisha Canon* as well as *the Korean Buddhist Canon*.” It illustrates where the two words, ‘modest and low’ come from.

《磧砂藏》裡頭，魏譯本有中下，高麗藏本子裡頭也有「於此中下」，有這句。黃念老用這個方法來給我們解釋經，說明這個經字字句句都是真經，都是從梵文直接譯過來的，沒有譯錯。夏蓮居老居士會集非常用心、非常謹慎，十年的時間完成這部善本，這是他到這個世間來，對淨土宗做出最大的貢獻。

The *Qisha Canon* and the Wei period translation have ‘modest and low’, and *the Korean Buddhist Canon* also has this phrase, “For the benefit of sentient beings with modest and low

capacity.” Upasaka Huang used this method to explain the sutra to us. It shows that every word and every phrase in this sutra is true and was directly translated from Sanskrit with no mistake at all. Upasaka Xia Lian Ju had been very attentive and cautious in compiling this sutra as he spent ten years to accomplish this comprehensive and concise version of *the Infinite Life Sutra*. This was his greatest contribution to the Pure Land school since he came to this world.

### **生死的因是什麼 - 第 457 集** **What is the cause of reincarnation?**

「涅槃」，梵語，「舊譯」，這個舊對新來說的，舊譯是玄奘大師以前翻譯的，玄奘大師他翻譯的稱為新譯，玄奘以後都叫新譯，舊譯是玄奘大師之前，翻成「滅度」，玄奘大師把它翻成「圓寂」。「滅度者，滅生死之因果」，滅是這個意思。度呢？「渡生死之瀑流」，是比喻。

The old translations (i.e., refer to the translations prior to Great Master Xuan Zang. So-called ‘old’ as to be compared with the new translations done by Great Master Xuan Zang and his successors) translated 「涅槃」 (in Sanskrit) (niè pán; — nirvāṇa) as 「滅度」 (miè dù; — complete extinction). Great Master Xuan Zang translated it as 「圓寂」 (yuan jì; — perfect extinction). The annotation states, “「滅度」 (miè dù) is annihilation of the causes and consequences of reincarnation.” This is the connotation of 「滅」 (miè). How about 「度」 (dù)? “It implies crossing the waterfall of reincarnation.” Waterfall is a metaphor.

生死的因是什麼？是業，業有善業、有惡業、有無記業，你造這個因，自自然然感得六道輪迴的果報。善因感三善道，惡因感三惡道，無記的業，有這麼回事情，有這個業，它力量非常微弱，它要跟著善惡一起受報，不跟著善惡一起，它沒有報。因滅掉了，我不造業了。

What is the cause of reincarnation? It is karma which can be wholesome, unwholesome or neutral. Since you had committed the cause, you will naturally receive the karmic consequences of reincarnation in the Six Realms. Wholesome causes result in rebirth in the Three Good Realms, while unwholesome causes result in rebirth in the Three Evil Realms. The force of neutral karmas is very weak, so it will not bring about retribution like the wholesome and unwholesome karmas. If I stop committing karmas, the karmic causes are annihilated.

每天起心動念、言語造作不是善就是惡，怎麼能不造業？能。一切所作所為，做完了就算了，別放在心上，就沒有業，放在心上就有業。一面做一面了，這是大修行人，他這個方法妙，你看，一面造一面就了。怎麼了？心上沒有，心上只有阿彌陀佛，沒有善惡業。因沒有了，果沒有，果是什麼？六道輪迴。

But if your thoughts, speech and deeds every day are either wholesome or unwholesome, how can you not commit karmas? Yes, you can accomplish this if you do not retain in mind everything that you do. If you retain them in mind, there will be karmas. People who can let go of everything that they do are great practitioners. Their method is awesome! You see, they let go as they do. How did they let go? They only have Amitabha Buddha in their mind, so they did not commit wholesome or unwholesome karmas. Since they did not commit the cause, they have no consequence, which is the Six Realms of reincarnation.

他這一生壽命終了，他到極樂世界去了，永遠脫離六道輪迴，永遠脫離十法界，這叫滅度。把六道輪迴比喻作瀑流，瀑布，水流得非常急，所謂後浪追前浪，永遠不停，形容六道輪迴可怕。永遠不再有生死，往生極樂世界，生死就沒有了，那你真的是無量壽。

They will be reborn in the Land of Ultimate Bliss when their life here ends, so they will escape from the Six Realms of reincarnation and the Ten Dharma Realms forever. This is called ‘[滅度] (miè dù) --- annihilation of the causes and consequences of reincarnation.’ The Six Realms of reincarnation is compared to a waterfall; the water flows very fast, so-called ‘the back waves never stop chasing the front waves.’ It describes the Six Realms of reincarnation as very terrifying. By reborn in the Land of Ultimate Bliss, there will never be reincarnation again and your lifespan is really infinite.

### **哪一個不把身體當自己 - 第 458 集**

#### **Who does not regard their physical body as themselves?**

「《涅槃經》曰：滅諸煩惱，名為涅槃。離諸有者，乃為涅槃」，涅槃的意思很明顯的給我們說出來了。滅諸煩惱，這個煩惱，大乘經上叫見思煩惱。見，看錯了，把它

當真。譬如說，我們頭一個把身體當真，佛說你看錯了。怎麼看錯了？哪一個不把身體當自己？整個六道裡所有眾生都是這樣看法。

“It is stated in *the Nirvana Sutra*, “Extinguishing afflictions is called 「涅槃」 (niè pán; — nirvāṇa). Staying away from attachment to existence is nirvana.” The meaning of nirvana is clearly stated to us. ‘Extinguishing afflictions’ --- the Mahayana sutras call this ‘affliction’ the afflictions of view and thought. Our view is wrong but we have been taking it for real. For instance, we have first been regarding the physical body as real. The Buddha said your perception is wrong. Why is it wrong? Who does not regard their physical body as themselves? All sentient beings in the entire Six Realms have this view.

對，眾生的看法，不是佛菩薩的看法。佛菩薩怎麼看法？這身是假的，根本就不存在。現在有人給他做證明，誰？量子力學家。我看到的是普朗克博士的報告，德國人，愛因斯坦的老師，這個人一生專門研究物質，物質到底是什麼東西？用了幾十年時間，把這個宇宙的奧秘揭穿了。他用的方法跟佛經上講的完全相同，就是將物質分裂，分成最小，小得不能再小。

This is the view of sentient beings, but not the view of buddhas and bodhisattvas. What is the view of buddhas and bodhisattvas? They view this body as illusory and does not exist at all. Someone has proven this for them now. Who are they? They are the quantum physicists. What I saw was the report of Dr. Max Planck, a German who was Albert Einstein’s teacher. This person had devoted his whole life to studying matter. What exactly is matter? It took him decades to reveal the mystery of the universe. The method that he used was exactly the same as that mentioned in the Buddhist sutras. The method is dividing matter into the smallest, so small that it cannot be smaller anymore.

只要這個物質現象，不管小到什麼程度，你把它打開，一分為二，二分為四，四分為八，看它最後到底是什麼。最後怎麼樣？沒有了，空的。在佛法裡也是這樣的，講的牛毛塵、羊毛塵、兔毛塵、水塵、金塵、微塵、色聚極微、極微之微，佛這樣講法，跟他那個分法意思一樣。八十年前，科學家發現原子，那個時候認為原子是物質最小的，不能再分。

No matter how small this material phenomenon is, as long as you keep dividing it (i.e., dividing it into two, four, eight and etc.), you can see what exactly it is in the end. What happen in the

end? There is nothing in the end; it is empty. This is also the case in Buddhism; the Buddha said they are the dust on cow's hair, wool dust, dust on rabbits' fur, water dust and metal dusts, as well as micro dust, micro-material and ultra-micro-material (neutrino). What the Buddha said has the same meaning as Dr. Planck's method of division. When scientists discovered atoms eighty years ago, they thought atoms were the smallest matter and cannot be divided anymore.

隨著科學進步，儀器的進步，居然把原子打破了，原子打破了，原子是什麼東西？原子是原子核、電子、中子組成的，它不是單純的。再把這些東西原子核、電子、中子再分，各個打破再分，看到什麼？小的東西出來，叫它做粒子，粒子有五、六十種。這些東西再打破，叫做微中子，微中子再把它打破，沒有了。那麼微中子就是最小的，佛經上講的極微色，極微之微，佛說不能再分，再分就沒有了；也叫鄰虛塵，它跟虛空做鄰居，這一分就是虛空。

With the advancement of science and instruments, atoms were unexpectedly broken. What are atoms? It is not purely one single element but is composed of nucleus, electrons and neutrons. What did they see when each of these elements was further broken? They saw small things (i.e., fifty to sixty types of particles) coming out. When these particles were broken, they were called 'neutrino.' However, nothing exists when neutrino was further broken. This neutrino (known as ultra-micro-material in the Buddhist sutras) is the smallest matter because the Buddha said it cannot be divided anymore. It is also called 'neighbour-to-space dust' because dividing it is the void (it is neighbour to the void).

科學家很厲害，把微中子打破，打破之後沒有了，物質現象沒有了，看到是什麼？念頭波動的現象。恍然大悟，原來物質是念頭在高頻率振動之下產生的幻相。跟佛經又合了，佛經說相由心生，相就是物質，物質從哪裡來的？念頭來的，被科學證明了。相由心生，色由心生，色、相都是代表物質。佛又說，境隨心轉，境是物質環境，跟著念頭轉變的。這個發現可了不起，為我們解決多少問題。

Scientists are really great. When neutrino was broken, the physical phenomena do not exist anymore. What did they see? They saw the phenomenon of fluctuating thoughts. Only then did they realize that matter turns out to be an illusory phenomenon produced by thoughts which vibrate at high frequency. This finding is also consistent with the teachings in the Buddhist sutras which say that all phenomena (which represent matter) arise from the mind. Where does



matter come from? Scientists had proven that it comes from people's thoughts. The Buddha also said that the physical environment changes according to thoughts. This discovery is amazing; it solves so many problems for us!

### **彈指間發生了什麼 - 第 459 集**

#### **What happened at the snap of your fingers?**

釋迦牟尼佛跟彌勒菩薩有一段問答，對現在量子力學家很有啟發性。佛問彌勒菩薩，說心有所念，我們心裡起個念頭，這個念頭裡頭，我們不知道，就是一個念頭，佛說這個念頭裡頭有幾念、有幾相、有幾識？原文是，「心有所念，幾念幾相識耶」。這一個問題裡頭問了三樁事情，有幾個念頭？我們覺得一個念頭，實際上不是一個念頭，很多念頭湊在一起，有幾念？幾相？

Sakyamuni Buddha had a question and answer with Maitreya Bodhisattva, which is very inspiring for today's quantum physicists. The Buddha asked Maitreya Bodhisattva, "How many thoughts, forms and consciousnesses are there in one thought arising in the mind?" There were three things asked in this question. How many thoughts are there in one thought? We feel that it is one thought, but actually, there are many thoughts put together. How many thoughts and forms are there in one thought?

相是物質現象，識是心理現象，受想行識，佛法講的五蘊，相是色，識是受想行識，有幾個？彌勒菩薩回答說，一彈指，不是拍手是舉手，舉手彈指之間。舉手彈指之間，一彈指，有三十二億百千念。百千是十萬，三十二億乘十萬，三百二十兆，這一彈指三百二十兆個念頭，你說念頭多微細！我們一秒鐘，現在計算時間用秒做單位，一秒鐘能彈幾次？年輕，體力好，那些運動員他們彈得快，有力量，一秒鐘可以彈七次，三七二十一，二千一百多兆，一秒鐘。

Form and consciousness are physical and mental phenomena respectively. They are the five skandhas (i.e., form, feeling, conception, impulse and consciousness) mentioned in Buddhism. Consciousnesses refer to feeling, conception, impulse and consciousness. How many forms and consciousnesses are there? Maitreya Bodhisattva replied, "There are 320 trillion (3.2 billion times 100,000 is 320 trillion) thoughts in one finger-snap." How subtle are our thoughts! Time is now calculated in second. How many times can you snap in one second? For young



people and those athletes who are physically strong, they can snap seven times in one second. So, there are over 2100 trillion (320 trillion thoughts times seven) thoughts in one second.

一秒鐘二千一百多兆的生滅，前念滅後念生，這裡頭一個生滅，我們怎麼會知道？事實真相擺在我們面前，我們絲毫感覺都沒有，眼看不見，耳聽不見，摸不到，連想都想不到。身是假的不是真的，身是物質現象，有思想，有受想行識，有心理現象、生理現象，生理現象是色身，物質；精神，有心理現象，全是假的，根本就不存在。我們自己不知道，還要爭名逐利，還要搞貪瞋痴慢疑，你說冤不冤枉？為誰搞的？

With over 2100 trillion incessant thoughts arising and ceasing one after another in a second, how would we know it? We feel nothing at all, even though the reality is before us. We can neither see, hear, touch nor think of it. This body, which is a physiological/physical phenomenon, is illusory and not real. It has feelings, conception, impulse and consciousness (i.e., psychological/ mental phenomenon), which are all illusory and do not exist at all. We ourselves do not know that they are illusory and still want to fight for fame and profit, as well as engaging in greed, anger, ignorance, arrogance and doubt. Don't you think you are ridiculous? Who are you doing these for?

真正把事實真相搞明白、搞清楚了，你真肯放下。這一放下，天下本無事，六根在六塵境界上再不起心動念了，那就是放下屠刀，立地成佛。成佛需要多少時間？一念，這一念轉過來。為什麼轉不過來？不知道是假的，知道是假的，他就肯放棄，轉過來了，轉過來就成佛了。

Only by understanding the truth will you really be willing to let go. Once you have let go, everything will be fine. You will not give rise to thoughts anymore when your six-sense organs are in contact with the external six objects of the senses. This is called 'a butcher becomes a buddha as soon as he puts down the butcher knife.' How long does it take to attain Buddhahood? You will attain Buddhahood as soon as you turn this thought around. Why can't you turn it around? Because you do not know that everything is illusory. If you know they are illusory, you will turn around and become a buddha right away.

**佛法修行沒有別的，就是放下 - 第 460 集**  
**Buddhist practice is nothing more than letting go.**

所以佛法修行沒有別的，就是放下。放下見煩惱，我剛才講的身見、邊見，邊見是對立，二邊對立，沒有對立的；戒取、見取，中國人講成見，我自己以為是怎樣怎樣，根本錯了；末後一個邪見，所有一切錯誤的見解，用一個總的名詞來說，邪見。

That's why Buddhist practice is nothing more than letting go of the afflictions of view. As I mentioned just now, it includes the erroneous view of regarding this body as real self, extreme views (i.e., opposing views), as well as attachment to mistaken precepts (戒取見) and own views (見取見) (the Chinese said, pre-conceived views --- we always think it is this and that, but they are simply wrong). The last one is deviant view (i.e., a general term for all wrong views and understandings).

這五種見惑統統斷了，恭喜你，你證須陀洹果，小乘初果。智慧有那麼一點點了，不至於把東西看錯，知道什麼事情都是假的，萬法皆空。小乘知道空，空是體，一切法沒有自體，自體是法性，法性不是物質，也不是精神，也不是自然現象。但是這三種現象，法性遇到緣會現這個現象，現物質現象，現精神現象，現自然現象。

Congratulations to you if you have severed these five afflictions of view because you have attained the realisation of a stream-enterer (srotāpanna) (i.e., the first realisation in Theravada Buddhism). With a little bit of wisdom, you won't see things wrong. You know that everything is illusory and empty. People who had attained the first realisation in Theravada Buddhism know that all phenomena are empty because they have no self-entity (i.e., dharma nature). Dharma nature is not a physical, mental or natural phenomenon. However, when it encounters a condition, it will manifest these three phenomena.

所以它什麼都沒有，不能說它無；它能現的相，不能說它有，相是假相，幻相，不是真的。這個事情佛怎麼知道的？佛從禪定裡頭知道的。禪定，依《華嚴經》，淺深有五十二個等級，下面五十一個是菩薩，最高的那個是佛陀。五十二個等級，愈往上去定功愈深，他知道的真相愈完整。究竟圓滿，佛說八地以上，就見到真相。

Hence, even though the dharma nature has nothing at all, we cannot say that it does not exist. We cannot say that the phenomena manifested by it exist either because they are illusory and not real. How did the Buddha know this? The Buddha knew it from his practice of meditative concentration. According to *the Avatamsaka Sutra*, there are fifty-two stages (i.e., depths) of meditative concentration. The first fifty-one stages are attained by bodhisattvas while the

highest stage is attained by buddhas. As far as these fifty-two stages are concerned, the effort of concentration deepens as it goes higher, and the reality that they know is more complete. According to the Buddha, bodhisattvas above the eighth ground stage of bodhisattva practice can see the reality (i.e., ultimate perfection).

定中沒有空間維次，也就是說沒有時間、沒有空間，那是真相。定中是一片光明，遍照法界，它無處不在、無時不在。淨土宗稱它作常寂光，常是不生不滅叫常，寂是清淨，從來沒有染污、沒有波動，也就是清淨平等覺。這叫性德，一切眾生平等的，沒有哪個多哪個少。

There is no space dimension in meditative concentration. That's to say, time and space do not exist. This is a reality. Since meditative concentration is a state of total brightness, it illuminates everywhere throughout the empty space of the Dharma realms and all the time. It is called 'Eternally Tranquil Light' in Pure Land Buddhism. Eternality denotes neither arising nor ceasing, while tranquillity denotes purity (i.e., it is never polluted or fluctuated). This is also purity, impartiality and enlightenment and is called 'innate virtues.' These virtues are equal in all sentient beings, so no one will have more or less of them.

### **不肯念佛，是你不知道它是寶 - 第 461 集**

**You refuse to chant Amitabha Buddha's name because you do not know that it is a treasure.**

「好好念佛，成佛是大事，其他啥都是假的」，不是真的。我搞清楚、搞明白了，八十五年徹底回頭。跟老和尚學習一點都不錯，你決定會成就。要相信這一句佛號，在顯教裡面講，是一切諸佛如來的總名號，念這個名號，所有一切諸佛如來全部念到，一個都沒漏。

Great Master Hai Xian said, "Chant Amitabha Buddha's name sincerely because becoming a buddha is a great matter while everything else is illusory." After I understood this, I completely turned back at the age of eighty-five. You will never go wrong if you learn from the Great Master because you are bound to succeed in cultivation. You must believe in this Amitabha Buddha's name because it is the general name of all buddhas according to the Exoteric teachings. That's why by chanting this Amitabha Buddha's name, all buddhas' names have been chanted without leaving out any name.

在密宗裡面講神咒，這一句佛號是神咒裡頭的大總持法門，全念到了，也是一個不漏。教下講，這一句阿彌陀佛這個名號，包括十方三世一切諸佛所說的一切經教，都在這名號之中，名號功德不可思議。你不肯念，是你不知道它是寶，你不認識它，你真正搞清楚、搞明白，認識了，你能不念嗎？

This Amitabha Buddha's name is a great dhāraṇī in the Esoteric mantra, so all mantras have been recited without leaving out any mantra. According to the sutra-study schools, this Amitabha Buddha's name includes all the sutra teachings imparted by all buddhas in the ten directions and in the three periods of time. That's why the merits of Amitabha Buddha's name are inconceivable. You refuse to chant Amitabha Buddha's name because you do not know that it is a treasure. Can you not chant it if you really know its preciousness?

不吃飯不睡覺也要念。念這個佛號得的利益無量無邊，不可思議，無法想像，為什麼不幹？我的老師對得起我，我在三十幾歲的時候老師就勸我修淨土，念佛，我那個時候好高騫遠，認為淨土是老太婆教。對大經大論非常嚮往，學《華嚴》、學《法華》、學《楞嚴》、學《般若》、學《大智度論》，搞這些東西。

You will chant it even if you do not eat and sleep. The benefits obtained from chanting this Amitabha Buddha's name are infinite, boundless and inconceivable. Why do you refuse to chant it? My teacher had never been sorry to me because he had been exhorting me to practise Pure Land Buddhism and chant Amitabha Buddha's name when I was in my thirties. I was so ambitious at that time, thinking that Pure Land Buddhism is a teaching for old women. I yearned so much to learn great sutras and treatises such as *the Avatamsaka Sutra*, *the Lotus Sutra*, *the Suramgama Sutra*, *the Prajñāpāramitā Sutra* as well as *the Mahaprajnaparamita-sastra*.

這些東西搞了幾十年，知識，佛學知識，能不能斷煩惱？不能。能不能叫心定下來？不能。所以這真正認錯，真正知道那個法門是大根器人修的，我不是大根器的人，我修念佛這個法門，信願持名，我有把握，搞別的沒把握。

After studying these sutras and treatises for decades, can this Buddhist knowledge help me sever afflictions? No, they can't. Can they let me settle down? They can't either. I have to really admit that I had been wrong. I really know that those Dharma methods are meant for people with superior capacity to practise, but I am not. If I practise the Buddha-name chanting method

(i.e., chant Amitabha Buddha's name with belief and vow), I have confidence and certainty that I will succeed. If I practise other methods, I do not have this certainty.

往生要學海賢老和尚，自在往生，不必要人助念，助念那是沒有信心，那是不可靠。

With regard to rebirth in the Pure Land, we must learn from Great Master Hai Xian who went to the Pure Land at will by chanting Amitabha Buddha's name by himself without getting others' support. People who need to get others' assistance have no confidence in attaining rebirth in the Pure Land by themselves. Getting others' assistance is unreliable.

不要再搞六道輪迴了，六道這個人道這次來，看到做人多辛苦！來生得人道很不容易，五戒十善修得好才能得人身，這一句佛號念得好，生極樂世界，為什麼不去？

Please do not continue to transmigrate within the Six Realms anymore. We are reborn in the human realm this time and can see how toilsome it is to be a human! It is not easy to be reborn in the human realm in the next lifetime because you must observe the Five precepts and the Ten Virtuous Acts well to be reborn as a human. But if you chant Amitabha Buddha's name well, you can be reborn in the Land of Ultimate Bliss. Why don't you want to go to the Pure Land?

### **佛如果常住在世間，對人有沒有好處 - 第 462 集**

**If the Buddha were to live permanently in the world, would it be of any benefit to people?**

「如《法華·壽量品》曰：若佛久住於世，薄德之人，不種善根，貧窮下賤，貪著五欲，入於憶想妄見網中」。這是佛如果為我們示現佛無量壽，不生不滅，常住在世間，對人有沒有好處？對上上根人有好處，對上中下根人都沒有好處。為什麼？德薄，不種善根。

“As the *Lotus Sutra: the chapter on longevity* states, ‘If the Buddha were to live permanently in the world, people with little virtue would not develop virtuous roots, so they are poor and lowly. They are greedy for the Five Desires and engage in wandering thoughts and deviant views.’” This phrase implies that if the Buddha were to manifest having infinite life, neither arising nor ceasing, and living permanently in the world, would it be of any benefit to people? It would benefit people with excellent capacity, but not people with superior, modest and

inferior capacities. Why is that so? Because people with little virtue would not develop virtuous roots.

我是千辛萬苦到台中去拜老師，跟李老師學習，不是台中人，在台中作客，每一天的時間都當寶貝。台中人不學，為什麼不學？老師常住台中，不要緊，今年沒有還有明年，明年不學還有後年，慢慢來，他不著急。不像我們，我們在台中能待多久的時間不知道，所以每天的光陰都非常寶貴，心理不相同。

I went through all the hardships to go to Taizhong to pay respect to Teacher Li and to learn from him. As I was a guest in Taizhong, I treated every day as a treasure. People in Taizhong would not learn from Teacher Li. What was the reason? Because to them, since Teacher Li was living in Taizhong, they could learn from him next year or the year after if they did not learn this year. In other words, they took their time to learn from Teacher Li and were not in a hurry. Unlike us, we did not know how long we could stay in Taizhong, so every day was very precious to us. We had different psychology.

我在台中住了一年五個月，學了十三部經，十三部經我都能講，而且講得很好，講得不錯，進度好快，一個月學一部。台中人不行，他不著急，他不知道時節因緣的可貴。我是生怕會離開台中，在它那裡沒有根，每天都當寶貝。我是十五個月出家的緣成熟了，可是我出家也不忘記台中，我跟我的剃度老師說，每個月我要到台中住一個星期。After living in Taizhong for one year and five months, I had studied thirteen sutras and was able to lecture very well on them. My progress was so fast because I studied one sutra a month. Taizhong people did not have my achievement because they were in no hurry. They did not know the preciousness of this opportunity. As I had no foundation and was afraid that I would leave Taizhong anytime, I treated every day as a treasure. After living in Taizhong for fifteen months, my condition to be ordained as a monk matured. However, I did not forget Taizhong even after I became a monk. I told my tonsuring master that I wanted to live in Taizhong for a week every month.

他同意，而且給我旅費。出家在廟裡面住了一年，我就又回到台中去，在台中長住，前後總共住了十年，學些大乘經論。這就是佛常住在這個世間，上上根人度完了，中



下根人都不能得度，所以一定要示現般涅槃。示現般涅槃，老師走了，大家著急了，有一部分人認真努力，奮發向上，成就了；不能用心的人，不能用功的人，他就退轉。He agreed and gave me the travel expenses. After living in the temple for a year, I returned to Taizhong for a long stay. I had lived there for ten years altogether and had studied some Mahayana sutras and treatises. This shows that if the Buddha were to live permanently in this world, people with excellent capacity would have all been helped, but people of modest and low capacities could not be helped. That's why the Buddha had to manifest entering nirvana. After Teacher Li left, everyone was anxious. Some of them seriously worked hard, forged ahead and succeeded, but those who could not work hard retrogressed.

這個現象都是我們親眼看到，親身體會到的。章嘉大師教了我三年，他走了，他要不走，我絕對不會想到戒律很重要。那個時候他老人家走了，我很感恩，我說他是為我走的，讓我認真反省，要重視戒律。因為我入門是跟方老師學哲學，佛經哲學是當作一門課來上的，不是修行，真正認識了佛教本來面目。我這三個老師少一個都不能成功。

We had seen and experienced this phenomenon with our own eyes. Great Master Zhangjia entered nirvana after teaching me for three years. Had he not entered nirvana, I would never have thought that precept is so important. After the Great Master left, I was immensely grateful because he let me seriously reflect and pay attention to precepts observation. The Great Master had entered nirvana for me, I must say! This is because I entered the Dharma door by learning philosophy from Professor Fang. I regarded the Buddhist philosophy as a lesson to attend and not for self-cultivation, but I really understood the truth of Buddhism from this lesson. In short, I would not succeed without any of my three teachers.

### **常常見佛會生起貢高我慢 - 第 463 集**

**If you often see the Buddha, you will give rise to pride and arrogance.**

《甄解》上說得好，所以念老在此地的註解，幾句話，「法身大士專志佛果，不住灰滅」，不住小乘，「但為饒益中下二乘」，中乘跟下面小乘，「善巧方便，而示現入滅之相」。釋迦牟尼佛最後給我們表演這個相，那一年他八十歲，中國人算虛歲，外國人算實足年齡，釋迦牟尼佛七十九歲圓寂的。



It is well stated in 甄解 (zhēn jiě); *the Annotation of the Infinite Life Sutra*. That's why Upasaka Huang annotated this phrase here, "The Dharma-body Bodhisattvas remain focused on achieving Buddhahood, so they would not stay in 'deviated nirvana' (the lesser vehicle's attainment). But for the sake of benefitting the middle and lesser vehicle practitioners, they skilfully and expediently manifested to enter nirvana." Sakyamuni Buddha demonstrated this to us in the end. He was eighty years old that year (this is based on Chinese people's calculation i.e., nominal age). Based on foreigners' calculation i.e., chronological age, Sakyamuni Buddha entered nirvana (perfection of tranquil extinction) at the age of seventy-nine.

「如《法華壽量品》曰」，下面這是引用《法華經》一段經文，「若佛久住於世，薄德之人，不種善根，貧窮下賤，貪著五欲，入於憶想妄見網中」，這就是妄想，憶是想，妄想、憶念，妄想、邪見，就是錯誤的思想、錯誤的見解，太多太多了！晚上睡覺都不老實，作夢，作夢是妄想，沒有妄想就沒有夢境，妄想多、妄想雜就常常有惡夢。

“As *the Lotus Sutra: the chapter on longevity* states, ‘If the Buddha were to live permanently in the world, people with little virtue would not develop virtuous roots, so they are poor and lowly. They are greedy for the Five Desires, and engage in wandering thoughts and deviant views.’” People with little virtue have too many wandering thoughts, wrong thinking, wrong views and wrong understandings! They are not honest even when they sleep at night because dreaming is wandering thoughts. You will have no dreams if you have no wandering thoughts, but if you have many wandering thoughts, you will often have nightmares.

從作夢能見到自己的境界，頭一個夢中境界沒有邪惡，都是正念，這個好，有進步；慢慢夢一天比一天少，那就有一點定功了；念到功夫成片，夢境很少，會夢到阿彌陀佛，阿彌陀佛會給信息給你，有功夫成片就有這個可能，事一心、理一心就更不必說了。

You can see your own state from the dream that you have. First, if there is no evil but proper thoughts in your dream, it shows that you have made progress. This is good. If your dream gradually becomes less and less by the day, it shows that you have achieved a little bit of effort of concentration. When you achieve Constant Mindfulness of Amitabha Buddha, you will have few dreams and will even dream of Amitabha Buddha. Amitabha Buddha would possibly send

messages to you when you achieve Constant Mindfulness of Amitabha Buddha, let alone achieving One Mind Undisturbed at the phenomenal and noumenal level.

「若見如來常在不滅，便起憍恣而懷厭怠，不能生難遭之想、恭敬之心」。這就是為什麼佛、菩薩要示現般涅槃，讓你常常有警覺心，你會想到，人身難得，佛法難聞，遇到這一次好不容易。

It is further stated in *the Lotus Sutra*, “If one were to see the Tathagata forever, one would give rise to arrogance, immorality, dislike and indolence. Since one would not think that it is difficult to encounter the Tathagata, one would not give rise to a respectful mind.” This is the reason why buddhas and bodhisattvas have to manifest entering nirvana. It is to let you stay vigilant always. You will think that it is difficult to be reborn as a human and to hear the Dharma, so it is difficult to encounter Pure Land Buddhism this time.

這個機會失掉了，要經無量劫又無量劫，才會再碰到一次，所以要非常珍惜。如果如來常住在世，這個心就起不來，常常見佛會生起驕慢，貢高我慢，會生這個心。對於修行會厭倦、會懈怠，這都是往後退轉，不能生起難遭遇的想法，不能生起恭敬心。只有真正難得、難求，那個恭敬心是真的。

Once this opportunity is lost, you will have to go through infinite kalpas after infinite kalpas before you can encounter it again, so you must cherish it very much. If the Tathagata were to live permanently in the world, you would not give rise to this cherishing mind. If you often see the Buddha, you will give rise to pride and arrogance, and will be tired and lazy to cultivate. These are retrogression. Since you would not think that it is difficult to encounter the Tathagata, you would not give rise to a respectful mind. Only when it is something really difficult to obtain and seek will that respect be true.

### **本離生滅，何有涅槃 - 第 464 集**

**Since the Tathagatas originally do not arise and cease, how could they enter nirvana?**

下面「是故如來雖不實滅」，這是講真話了，如來有沒有滅度？沒有，如來證得不生不滅，他怎麼會滅度？滅度是他的示現，是他在表演，不是真的，真的是不生不滅。

下面說，「非滅現滅，故云示現。作此示現，為度中下之機故」。

The abbreviated phrase in *the Lotus Sutra* states, “Hence, even though the Tathagatas did not actually enter complete extinction (i.e., nirvana), they had manifested to enter extinction.” This phrase tells the truth; did the Tathagatas enter nirvana? No, they did not. They had attained the state of neither arising nor ceasing, so how could they enter nirvana? Entering nirvana is their manifestation and demonstration, and is not real. Anything that neither arises nor ceases is real. The following annotation states, “They did not actually enter extinction but had manifested to enter extinction. This is called ‘manifestation.’ They manifested this to help people of modest and low-capacity.”

就是來度人的，要不是為度人，多住幾年、少住幾年他統統可以做得。到。「若是上根，則見如來無所從來，亦無所去，本離生滅，何有涅槃」。上上根人，他見到佛菩薩，佛菩薩沒有一定的相，像觀世音菩薩三十二應，應以什麼身得度他就現什麼身，不是自己起心動念，自己沒有起心動念。

If not because of wanting to help people, they could live a few more years or a few less years. “For people of the highest capacity, they see the Tathagatas as neither coming nor going. Since they originally do not arise and cease, how could they enter nirvana?” For people with excellent capacity, they see buddhas and bodhisattvas as having indefinite forms. Like Avalokitêśvara Bodhisattva who has thirty-two forms, they can manifest in whatever form is helpful to enlighten sentient beings without giving rise to thoughts.

那能現種種是什麼？種種根機不一樣，什麼樣的根性，自自然然現這個相，讓他生歡喜心。如果說佛菩薩想想我要用什麼相，那他是凡夫，為什麼？他起心動念了。諸位一定要曉得，佛菩薩跟我們感應道交，我們起心動念，他沒有，他不起心不動念、不分別不執著。

What are the various forms manifested by them? Sentient beings have different inborn natures. Buddhas and bodhisattvas will naturally manifest in a form that accord with sentient beings’ inborn natures to make them happy. If a buddha or bodhisattva were to think what form he wants to use, then he is an ordinary being. What is the reason? Because he has given rise to thoughts. You must know that buddhas and bodhisattvas correspond with us. While we have thoughts, they do not have. They do not give rise to thoughts, discrimination and attachments.

他從哪裡來的？當下就是，「當處出生，隨處滅盡」，《楞嚴經》上說的。為什麼？他的法身遍法界，沒離開我們。法身沒有形相，沒有物質現象，沒有精神現象，也沒有自然現象，像燈的光一樣，他雖然這個光跟一切諸佛菩薩的法身，光光融在一起，雖然融在一起，它又不亂。

Where did they come from? They are right here and now. As *the Suramgama Sutra* states, “The manifestation of buddhas and bodhisattvas is called ‘successive appearance and disappearance.’” What is the reason? Because their Dharma body exists throughout the Dharma realms and never left us. The Dharma body has no form; it has no physical, mental and natural phenomenon. Like the light of a lamp, even though this light is blended together with the Dharma bodies of all buddhas and bodhisattvas, they are not messy.

像我們電燈，十幾盞燈都打開了，光光相融，關掉一盞，它不礙別的，不礙別盞燈；成佛入常寂光，就是這個樣子的。所以在哪裡，法身在哪裡？無處不在，我這裡跟他有感，他就有應，他就現身。我們現在為什麼沒有應？我們的心太亂、太雜了，清淨心就有感應，平等心感應就更多。

Just like when dozens of electric lights are turned on, these lights are blended together. That’s why turning off one light will not affect other lights. This is what it looks like when you become a buddha and enter the Eternally Tranquil Light. So, where are Dharma bodies? They are everywhere. For instance, if I seek his help here, he will respond and appear. Why are we not receiving a response now? Because our mind is too confused and too distracted. A pure mind will receive a response, while an impartial mind will receive an even greater response.

### **靈山一會，儼然未散 - 第 465 集**

#### **The Dharma assembly in the Vulture Peak<sup>62</sup> has not ended.**

智者大師讀《法華經》讀到「藥王品」，「親見靈山一會，儼然未散」。這是他讀經，妄想止住了，雜念沒有了，真正是清淨平等覺的心，在讀經。讀到這一品，入定，定中在靈鷲山，他到靈鷲山去，釋迦牟尼佛還在靈鷲山講《法華經》，他參加了一會。

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<sup>62</sup> Grdhrakuta-parvata (Pali Gijjha-kuta). Also translated into English as ‘Eagle Mountain’ etc. A narrow, high mountain located near Rajagrha (王舍城) in the ancient Indian state of Magadha.

When Great Master Zhi Zhe recited up to the *Chapter on the Medicine King in the Lotus Sutra*, “He saw with his own eyes that the Dharma assembly in the Vulture Peak has not ended.” This is owing to his wandering and distracting thoughts having ceased when he was reciting the sutra. It was really the mind of purity, impartiality and enlightenment that was reciting the sutra. When he recited up to this chapter, he entered into meditative concentration. In his concentration, he went to the Vulture Peak and saw Sakyamuni Buddha was still expounding *the Lotus Sutra*. He even attended the lecture for a while.

出定之後告訴人，釋迦牟尼佛靈山一會沒散，現在還在講。有沒有散？沒有，一時頓現，你有這個緣，感應現前，你見到了。這不是幻化，不是妄想，是真的，感應道交不可思議。我們一定要了解這些事實真相，真的不能執著，假的應該放下，讓自己的清淨平等覺恢復。

After he came out of concentration, he told people that Sakyamuni Buddha’s Dharma assembly in the Vulture Peak has not ended, and the Buddha is still lecturing there now. Has the Buddha’s Dharma assembly ended? No, it hasn’t. It will appear at once and you will see it if you have this affinity. This is neither an illusion nor a wandering thought. It is real; the correspondence between buddhas and us is inconceivable. We must understand these truths and really cannot become attached. We should let go of the illusory so that our purity, impartiality and enlightenment can be restored.

清淨平等覺是真心，清淨平等覺是性德，是自性根本的德能。本來清淨，本來平等，本來是覺而不迷，覺而不迷就是你什麼都知道，你什麼都明瞭，世出世間事，過去現在未來，沒有你不知道的。

Purity, impartiality and enlightenment is the true mind and are our innate virtues (i.e., the fundamental virtuous abilities innate to the true nature). We are originally pure, impartial and enlightened. Being enlightened and not deluded means you know and understand everything. There is nothing in the world and beyond, and in the past, present and future that you do not know.

知道了不說，給你說的，你能接受幾分說幾分，不會超過。為什麼？超過你不懂，你不能接受，你會產生疑惑，對你不利。現身、說法都沒有一定，無有定法可說，也沒有一定的形相可現，妙在這裡。

Enlightened people know everything but they would not tell you. What they tell you are what you can accept and nothing more. What is the reason? Because you cannot understand and accept even if they tell you more. You will have doubts in their words, which is not good for you. That's why buddhas have no fixed Dharmas to expound; they also do not have a definite form to manifest. This is their awesomeness.

### 世尊八相成道最後的圓滿 - 第 466 集

#### The final perfection of Sakyamuni Buddha's eight junctures of life.

【得無生無滅諸三摩地。及得一切陀羅尼門。隨時悟入華嚴三昧。具足總持百千三昧。】這經文還得了，究竟這是什麼德？起心動念、分別執著全放下，性德現前，世尊八相成道最後的圓滿現般涅槃之德。我們看念老註解，註解得非常豐富。

It is stated in the sutra, “These great bodhisattvas had attained the Samādhi of non-arising-and-ceasing, and had simultaneously mastered the *dharani*<sup>63</sup>. They would enter into the Buddha-samadhi at any time and are replete with infinite and boundless samādhi.” How great is this phrase! What exactly is this virtue? After they had completely let go of their wandering thoughts, discrimination and attachments, their innate virtues appeared. Sakyamuni Buddha manifested the virtue of nirvana as the final perfection of his eight junctures of life. Let's look at Upasaka Huang's annotation, which is very well-annotated.

「三摩地，梵語」，古印度的語言。「舊稱」，凡是舊或者是舊譯（翻譯的）、舊稱，都是玄奘大師以前佛門裡通用的。叫「三昧、三摩提、三摩帝」，用這些字樣，這是音，意思「翻為定」，三昧就是定。或者翻為「正定」，揀別它不是邪定。「正受」，受是受用，不是錯誤的受用，是正確的受用。或者翻為「調直定」，調是調順，直是沒有彎曲，這個定與自性相應就叫直。

（三摩地）（*sān mó dì*）is Sanskrit (i.e., an ancient Indian language). Old translations which refer to the translations prior to Great Master Xuan Zang, are commonly used in Buddhism. The old translations translated （三摩地）（*sān mó dì*）as 「三昧」（*sān mèi*），「三摩提」（*sān mó tí*）and 「三摩帝」（*sān mó dì*）。These were the words and sounds used. In terms of meaning, it is translated as meditative concentration or proper concentration (not deviated

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<sup>63</sup> The overall principles of all matters, things and reasons.



concentration), or proper enjoyment (not improper enjoyment). It is also translated as fixed straight concentration. This concentration is termed 'straight' because it corresponds with the true nature.

我們在日常生活當中最重要是會調，定在什麼地方？六根定在六塵境界之中，眼見色，眼識在色相裡頭入定，這個叫調直定。定是什麼？沒有染污，沒有分別。見色見得清清楚楚、明明瞭瞭那是慧，照見。凡夫這一見，跟著就起念頭、起分別、起執著，那就是六道，六道眾生的見。

The most important thing in our daily life is to be able to focus our concentration. Where do we enter into concentration? We enter into concentration when our six-sense organs (e.g., eyes) are in contact with the external six objects of the senses (e.g., sight). This is called 'fixed straight concentration.' What is concentration? Concentration is having no defilements and discrimination. Seeing everything clearly is wisdom and illumination. Ordinary beings' seeing are followed by thoughts, discrimination and attachments. This is the view of sentient beings of the Six Realms.

佛菩薩的見、小乘人的見跟我們不一樣，小乘人的見沒有執著，大乘人的見沒有分別，法身菩薩的見根本就沒有起心動念。你看戒定慧融在一起，沒有分別的，這叫「正心行處」，也翻作「等持」，等是平等，持是保持。諸佛菩薩六根在六塵境界上，永遠保持清淨平等覺。

The view of buddhas, bodhisattvas and the lesser vehicle sages is different from ours. The view of the lesser vehicle sages has no attachments, while the great vehicle sages' view has no discrimination. The Dharma-body Bodhisattvas' view has no thoughts at all. You see, precepts, meditative concentration and wisdom are mixed together without differentiation. This is called 'applying the correct mind at all times' or 'maintaining impartiality.' Buddhas and bodhisattvas always maintain their purity, impartiality and enlightenment when their six-sense organs are in contact with the external six objects.

**如何若無其事的自然放下 - 第 467 集**  
**How to let go naturally as if nothing happened?**



我們的大毛病就是六根在六塵境界裡頭分別、執著，堅固的執著，錯了。為什麼放不下？你不了解事實真相。事實真相是什麼？《金剛經》上講得最好，「凡所有相皆是虛妄」、「一切有為法，如夢幻泡影」。你要是真正明白、真正覺悟了，夢幻泡影怎麼執著？睡覺的時候有夢，醒來的時候夢的痕跡都找不到，自然放下，若無其事。

Our big problem is we discriminate and become stubbornly attached when our six-sense organs are in contact with the external six objects. This is wrong. Why are you unable to let go? Because you do not understand the reality. What is the reality? It is best stated in *the Diamond Sutra*, “Everything with form is illusory (unreal); and all conditioned dharmas are like dreams, illusions, bubbles and shadows.” If you really understand this and are really awakened, how can you become attached to dreams, illusions, bubbles and shadows? You have dreams while sleeping but once you wake up, not a trace of the dream can be found. You will naturally let go, as if nothing happened.

這是佛法的修行，行是行為，修是修正，修正我們錯誤的行為。起心動念錯誤，無明煩惱，要放下；分別，塵沙煩惱，要放下；執著，見思煩惱，更要放下。六道輪迴是見思煩惱造成的，十法界是無明煩惱造成的。只要你放下無明，十法界沒有了；放下執著，六道沒有了。

This is the Buddhist practice of rectifying our wrongdoings. Giving rise to thoughts is nescience, so it is wrong and must be let go. Discrimination is the affliction of dust and sand, and must be let go too. Attachment is the affliction of view and thought, and must be let go all the more. The Six Realms of reincarnation are created by the afflictions of view and thought, while the Ten Dharma Realms are created by nescience. Hence, as long as you let go of nescience and attachments, the Ten Dharma Realms and the Six Realms of reincarnation will disappear.

要明白這個大道理，這叫看破。看破之後別放在心上，放在心上沒看破，你習氣很重，你不得受用。所以看破之後一定放下，放下表示你真看破，看破放不下那是假的，沒有真正看破。這在大乘佛法裡頭，佛教的名詞叫「止觀」，觀是看破，止就是放下。

Understanding this big truth is called ‘seeing through.’ After you have seen through, do not retain these things in your mind. Otherwise, you did not see through. Your habituated tendency is too deep-seated and you did not reap the benefit of seeing through. That’s why you will definitely let go after you have seen through. Letting go means you have really seen through. If you cannot let go, it means that you have not really seen through. In Mahayana Buddhism,

the Buddhist term is 「止觀」 (zhǐ guān); 「觀」 (guān) is seeing through, while 「止」 (zhǐ) is letting go.

### **什麼是孝親三昧 - 第 468 集** **What is the samadhi of filial piety?**

《大智度論》上怎麼說，「善心一處住不動，是名三昧」。中國傳統文化裡頭，第一德就是孝，孝養父母，五倫裡頭父子有親，父母對子女的親愛，第一德，一切善法都從這裡生的。如何能把孝永遠保持，一生都不改變，那就叫三昧。什麼三昧？孝親三昧。你說我沒有聽說過，今天聽說了。

It is stated in *the Mahaprajnaparamita-sastra*, “Keeping kindness in one place is called ‘samadhi.’” The foremost virtue in traditional Chinese culture is filial piety, i.e., being filial to and supportive of one’s parents. In the Five Ethical Relationships, parents’ love for children and vice versa is the foremost virtue. All virtues arise from here. How to uphold filial piety forever and never change it throughout your life is called ‘samadhi.’ What samadhi is it? It is the samadhi of filial piety. If you say that you have not heard of this samadhi before, then you are hearing it today.

對老師要敬，孝是傳統文化的根，敬是傳統文化的本。像一棵大樹，根是在地下，你看不到，能生，長在外面，這個樹的幹，這個本，我們稱本，主幹，幹再生枝，枝再生條，條再生葉，樹葉、花果。根是孝，本是敬，中國傳統文化就這兩個東西。孝用父母來表法，敬用老師在表法，我們的身命得自於父母，我們的智慧、慧命得自於老師。我們這個小講堂，我對面懸掛著我老師的照片。

You must respect your teachers too. Filial piety and respect are the root and trunk of traditional Chinese culture respectively. Like a big tree, you cannot see the root because it is underground but it can grow above the ground, called the trunk. This trunk will further grow into branches, twigs, leaves, flowers and fruits. The root is filial piety while the trunk is respect, both are traditional Chinese culture. Parents and teachers are used to represent filial piety and respect respectfully. Our life comes from parents, while our wisdom comes from teachers. In our small lecture hall, all my teachers’ pictures are hung on the opposite wall.

我三個老師、一個護法，這四個人少一個我都沒有今天，也可能早就離開人間了。方東美先生引導我入佛門，不是他，任何一個人想拉我入佛門幾乎不可能。為什麼？我有邪見，很深的邪見，認為佛教是宗教，認為佛教是迷信，邊都不會碰它。我跟方老師學哲學，不是跟他學佛教的，他給我講一部哲學概論，特別為我講的，最後一個單元是佛經哲學。

I would not have today's achievement without one of my three teachers and one Dharma supporter. I might have left this world long ago too. Professor Fang Dong Mei led me into the door of Buddhism. If not because of him, it was almost impossible for anyone to pull me into Buddhism. What is the reason? Because I used to have deep-seated deviant views, thinking that Buddhism is a religion and superstition and I would not even touch it at all. I studied philosophy and not Buddhism with Mr. Fang. He especially gave me an introduction to philosophy, and the last part of his lesson was Buddhist philosophy.

當時他提出這個名稱我就懷疑，向老師請教，佛教是迷信，佛教是多神教、是泛神教，多神教、泛神教在宗教裡面是低級宗教，高級宗教只有一個真神，哪有那麼多神的？方老師告訴我，你還年輕，你不知道，我們學哲學，他告訴我「釋迦牟尼是世界上最偉大的哲學家（我沒聽說過），大乘佛法是全世界哲學的最高峰，學佛是人生最高的享受」。

I was suspicious when he proposed this name, so I asked him, "Buddhism is a superstition; it's polytheism and pantheism, both of which are low-level religions among religions. Advanced religions have only one true god. How can there be so many gods?" Mr. Fang told me, "You're still young and don't know the truth. Sakyamuni Buddha is the greatest philosopher in the world (which I had never heard of before). Mahayana Buddhism is the pinnacle of philosophy in the world. Learning Buddhism is the highest enjoyment in life."

這些我聞所未聞，真的是這樣嗎？我留意觀察，因為我上課是星期天，每一個星期日上午九點半到十一點半兩個小時，我到方老師家裡上課，學生就我一個，我們一個學生、一個老師。所以我就很注意，看老師書房書桌上擺的是什麼書，真的看到佛經，而且桌上從來沒有少過佛經，我才曉得他講的話是真的，不是假的。我是這樣入佛門的。

I had never heard of these before. Are they really so? I observed my teacher's study desk carefully when I went to his house to attend his lessons every Sunday for two hours (from 9:30–11:30 a.m.). I was his only student then. That's why I paid close attention to what books he placed on the desk in his study, and I really saw the Buddhist sutras. Moreover, there were never fewer Buddhist sutras on his desk. I then knew that what he said was true and not false. This was how I entered the door of Buddhism.

### 禪定是什麼意思 - 第 469 集

#### What does 「禪定」 (chán dìng) mean?

「一切禪定亦名定，亦名三昧」。禪定是佛教的術語。禪是什麼意思？定是什麼意思？禪是把意念集中，定是定在一處。這個方法傳到中國來，儒接受了，道也接受了，變成儒釋道修學最高指導原則。中國人把禪定換了一句話，大家更好懂，換成什麼？

It is also stated in *the Mahaprajnaparamita-sastra*, “All 「禪定」 (chán dìng) are also called 「定」 (dìng) or 「三昧」 (sān mèi).” 「禪定」 is a Buddhist term. What is the meaning of 「禪」 and 「定」? 「禪」 (chán) is focusing your thoughts, while 「定」 (dìng) is settling at one place. When this method was introduced to China, it was accepted by Confucianism and Taoism, and thus became the highest guiding principle for Confucianism, Buddhism and Taoism. The Chinese had replaced it with one sentence so that everyone can better understand it. What has it been replaced with?

「一門深入，長時薰修」。一門深入就是禪，長時薰修就是定，不能學太多，不能學太雜。海賢老和尚一生就是一句阿彌陀佛，他沒有學過《無量壽經》，他也沒有學過《阿彌陀經》，什麼《金剛般若》，什麼都沒學，就是一句阿彌陀佛，一門深入，長時薰修，他掌握到總持法門。

It has been replaced with ‘delving deeply into one subject and persevering with it for a long period of time.’ ‘Delving deeply into one subject’ is 「禪」 while ‘persevering with it for a long period of time’ is 「定」. One cannot learn too many and too miscellaneous things. Great Master Hai Xian had been chanting one single phrase of ‘Amitufo’ all his life. He had never learned *the Infinite Life Sutra*; neither had he learned *the Amitabha Sutra*, *the Diamond Sutra*

and other sutras before. What he practised was chanting this ‘Amitufo.’ He had grasped the dhāraṇī i.e., delving deeply into one subject and persevering with it for a long period of time.

諸位如果問我，這是淨土法門，淨土法門修行的成就也有三個階段，第一個功夫成片，第二個事一心不亂，第三個理一心不亂，海賢老和尚這三個階級在什麼時候完成的？我跟他沒見過面，我只看到這個光碟，跟你們一樣，只看到這個小冊子。

If you ask me, this is Pure Land Buddhism. There are also three levels of achievement in Pure Land practice. The first, second and third level is Constant Mindfulness of Amitabha Buddha, One Mind Undisturbed at the phenomenal level and One Mind Undisturbed at the noumenal level respectively. When did Great Master Hai Xian complete these three achievements? Just like you, I have never met him, and have only watched this VCD and read this booklet.

我的判斷，這個人的稟性好，就是他具足老實、聽話、真幹，這種根器非常難得，只要有這六個字，沒有一個不成就的。他是真的，不是假的，老實、聽話、真幹，老師教他一句阿彌陀佛，他用什麼心來念？

Based on my judgement, this Great Master had a good temperament; he was honest, obedient and truly practising. It is very rare to have this kind of inborn nature. As long as one has these three temperaments, no one will fail in their practice. He was really honest, obedient and truly practising. His teacher taught him to chant one single phrase of ‘Amitufo.’ What mind did he use to chant this Amitabha Buddha’s name?

他用真誠心，他用清淨心，他用恭敬心。這麼好的心態，念到功夫成片頂多三年，他二十歲開始念，我估計他二十三、四歲的時候，他得功夫成片，得功夫成片就有資格往生淨土。

He chanted it with a sincere, pure and respectful mind. Since he had been chanting ‘Amitufo’ with such a good mentality, it would have taken him three years at the most to achieve Constant Mindfulness of Amitabha Buddha. He started practising Buddha Mindfulness at the age of twenty, so I estimate that he achieved Constant Mindfulness of Amitabha Buddha at the age of twenty-three or twenty-four. With this achievement, he was qualified to be reborn in the Pure Land.

換句話說，得功夫成片他就見到阿彌陀佛，阿彌陀佛一定現身，一般所說為他授記，給他透露消息，會告訴他，你還有多久的壽命，等到你命終的時候我來接你往生。極樂世界註冊了，真有把握，他能不歡喜嗎？

In other words, he had seen Amitabha Buddha because generally speaking, Amitabha Buddha had surely manifested his body to give him assurance and messages. Amitabha Buddha had told him about his remaining lifespan and that he would come to receive him to the Pure Land when his life ends. Since he had registered himself at the Land of Ultimate Bliss, he was really certain to be reborn there. How could he not be happy?

### **什麼是正心行處 - 第 470 集** **What is ‘applying the correct mind at all times?’**

「又《法華玄贊》曰：梵云三摩地，此云等持。平等持心而至於境，即是定也。」《法華玄贊》裡頭所說的，這個也說得很好，等持，等是平等，持是保持，永遠保持平等。平等什麼意思？有執著不平等，有分別不平等，換句話說，我們經題上前面「清淨平等」，這四個字就是等持，你要永遠保持。這就是《大智度論》裡面所說的正心行處。

“It is also stated in *Fahua Xuanzan*<sup>64</sup>, ‘(三摩地) (sān mó dì) (samādhi) which is Sanskrit, is called ‘maintaining impartiality’ here. Maintaining impartiality in all environments is 「定」 (dìng).” This phrase is very well stated; maintaining impartiality means upholding impartiality forever. What does impartiality mean? It is without attachments and discrimination (having these things is not impartial). In other words, the sutra title, i.e., ‘purity and impartiality’ means maintaining impartiality, which you have to uphold forever. This is what *the Mahaprajnaparamita-sastra* states: ‘applying the correct mind at all times.’

正念是沒有妄想、沒有雜念，叫正念。正念無念，有念就不正。但是也不能有個無念，有個無念還是有一念，什麼念？有個無念。無念也沒有，難，這個法子太難了。那怎麼辦？阿彌陀佛有辦法，阿彌陀佛教導我們，把你的心裡只供養一尊阿彌陀佛，除阿

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<sup>64</sup> An explanation of *the Lotus Sutra* from the perspective of the *Faxiang* (法相) school.



彌陀佛之外什麼也沒有，這也算是正念。好！你能夠把阿彌陀佛放在心上，除阿彌陀佛之外，生活當中、工作當中確實沒有一個念頭放在心上。

Correct thought is having no wandering and distracting thoughts (i.e., having no thoughts), so if one has thoughts, one's thoughts are incorrect. However, one cannot have 'no thought' too, or else one still has one thought. What is that one thought? It is the thought of 'no thought.' It is too difficult to have no 'no thought' as well. What can you do then? Amitabha Buddha has a way; Amitabha Buddha teaches us to make offerings to only one Amitabha Buddha in our mind. Other than Amitabha Buddha, we have nothing in the mind. This is also considered correct thought. Good! Other than Amitabha Buddha, you really do not have a single thought in your life and work.

事情幹，幹完就完了，不放在心上。斷惡不著斷惡的相，修善不著修善的相，只有一個阿彌陀佛的相，這是淨宗無比殊勝的法門，全都歸阿彌陀佛。將來你到哪裡去？肯定是極樂世界，決定親近阿彌陀佛，不能不知道，殊勝無比。修行，你懂得這一句的意思，你就會修了。

After your work is done, you would not retain it in your mind. You will also not become attached to the act of ending evil and cultivating virtues when you cease wrongdoings and practise virtues. You only have Amitabha Buddha in your mind. This makes Pure Land Buddhism incomparably remarkable because everything is reverted to Amitabha Buddha. Where would you be heading to in the future? You will definitely go to the Land of Ultimate Bliss and be close to Amitabha Buddha. You must know this. This is incomparably remarkable! If you understand the meaning of this phrase, you will know how to cultivate.

### **為什麼不把佛放在心上？ - 第 471 集**

#### **Why don't you imprint Amitabha Buddha on your mind?**

等持，等到什麼程度？海賢老和尚入這個境界，他看到遍法界虛空界統統都是阿彌陀佛，這叫等持。我們看到這是善人、那是惡人，不平等，還在分別，還在執著。老和尚也見到，晚上念佛的時候，床上、床下，房子裡頭、房子外面全是眾生，在聽我念阿彌陀佛。

'Maintaining impartiality' – impartial to what extent? Great Master Hai Xian had entered this state of impartiality because he saw that all the empty space of the Dharma Realms were filled



with Amitabha Buddha. This is called ‘maintaining impartiality.’ We see this person is good and that person is bad because we still have discrimination and attachments; we are not impartial. When Great Master Hai Xian chanted Amitabha Buddha’s name at night, he also saw that sentient beings were listening to him chanting ‘Amitufo’ in bed and under the bed, as well as inside and outside the house.

這些都是境界現前，自己要更精進，不放在心上，才真正利益眾生，放在心上，對眾生的利益很有限。不放在心上，功德的利益是圓滿的，為什麼？你跟性德相應。放在心上，你跟阿賴耶相應，跟末那、跟意識相應，那就是輪迴心。

These were the appearance of realms. Instead of retaining those realms in his mind, he had to be more diligent. Only then could he really benefit sentient beings. Otherwise, it would have very limited benefits to sentient beings. By not retaining them in mind, the benefits of merit are complete. Why is that so? Because you are corresponding with the innate virtues. If you retain them in mind, then you are corresponding with the *alaya*, the seventh consciousness (*manas*) and the sixth consciousness.

輪迴心造輪迴業，輪迴業就是善有善果、惡有惡報，生生世世沒完沒了。你要是搞清楚、搞明白了，你感覺得太可怕，為什麼不念佛？為什麼不把佛放在心上？對於任何人不能批評，批評是批評你自己，為什麼？你心裡先有這個念頭，不善的念頭，你才說別人不善。

These minds of reincarnation commit the karmas of reincarnation, whereby doing good will bring good results and doing evil will beget bad results. This cycle is endless over infinite lifetimes. If you understand this, you will feel that it is too scary. Why don’t you chant Amitabha Buddha’s name? Why don’t you imprint Amitabha Buddha on your mind? Do not criticize anyone because criticizing others is criticizing yourself. What is the reason? Because you first have this unwholesome thought in your mind before you say that others are bad.

你看看，說別人不善，自己心已經變成不善，還在說話之先。換句話說，你已經造三惡道的業，為什麼？心裡有三惡道，有貪瞋痴慢疑就是有三惡道。必須心裡沒有，心裡只有阿彌陀佛，你才能往生極樂世界。念念跟極樂世界相應，念念跟阿彌陀佛相應，這還得了！

You see, your mind has already turned bad when you say that others are bad. Your thought comes before your speech. In other words, you have already committed the karma of the Three Evil Realms. What is the reason? Because you have greed, anger, ignorance, arrogance and doubt (i.e., the Three Evil Realms) in your mind. You must have nothing but Amitabha Buddha in your mind. Only then can you be reborn in the Land of Ultimate Bliss because every of your thoughts corresponds with the Land of Ultimate Bliss and Amitabha Buddha. How great is this!

### **真心為什麼叫空 - 第 472 集** **Why is the true mind called 'emptiness'?**

「天台曰」，就是智者大師說的，「若以空慧，照諸禪定種種法門，出生乃至無量三昧。」這句話說得好。空，空慧是什麼？我們常說起心動念、分別執著統統放下。這是什麼境界？這是自性現前。

“Great Master Zhi Zhe of the *Tiantai* school says, “If one uses the wisdom that apprehends emptiness to deal with people and matters in daily life and at work<sup>65</sup>, then infinite concentration (i.e., samadhi) will be born.” This phrase is well said. What is the wisdom that apprehends emptiness? We often say having let go of wandering thoughts, discrimination and attachments altogether. What state is this? It is the true nature appearing.

起心動念是無始無明煩惱，是煩惱的根；塵沙煩惱，塵沙是比喻多，是分別心，分別的那個念頭無量無邊，像塵沙一樣；見思煩惱是執著，自以為是，喜歡批評別人，意見很多，不好，這個煩惱製造六道輪迴。

Giving rise to thoughts are afflictions and nescience from beginningless time, and is the root of afflictions. The affliction of dust and sand is the discriminating mind because the thoughts of discrimination are as infinite and boundless as the dust and sand. The affliction of view and thought is attachment. These people hold strongly to their opinions, and take delight in criticizing others. They have many opinions. This affliction is not good because it creates the Six Realms of reincarnation.

如何能在境界裡頭如如不動，功夫。聽別人說話說得對的，跟佛講的是相應的，不說話，點頭笑笑；說得不對的，如如不動，像在禪定當中，沒聽到。這是海賢老和尚表

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<sup>65</sup> Various methods of meditative concentration refer to dealing with people and matters in daily life and at work.

的，我們要學。不要一聽到馬上就發表意見，要能沉得住氣，該說的時候說，不該說的時候不說。

How to remain unmoved amidst the external environment? This is effort of practice. If we hear what others said are correct and correspond with the Buddha's words, we should keep quiet, nod our head and smile. If what they said are wrong, we should remain unmoved as if we are in meditative concentration and did not hear anything. This was what Great Master Hai Xian demonstrated and we must learn from him. Do not express your opinion as soon as you hear it. You must be able to keep calm; say when you should, and do not say when you should not.

起心動念、言語造作，自己先要想到，要負因果責任。就是我常講的，你在製造輪迴，六道就這麼出來的。所以這個空慧，好，什麼都不執著。這個空是真空，就是真心。真心為什麼叫空？

For every of your thought, speech and action, you must first think that you have to bear the responsibility of causality. As I often said, you are creating reincarnation. This is how the Six Realms came about. So, this wisdom that apprehends emptiness is good because you will not be attached to anything. This emptiness is true emptiness, which is the true mind. Why is the true mind called 'emptiness'?

真心沒有物質現象，沒有念頭的現象（就是心理現象），也沒有自然現象。它在哪裡？它無處不在，它無時不在，我們對它毫無感觸。有空慧的人，他契入境界。他為什麼能契入？因為他沒有起心動念，沒有分別執著，自然跟它融成一片。

Because it has no physical phenomena, mental phenomena and natural phenomena. Where is the true mind? It exists everywhere and at all times, but we have no feeling about it at all. People with the wisdom that apprehends emptiness had entered the Buddha's state. Why are they able to do so? Because they have no wandering thoughts, discrimination and attachments, so they had naturally integrated with the true mind.

**智慧不是學來的 - 第 473 集**  
**Wisdom is not acquired through learning.**

幻相無量，諸法無量，惠能大師說得好，「何期自性，能生萬法」。萬法就是無量，萬法當中任何一法都不執著、不分別、不起心、不動念，就是出生無量三昧。也就是

說，你對於無量無邊，佛家講遍法界虛空界所有一切境界，你看到、聽到、聞到、接觸到，都沒有起心動念，這就叫無量三昧，真功夫。

Illusory phenomena are infinite. Great Master Hui Neng said it well, “Who would have thought that the true nature can produce myriads of phenomena!” Myriads of phenomena are infinite phenomena. Not giving rise to attachments, discrimination and thoughts amidst any of these phenomena is the arising of infinite concentration. It means to say that you do not give rise to thoughts when you see, hear, smell or come into contact with all the objects and circumstances throughout the empty space of the Dharma realms. This is called ‘infinite concentration’, which is true effort of practice.

為什麼生無量三昧？你知道所有的現象都不是真的，凡所有相皆是虛妄。從哪裡來的？自性生的，何期自性能生萬法。能生萬法的自性，真空，所生的萬法叫妙有，妙有非有，真空不空，為什麼？它能生。

Why are you able to give rise to infinite concentration? Because you know that all phenomena are not real. As *the Diamond Sutra* states, “Everything with form is illusory (unreal).” Where did all phenomena come from? They arose from the true nature, which is true emptiness. As Great Master Hui Neng said, “Who would have thought that the true nature can produce myriads of phenomena!” The phenomena produced by it is called ‘subtle existence because they do not exist’; the true nature is called ‘true emptiness yet it is not empty.’ Why is it not empty? Because the true nature can produce phenomena.

妙有全是假的，沒有一樣真的，所以要放下。放得乾乾淨淨，你得大自在，你快樂無比，智慧現前。這個智慧是從心性流出來的，不是學的。從什麼地方表現？無論人家問你什麼問題，你都能解答，還解答得滿有道理，不管你有學沒有學，這是智慧。學得來的東西是知識，不是智慧，智慧不是學來的，是從三昧裡頭生的。你看，「出生乃至無量三昧」，然後三昧出生無量智慧。

These phenomena are called ‘subtle existence’ because they are all illusory and nothing is real. That’s why you must let go. If you let go completely, you will obtain great freedom and will be so happy because your wisdom is uncovered. This wisdom is expressed from the mind-nature (i.e., the true nature) and is not acquired through learning. From where is your wisdom shown? No matter what questions people ask you, you can answer them reasonably regardless of whether you have learned it or not. This is wisdom. Things which are acquired through

learning is knowledge and not wisdom. Wisdom is not acquired through learning but arises from meditative concentration. You see, infinite concentration then gives rise to infinite wisdom.

### **六根在境界裡不動心叫禪定 - 第 474 集**

**Being unmoved when the six-sense organs are in the external environment is called 'meditative concentration.'**

禪定不是盤腿面壁，盤腿面壁那是初學，幼兒園小朋友學的禪定，有模有樣的。禪定是什麼？六根在境界裡不動心叫禪定。

Meditative concentration is not sitting cross-legged facing the wall. Sitting cross-legged facing the wall is the meditation learned by beginners and kindergarten children. They really look like they are practising meditative concentration. What is meditative concentration? Being unmoved when the six-sense organs are in the external environment is called 'meditative concentration.'

眼在色上不動心，眼根在色塵上入定；耳聽到音聲不動心，不起心、不動念，耳根在聲塵上入定；鼻聞香、舌嘗味，鼻在香塵裡頭入定，舌在味塵裡頭入定，吃東西味平等，沒有酸甜苦辣鹹。

For instance, if we remain unmoved (i.e., not giving rise to thoughts) when our eyes see the forms, ears hear the sounds, nose smells the scent, and tongue tastes the flavour, it means that our faculties of sight, auditory, olfactory and gustatory have entered meditative concentration amidst the objects of form, sound, odour and flavour. Hence, the taste of food that we eat is equal; there is no sour, sweet, bitter, spicy and salty taste.

如果沒有酸甜苦辣鹹，人麻木了，那有病，舌頭有病；有酸甜苦辣鹹，沒有酸甜苦辣鹹的分別執著，這個厲害，具足戒定慧三學，眼具足、耳具足、鼻具足、舌具足、身具足、意具足，真有味道，那個味道究竟圓滿在極樂世界。

If this is the case, then we have become numb and our tongue is sick. There is actually sour, sweet, bitter, spicy and salty taste, but we neither discriminate nor become attached to these tastes. This is amazing because our eyes, ears, nose, tongue, body and object-apprehending aspect of the mind are replete with the Threefold Learning of precepts, meditative

concentration and wisdom. Foods can be really tasty, but that definitive and perfect taste is in the Land of Ultimate Bliss.

所以你真搞清楚，巴不得現在趕快就去，還有什麼好等的。海賢念念都想往生，他不想住，是佛逼著他。他跟阿彌陀佛見面，我估計十次以上，跟阿彌陀佛很熟了，常在一起。

That's why if you really understand this, you cannot wait to go there right now. What else is there to wait for? Great Master Hai Xian had always wanted to go to the Land of Ultimate Bliss. He did not want to live here but Amitabha Buddha wanted him to stay. I estimate that he had seen Amitabha Buddha more than ten times. He was very close to Amitabha Buddha because they were often together.

為我們做證明，極樂世界真有，阿彌陀佛真有，四十八願接引眾生不是假的，讓我們堅定信心、堅固願心，非去不可。到這個地方就算成佛了，這是成佛的一個跳板、一個中途站，在這個中途站你整裝出發，就是無上菩提。

The Great Master had proven to us that the Land of Ultimate Bliss and Amitabha Buddha really exist, and the Forty-eight Vows (which serve to receive sentient beings to the Pure Land) are not false. He had enabled us to have firm confidence and solid vow that we must go to the Pure Land at any cost. Once we reach there, we are bound to become a buddha because this place is a springboard or halfway station for achieving Buddhahood. At this stop, you are always ready to set off on the journey to Supreme Enlightenment.

### **什麼是修行的大總持法門 - 第 475 集** **What is the great dhāraṇī of cultivation?**

我們說到修行的大總持法門，有沒有？有。章嘉大師只教了我四個字，看破放下，放下看破，這是佛法無論大乘小乘、宗門教下、顯教密教都不超過這個原則。特別是放下，放下什麼？虛妄。什麼是虛妄？心是虛妄。什麼心？

We say about the great dhāraṇī of cultivation. Is there a great dhāraṇī? Yes, there is. Great Master Zhangjia only taught me four words i.e., seeing through and letting go, and vice versa. This is Buddhism; regardless of Mahayana or Theravada Buddhism, the sutra-study schools or Zen Buddhism, and Exoteric or Esoteric Buddhism, all teachings do not exceed this principle,

especially letting go. Letting go of what? Letting go of illusions. What is illusory? The mind is illusory. What mind is illusory?

妄心，會起心動念的心、會分別執著的心，全是虛妄的。放下虛妄，真心就現前了，真心是本有的。我們舉個比喻說，佛在經上常常將心用水做比喻。所以我們供佛，供養佛，什麼是真供養？要用心去供養，這是真的。要用心去修行，真修。凡是有生有滅都是假的，不生不滅是真的。

The deluded mind, which gives rise to thoughts, discrimination and attachments, is illusory. By letting go of illusions, the true mind which is innate to us will appear. In the sutras, the Buddha often compared the mind to water. That's why when we make offering to the images of buddhas, what is true offering? Making offering with sincerity is true offering, and cultivating with sincerity is true practice. Anything that is subject to arising and ceasing is illusory, while anything that neither arises nor ceases is real.

佛用水做比喻，我們看海水、江水、湖水，有染污、不清淨了。水本來是清淨的沒有染污，水本來是不動的，現在風吹著波浪，風吹起浪了，浪是動的。用染污、波浪代表什麼？妄心。它乾淨了，不起風浪了，水的樣子是什麼？是平的。水平、乾淨，這是真心，沒有波浪、沒有染污，這是真的。

The Buddha used water as a metaphor. We see that the sea water, river water and lake water are polluted and impure, but water is originally pure and unpolluted. It is originally still, but now the wind blows, forming waves which move. What do pollution and waves represent? They represent the deluded mind. What does water look like when it is clean without waves? It is still. Water that is still and clean (without waves and pollution) is the true mind. This is real.

大總持法門就是水，阿賴耶、末那、意識，相宗所說的八識五十一心所是染污的、是波動的，它起浪了。四聖法界，小風小浪；六道輪迴，大風大浪；三惡道，颶風，動盪最明顯的，動盪形相是巨浪，時間長遠。

Dhāraṇī refers to the water. The *alaya*, *manas*, and the sixth consciousness (including the fifty-one mental factors produced by the eight consciousnesses mentioned by the *Faxiang* school) are defiled with fluctuating waves. The Four Sage Dharma Realms are likened to the gentle wind and small waves, the Six Realms of reincarnation are likened to the strong wind and big



waves, while the Three Evil Realms are likened to hurricane, the most obvious turbulence in the form of huge waves that last for a long time.

### **供佛，什麼供具最重要 - 第 476 集**

#### **When we make offering to the images of buddhas, what offering is most important?**

我們供佛，供佛是表法，供具裡頭什麼東西最重要？諸位就明白了，一杯水。水代表我的心，我的心像水一樣的清淨沒有污染，像水一樣的平靜沒有波動。這杯水是代表，表法的，代表我的真心清淨不動，就是經題上講的「清淨平等」，平等就是不動，清淨就是沒有染污，這是真正的供佛。

When we make offering to the images of buddhas, we are teaching by example. What offering is most important? We can understand that it is a glass of water. Water represents my mind; my mind should be as pure as water without pollution. It should also be as calm as water without fluctuations. This glass of water represents my true mind, which is pure and still. As the sutra title states: purity (i.e., unpolluted) and impartiality (i.e., still). This is truly making offering to buddhas.

絕對不是說我早晚供一杯水給佛菩薩喝，那就錯了。佛菩薩不用這個，是給自己看的，時時刻刻覺察到我的心清不清淨。有念就不清淨，無論你這個念是善念、是惡念，不清淨，有念就不平等。

It is definitely wrong to say that I offer a glass of water to buddhas and bodhisattvas in the morning and at night for them to drink. Buddhas and bodhisattvas do not need this. It is for us ourselves to reflect so that we are always aware if our mind is pure or not pure. Regardless of whether your thoughts are wholesome or unwholesome, your mind is not pure and impartial as long as you have thoughts.

修行，把真心修出來就成功了，就成佛了。這個話要記住，要深深去體會。為什麼？我們從早到晚起心動念全是妄心，妄心在製造輪迴，念念不斷在製造輪迴，你怎麼能出得了輪迴？要想出離輪迴，首先把製造輪迴的因要放下，要把它止住，這就是說能遮。

If you cultivate until your true mind appears, then you have succeeded in cultivation because you are a buddha. You should remember this and understand it deeply. What is the reason?

Because our thoughts from morning till night are all the deluded mind which creates reincarnation. Since you never stopped creating reincarnation, how can you be liberated from reincarnation? If you want to escape reincarnation, you must first put an end to the cause of reincarnation.

### **一句南無阿彌陀佛，總持當中的總持 - 第 477 集**

**One single phrase of ‘Namo Amitufo’ is the dhāraṇī among the dhāraṇīs.**

總持有能持、能遮的意思，遮就是禁止、防範。總持，抓到總持它就起作用。在淨土法門，一句南無阿彌陀佛，總持當中的總持。《華嚴》也不例外，《華嚴》到最後普賢菩薩十大願王導歸極樂，這一句佛號是不是《華嚴經》的總持法門？是，一點都沒錯。

Dhāraṇī has the connotation of being able to uphold, prohibit and prevent. By grasping the dhāraṇī, your cultivation will be effective. In Pure Land Buddhism, one single phrase of ‘Namo Amitufo’ is the dhāraṇī among the dhāraṇīs. *The Avatamsaka Sutra* is no exception too because at the end of this sutra, it is stated that the Ten Great Vows of Samantabhadra Bodhisattva are reverted to the Land of Ultimate Bliss. Is this Amitabha Buddha’s name the dharani of *the Avatamsaka Sutra*? Yes, it is absolutely right.

總一切法，一切法歸納為戒定慧，這句阿彌陀佛是總持法門，總一切法。阿彌陀佛裡頭有沒有戒？有。什麼叫戒？防非止惡。心裡念阿彌陀佛，心裡頭有沒有是非？沒有了。有沒有惡念？沒有了。

This Amitabha Buddha’s name summarizes all Dharmas, which are summed up as precepts, meditative concentration and wisdom, so it is the dhāraṇī. Does this Amitabha Buddha’s name have precepts in it? Yes, it has. What is called ‘precept’? Precepts prevent wrongs and stop evils. Will there be rights and wrongs in our mind when we are mindful of Amitabha Buddha? No, there will be no rights and wrongs in our mind anymore. Will there be unwholesome thoughts in our mind? No, there will be no unwholesome thoughts in our mind too.

所以這句阿彌陀佛不可思議，無法想像，無法稱說，只要老老實實一直念下去，念久了總持法門就現前了。現前什麼樣子？無論你學過沒有學過的，全都明白了，全都覺悟了，像佛一樣，像法身菩薩一樣，像惠能大師一樣，像現代的海賢法師一樣，這些

人都得到總持、能持、能遮的修學妙法。能遮，能止一切惡；能持，能持一切善；一切善法沒有離開，一切惡法永遠不起，它不會生起來，一切善法在一切時一切處都能現前，自行化他。

That's why this Amitabha Buddha's name is inconceivable and indescribable. As long as you honestly chant this Amitabha Buddha's name incessantly, the dhāraṇī will appear after you have chanted it for a long time. What does it look like when the dhāraṇī appears? Like all buddhas, Dharma-body Bodhisattvas, Great Master Hui Neng and the contemporary Great Master Hai Xian who had obtained the dhāraṇī (the marvellous method of practice that can stop all evils and uphold all virtues), you will understand everything regardless of whether you have learned them or not. Since all evils will never arise and all virtues can appear everywhere and at all times, you can teach others by example.

### **什麼是我們最需要的 - 第 478 集** **What do we need most?**

淨宗妙，妙在哪裡？就用一句佛號。不善的念頭起來了，不善的言論、行為，他警覺心很高，第一念不善，第二念阿彌陀佛。阿彌陀佛是萬法之善根，海賢老和尚告訴人，老佛爺，他口裡的老佛爺就是阿彌陀佛，「老佛爺是我老和尚的根！」他知道了，他明白了，我們不知道。

Pure Land Buddhism is marvellous in what way? It is marvellous in using one single phrase of Amitabha Buddha's name. For instance, as soon as he gives rise to an unwholesome thought, speech and behaviour, he is very alert and will switch that thought to 'Amitufo' right away. Amitabha Buddha is the virtuous root of everything. As Great Master Hai Xian told people, "Lao Fo Ye (i.e., Amitabha Buddha) is my root!" The Great Master understood and knew that Amitabha Buddha is his root, but we do not know.

現在社會上很多人，你去問問，你去調查調查，什麼是你的根？這個話可能他聽不懂，換句話說，什麼是你最需要的？他一定會告訴你，錢。現在世間人的根是財富，不是阿彌陀佛。財富是不是真的是他的根？他在作夢。為什麼？他得不到。佛說得好，生不帶來，死不帶去，這意思是什麼？

If you do a survey and ask the people in today's society what their root is (i.e., what they need most), they may not understand your question. They would surely tell you that their root is

money. The root of people in the present world is wealth and not Amitabha Buddha. Is wealth really their root? They are dreaming! What is the reason? Because they will never possess it. The Buddha said it well, “You bring nothing with you at birth, so you take nothing with you when you die.” What does this mean?

這意思是假的，不是真的。真的東西，生你帶來了，死你也帶去，那是真的。生不帶來、死不帶去的，你把它當作根，它必定陷你永遠在輪迴裡面打轉，生生世世永遠離不開輪迴，那是輪迴的根，我們要覺悟。

It means that wealth is illusory and not real. Things that you bring with you at birth and things that you will take with you in death are real. If you regard things that you did not bring with you at birth and will not be taken with you in death as your root, it will surely trap you in reincarnation forever, causing you to be unable to escape from reincarnation forever. We must be awakened that this is the root of reincarnation!

**阿彌陀佛是一切眾生真正的根 - 第 479 集**  
**Amitabha Buddha is the real root of all sentient beings.**

佛在經上說得好，「財色名食睡，地獄五條根」，哪一個人沒有這個根？不把這個當作根有幾個？什麼最重要？財色名食睡重要，這個根深，這個根廣大，其大無外，其小無內。怎麼辦？這一生的日子不好過，時時刻刻都提心吊膽，沒有安全感。我們怎麼辦？要學海賢老和尚。

The Buddha said it well in the sutras, “Wealth, lust, fame, food and sleep are the five roots of hell.” Who does not have these roots? How many people do not regard them as their roots? What is most important? Wealth, lust, fame, food and sleep are important --- these roots are deep and extensive without boundary, within and without. What happens then? One’s life is hard in this life because one is always on tenterhooks and has no sense of security. What should we do? We should learn from Great Master Hai Xian.

我們自以為的那個根全錯了，完全不是，老和尚把根找到了，非常明顯坦白的告訴我們，阿彌陀佛是我們的根，是我老和尚的根，也是你的根，也是他的根，他是一切眾生真正的根。心裡面起不善的念頭，一聲阿彌陀佛回歸純淨純善。只要心生煩惱，無論是什麼煩惱，第一念它可以生，第二念就是阿彌陀佛。

What we have been regarding as roots are all wrong. The Great Master had found his root. He told us very clearly and frankly that Amitabha Buddha is our root. He said, "Amitabha Buddha is my root, is your root and is his root too. Amitabha Buddha is the real root of all sentient beings." When an unwholesome thought arises in the mind, one chanting of 'Amitufo' will revert that thought to pure wholesomeness. No matter what afflictions arise in the mind, it is fine if the first thought is affliction, but the second thought must be Amitabha Buddha.

決定不能隨順妄念，隨順妄念就造輪迴業，善念，三善道，惡念，三惡道。善念惡念製造輪迴，染業、惡業；淨業、善業，製造四聖法界，全是假的，沒有一樣是真的，佛要我們用真心。

One must not accord with the deluded thoughts, or else one will be creating the karmas of reincarnation; wholesome thoughts will result in rebirth in the Three Good Realms, while unwholesome thoughts will result in rebirth in the Three Evil Realms. Wholesome and unwholesome thoughts create reincarnation because they are defiled and bad karmas. Pure and good karmas, on the other hand, create the Four Sage Dharma Realms. They are all illusory and not real. The Buddha wants us to use the true mind.

我們懂得什麼叫真心，不會用，用有一定的難度，必須得明心見性才真正的知道體用，要到八地菩薩才能像如來果地不思議的妙用，我們心中所嚮往的。方法，「一門深入，長時薰修」，你就能成就，成就不可思議的功德，成就你功夫成片、事一心不亂、理一心不亂，這殊勝果德不可思議。

We know what is called 'true mind' but we do not know how to use it; there is some difficulty in using the true mind. One must see into one's mind and true nature before one can really know how to use the true mind. That's why only bodhisattvas above the eighth ground can have inconceivable marvellous function like all buddhas. This is what we have been longing for. By employing the method of delving deeply into one subject and persevering with it for a long period of time, you can accomplish inconceivable merits as well as Constant Mindfulness of Amitabha Buddha, and One Mind Undisturbed at the phenomenal and noumenal level. This remarkable resultant merit is inconceivable.

### **一門深入，長時薰修，不能著急 - 第 480 集**

**You must delve deeply into one subject and persevere with it for a long period of time and cannot be hasty.**

《智度論》裡面說的，三昧修行，習久，就是一門深入，長時薰修，不能著急。著急，把你修學的時間拉長，不能成就。不著急，一切都是自然的好，自自然然隨它去，為什麼？心沒有被染污。一著急，心染污了，起分別執著念頭就被染污，很容易被染污，阿賴耶裡面落謝種子。

According to *the Mahaprajnaparamita-sastra*, one needs a long period of cultivation (i.e., delving deeply into one subject and persevering with it for a long period of time) to achieve samadhi. You cannot be hasty, or else your study time will be extended and you will not succeed in attaining samadhi. There is no need to hurry; you should let nature take its course in everything. What is the reason? Because your mind is undefiled if you are not in a hurry. As soon as you hurry, and give rise to discrimination and attachments, your mind will be easily defiled because these defilements will end up as karmic seeds in the *alaya*.

能做得到嗎？做不到，沒有人能做到，這真的不是假的。想到這些地方，認識極樂世界、認識淨土，你就不能不對阿彌陀佛生起感恩的心，真正能救拔我們了生死出三界只有阿彌陀佛這一個法門，非常有效果，萬修萬人去，對彌陀的誠敬、對彌陀的恭敬自自然然生起來，這是真的不是假的。

Can you not become defiled? No, you can't. In fact, no one can accomplish that. This is true and not false. Come to think of it, you can't help but feel grateful to Amitabha Buddha if you get to know the Land of Ultimate Bliss because only the Pure Land method (i.e., Amitabha Buddha) can really help us end reincarnation and escape from the Three Realms of Samsara. This method is very effective because everyone who practises it will attain rebirth in the Pure Land. Your sincere respect for Amitabha Buddha will naturally arise. This is true and not false.

生起來之後，這句佛號就像賢公老和尚一樣，一切時一切處無論自己幹什麼都不曾丟失，這叫念佛的功夫到家了，這是真的。老和尚常說：「老實念佛，成佛是真的，其他啥都是假的。」要記住這句話。

You will then chant Amitabha Buddha's name unceasingly like Great Master Hai Xian no matter what you are doing. This is called 'the practice of Buddha Mindfulness becoming effective' and this achievement is real. As Great Master Hai Xian often said, "Chant Amitabha Buddha's name sincerely because becoming a buddha is real while everything else is illusory." We must remember these words.



## 什麼是正常的享受 - 第 481 集

### What is proper enjoyment?

「《華嚴經》又云：一切自在難思議，華嚴三昧勢力故。」《華嚴經》上這兩句經文，一切自在是華嚴會上四十一位法身大士他們的境界，明心見性，見性成佛。這四十一個位次，十住、十行、十迴向、十地、等覺，這些人他們居住在實報莊嚴土。

“It is also stated in *the Avatamsaka Sutra*, ‘All freedoms which are inconceivable, are the outcomes of the power of Flower Adornment Samādhi.’” All these freedoms are the state achieved by the *Hua-yan* assembly’s forty-one levels of Dharma-body Mahasattvas who had seen into their mind and true nature, thereby achieving Buddhahood. The forty-one levels of Dharma-body Mahasattvas consist of bodhisattvas of the Ten Abodes (十住), the Ten Practices (十行), the Ten Dedications of Merit (十迴向), and the Ten Grounds (十地) as well as the virtually enlightened bodhisattvas. They all live in the Adorned Land of Real Reward.

三德祕藏，法身、般若、解脫都證得，所以一切自在，他沒有不自在的。難思議是不可思議，我們無法想像。這種自在從哪來的？是華嚴三昧勢力，他得到的。三昧是梵語，也就叫三摩地，翻成中國文字，正定，正受。在這個地方，用正受來解釋容易懂，受是受用，享受。什麼是正受？正受就是正常的享受。六道凡夫享受不正常，七情五欲的享受。

Since they had attained the Secret Store Three Virtues of Dharma body, prajñā wisdom and freedom, they are always free. Where do these inconceivable freedoms come from? They are obtained from the power of Flower Adornment Samādhi. 「三昧」 (sān mèi) which is Sanskrit is also called 「三摩地」 (sān mó dì). When translated into Chinese, it means proper concentration and proper enjoyment. It is easy to understand if proper enjoyment is used to explain 「三昧」 (sān mèi) here. What is proper enjoyment? It is normal enjoyment. The enjoyments of sentient beings of the Six Realms are the Seven Emotions and the Five Desires, which are abnormal.

為什麼說不正常？所有享受的都是虛幻，不是真的。真妄，大乘用什麼來界定它？大乘教裡頭凡是不生不滅的，這是正常的，有生有滅就不正常。心，受，重要是心。你



看看，我們的心就是念頭，前念滅後念生，叫生滅心。生滅心就不正常，生滅心造成的現象就是六道、十法界，十法界裡頭包括六道，是生滅心變現出來的。

Why are they abnormal? Because these enjoyments are illusory and not real. What does Mahayana Buddhism use to define realness and illusoriness? In the Mahayana teachings, anything that neither arises nor ceases is normal, while anything that is subject to arising and ceasing is abnormal. The mind is important in this regard. You see, our mind has thoughts which continuously arise and cease one after another. It is called ‘the mind which arises and ceases incessantly’ and is abnormal. The phenomena manifested by this mind are the Six Realms and the Ten Dharma Realms.

### **一句佛號，轉識成智 - 第 482 集**

**One single phrase of Amitabha Buddha’s name can transform all consciousnesses into wisdoms.**

無始無明斷了，十法界沒有了，十法界是唯識所變的，這個就說明相宗講的轉八識成四智，轉阿賴耶為大圓鏡智，轉末那為平等性智，轉第六意識為妙觀察智，轉前五識為成所作智，所以一切自在難思議。

When nescience from beginningless time is extirpated, the Ten Dharma Realms which are altered by the *alaya* consciousness, will cease to exist. This illustrates what the *Faxiang* school said i.e., the eight consciousnesses are transformed into the four kinds of wisdom (i.e., the *alaya* is transformed into the wisdom of the great round mirror, the seventh consciousness (*manas*) is transformed into the wisdom of the impartial nature, the sixth consciousness is transformed into the wisdom of wonderful contemplation, and the first five consciousnesses are transformed into the wisdom of all realisations). That’s why all freedoms are inconceivable.

用什麼方法轉的？華嚴三昧。我們今天修淨土，我們用什麼方法？也是華嚴三昧。但是沒有用華嚴宗的方法，用什麼方法？一句佛號。《華嚴》有沒有說？

What method do we use to transform the consciousnesses into wisdoms? We use the Flower Adornment Samādhi. What method do we use since we are practising Pure Land Buddhism today? We also use the Flower Adornment Samādhi, but we do not use the method of the *Huayan* school. What method do we use? We use one single phrase of Amitabha Buddha’s name. Is this method mentioned in *the Avatamsaka Sutra*?

有，《華嚴》到最後十大願王導歸極樂，就這一句名號。所以《華嚴》到最後，圓滿歸心淨土，特別是在五十三參，表法非常明顯。五十三參，第一位善知識德雲比丘，他修什麼法門？般舟三昧，一心念佛求生淨土，往生到極樂世界。

Yes, because at the end of this sutra, it is stated that the Ten Great Vows of Samantabhadra Bodhisattva are reverted to the Land of Ultimate Bliss (i.e., this Amitabha Buddha's name). That's why *the Avatamsaka Sutra* completely returns to the Pure Land in the end. This is especially seen in the very obvious demonstration of Sudhana's visits to the fifty-three wise teachers. What method did the first wise teacher, Meghasri bhiksu practise? He practised the *pratyutpanna-samadhi*, whereby he single-mindedly chanted Amitabha Buddha's name and was reborn in the Pure Land.

我們看最後一個，一頭一尾，最後一位善知識，第五十三位，普賢菩薩十大願王導歸極樂。你看一個頭一個尾，徹始徹終就是信願持名，五十三參表這個法，要能把它看出來。名號功德真正不可思議，這一句阿彌陀佛就是一切法，《華嚴》說的「一即一切，一切即一」。

His last wise teacher (i.e., the fifty third teacher) was Samantabhadra Bodhisattva, whose Ten Great Vows are reverted to the Land of Ultimate Bliss. You see, the method practised by the wise teachers from beginning to the end was chanting Amitabha Buddha's name with belief and vow. We must be able to see this demonstration in Sudhana's fifty-three visits. The merits of Amitabha Buddha's name are really inconceivable. This single phrase of 'Amitufo' is all Dharmas. As *the Avatamsaka Sutra* states, "One is all; all is one."

展開來八萬四千法門、無量法門，回歸來就一法，這一法就是信願持名。這一法以後還有沒有？還有，用這個方法用到極處，淨宗所謂的到念而無念、無念而念，有念跟無念畫成等號，平等了，那就是阿耨多羅三藐三菩提，《華嚴經》稱為妙覺如來。

The expanded 84,000 or infinite Dharma methods are reverted to one method, which is chanting Amitabha Buddha's name with belief and vow. Is there any other method after this? Yes, there is. When this method is practised to the extreme, so-called 'correct mindfulness with absence-of-thought and vice versa' in Pure Land Buddhism (i.e., presence-of-thought is equal to absence-of-thought), then it is *anuttara-samyak-sambodhi*. *The Avatamsaka Sutra* calls it 'marvellous enlightenment or Buddhahood.'

## 為什麼過去造的業很深也不要緊 - 第 483 集

### Why does it not matter even if the karmas committed by us in the past were very heavy?

常寂光是法身，毘盧遮那。毘盧遮那是梵語，什麼意思？遍一切處，遍一切時，這就是法身。法身沒有相，法身在哪裡？無處不在，無時不在，它是一切法的本體，一切法是從它所生所現，只要你轉八識成四智，你就住實報土。

The Eternally Tranquil Light is the Dharma body (i.e., Mahavairocana). Mahavairocana is Sanskrit. What does it mean? It connotes pervading everywhere and all the time. This is the Dharma body which is formless. Where is the Dharma body? It exists everywhere and all the time. It is the basic substance of all phenomena, so all phenomena are produced and manifested by it. As long as you have transformed your eight consciousnesses into the four kinds of wisdom, you will live in the Adorned Land of Real Reward.

這有一定的難處，不是我們想轉就能轉，想放下就放得下，不行，真修、真幹才曉得，怎麼辦？如果他有幸，他很幸運，他有這個福報，他碰到淨土，對淨土深信不疑，信願持名，在這一生當中就能轉識成智。轉八識成四智不是靠自己，靠阿彌陀佛，阿彌陀佛本願威神加持，阿彌陀佛無量劫修行功德的加持，它管用。

There are certain difficulties to transform the consciousnesses because it is not that if we want to transform and let go, we can do so. We will know this if we truly practise. What should you do? If you are very fortunate and have the blessing to encounter Pure Land Buddhism, you can transform the consciousnesses into wisdoms in this very life by chanting Amitabha Buddha's name with deep belief and vow. Instead of relying on yourself to transform the eight consciousnesses into the four kinds of wisdom, you rely on the awe-inspiring majestic support of Amitabha Buddha's original vows and his merits accomplished through infinite kalpas of practice. Amitabha Buddha's support really works.

什麼時候轉的？就在往生那一刻的時間。往生，你坐上蓮花，蓮花是自性變現的，是阿彌陀佛四十八願加持的，我們這裡發心發願念佛求生，七寶池裡面就生一朵蓮花，蓮花沒開。

When will your consciousnesses be transformed into wisdoms? They will be transformed into wisdoms at the moment you are reborn in the Pure Land. At that moment, you will be sitting

in a lotus manifested by your own true nature and is supported by Amitabha Buddha's Forty-eight Vows. When we bring forth the mind to chant Amitabha Buddha's name here and seek rebirth in the Pure Land, a lotus flower will bloom in the pools of Seven Treasures but this lotus is not open.

我們念佛功夫到了，往生的緣成熟，這花開了，阿彌陀佛拿這個花來接引你，往生的人坐上蓮花，蓮花合起來，佛把這個蓮花帶到七寶池，放在七寶池上，花再一打開就轉識成智，所以轉識成智就在花苞裡面。

When our effort of practising Buddha Mindfulness is effective and our condition to be reborn in the Pure Land is right, this lotus will open. Amitabha Buddha will take this flower to come and receive us. After we have sat in the lotus, the lotus will close, and Amitabha Buddha will take it to the pools of Seven Treasures and place it there. When the flower opens again, our consciousnesses will be transformed into wisdoms. That's why this transformation takes place inside the lotus bud.

我們要感恩阿彌陀佛，這是阿彌陀佛幫我們的大忙，即使我們自己功力不夠，過去造的業很深也不要緊，只要生到極樂世界，即使下下品往生，凡聖同居土下下品往生，也作阿惟越致菩薩。阿惟越致就是法身菩薩，因為極樂世界是平等的世界，雖有四土三輩九品，但是它平等。

We should be grateful to Amitabha Buddha because he had given this great help to us. Even if our own effort of practice is insufficient and the karmas committed by us in the past were very heavy, it does not matter too because as long as we are reborn in the Land of Ultimate Bliss (even if we are reborn in the lower level of the basic grade in the Land where Sages and Ordinary beings Dwell Together), we will become *avaivartika* bodhisattvas who are Dharmabody bodhisattvas. This is because the Land of Ultimate Bliss is an impartial world even though it has Four Lands, Three Levels and Nine Grades.

### **佛法要用真心去感應 - 第 484 集**

**In Buddhism, you must use the true mind to seek a response.**

學習的理念「一門深入，長時薰修」，學習的方法「讀書千遍，其義自見」。自見，目標是在自見，自見就是大徹大悟、明心見性。見性之後再去廣學博覽，為什麼？用經典、用古聖先賢的註疏來印證，我開悟了，我這個悟是真的悟、是假的悟。

The principle of learning is delving deeply into one subject and persevering with it for a long period of time, while the method is reading a book for a thousand times to attain spontaneous enlightenment. The goal is to attain spontaneous enlightenment (i.e., Supreme Enlightenment or seeing into the mind and true nature). Why should you study broadly only after you have become enlightened? The sutras and commentaries of the ancient saints and sages can be used to confirm whether my enlightenment is real or false.

如果與經所講的相應，與古大德的註疏講的相應，正知正見，沒錯誤，用它來跟自己在經裡面的悟處對比。如果不一樣，我所悟出來跟經上所說的，跟古大德註疏裡所講的不一樣，那就應當把自己的悟處放下，再加功用行。那是什麼？這一千遍不夠，我再讀一千遍、二千遍、三千遍、四千遍，到一萬遍，肯定有悟處出來。

If my understandings correspond with the sutra teachings and the ancient great masters' commentaries, then my understandings and views are correct. The sutras and commentaries are used to compare with my own understandings. If my understandings are different from the sutra teachings and the ancient great masters' commentaries, I should let go of my own understandings and strive to work harder. What does this mean? It means that one thousand times reading is insufficient and I must read another one thousand to ten thousand times. Then I will surely become enlightened.

念經的時候，沒有雜念，沒有妄想，一直念下去，不要想經上這什麼意思，那一句什麼意思，不要去想，沒有意思，唯有沒有意思能出無量義。到你用的時候，你能夠恆順眾生，隨喜功德，各種不同根性的人，你一音所說，大家都能得利益、都能理解。

When I recite the sutra, I must keep reciting it without giving rise to distracting and wandering thoughts by not thinking of the meanings in the sutra because the sutra has no meaning. Only when there is no meaning can it give rise to infinite meanings. When you use your wisdom, you can accord with sentient beings and rejoice in their merits. When you proclaim the Dharma with a single sound, people of different inborn natures can benefit and understand it.

這世間沒有，科學裡頭沒有，古聖先賢裡頭有，不但中國有，外國也有。穆罕默德不是中國人，阿拉伯人，他開悟了，他能講一部《古蘭經》。他不認識字，他口述，別人記錄，伊斯蘭教的根本大經。

Neither the mundane teachings nor science has this method. Not only were there ancient saints and sages in China who were enlightened, but there were also foreign saints and sages who were enlightened. For instance, Nabi Muhammad was an Arabian and not a Chinese. After he became enlightened, he was able to expound the whole *Quran* (the fundamental book of Islam) even though he was illiterate. He dictated the teaching while others recorded it.

所以，開悟不一定是佛經，我讀基督教《聖經》能不能開悟？能。所以讀書千遍萬遍，沒有別的，就是把你心裡的妄想雜念念掉，恢復清淨平等，清淨平等是真心，這就是三昧，真心起作用就是覺、就是智慧。

That's why enlightenment is not necessarily attained by reciting the Buddhist sutras. Can I attain enlightenment by reciting the Christian *Bible*? Yes, I can. That's why reading a book for a thousand times is nothing but to eliminate the wandering and distracting thoughts in your mind so that you can restore your purity and impartiality, which is the true mind or samadhi. When the true mind becomes effective, it is enlightenment and wisdom.

所以別人不問你，沒有，什麼都沒有，般若無知；有人問你，隨問隨答，沒有通過考慮，沒有通過我想一想，沒有，自自然然答覆出來，無所不知。般若無知，無所不知，這個道理一定要懂。

When others do not ask you questions, you know nothing. This is the *prajna* of not knowing. But when someone asks you questions, you can answer him spontaneously without prior consideration. This is the *prajna* of all-knowing. We must understand this truth --- the *prajna* of not knowing and all-knowing.

如果我們讀經，句句段段都求它的意思，悟門堵塞了，你所學到的知識，甚至於把經搞錯了，這非常可能。所以佛法是心法，要用真心去感應。種種方法，總而言之，它一個目標，把妄心伏住，再功夫深一點，妄心斷掉，真心現前。

If we seek to understand the meaning of every sentence and every paragraph in the sutra while reciting it, then we are blocking the door to enlightenment, and what we acquire is merely



knowledge. We will even very likely misinterpret the meaning in the sutra. That's why Buddhism is a mental Dharma; you must use the true mind to seek a response. All in all, the goal of practising various methods is to subdue the deluded mind. With a deeper effort of practice, the deluded mind will be substituted by the true mind.

### **持戒幫助我們恢復真心 - 第 485 集** **Precepts observation helps us to restore the true mind.**

持戒就非常重要，持戒幫助我們恢復真心。從哪裡做？五戒十善。佛在《無量壽經》上，跟我們講三種淨業，他把口業擺在第一，「善護口業，不譏他過」。在一般大乘經裡頭，講到這個問題都是身口意，是這個順序，在我們這個經裡頭不是的，口身意，為什麼？口是最容易造業的，從這下手。

Precepts observation is supremely important because it helps us to restore the true mind. From where should we begin our practice? We begin from observing the Five precepts and the Ten Virtuous Acts. In *the Infinite Life Sutra*, the Buddha told us three kinds of pure karma whereby speech karma (i.e., maintaining virtue in speech and not ridiculing others for their faults) is listed first. In general Mahayana sutras, the Buddha spoke about the three karmas in the order of actions, speech and thoughts. However, the order in this sutra is speech, actions and thoughts. Why is that so? Because oral karma is the easiest to commit. That's why we must begin with guarding our speech.

口業清淨，則身業清淨，不殺、不盜、不淫，身業清淨。講求的什麼？念頭都不生，真清淨。根是意業，不貪、不瞋、不痴。貪瞋痴是三毒煩惱。貪裡頭最難斷的是情執，情執裡頭最難斷的是親情。這是煩惱的根，貪裡面的核心，要從這裡下手。

When speech karma is pure, the bodily karma will be pure too because you will not commit killing, stealing and sexual misconduct. What do you request? You request yourself not to give rise to thoughts so that your mind is really pure. The root is the karma of thoughts without greed, anger and ignorance, which are the three poisonous afflictions. The most difficult thing to sever in greed is love and emotional attachment, and the most difficult to sever in love and emotional attachment is familial affection. These are the roots of afflictions and are the core of greed. We must begin with severing these afflictions.



瞋恚，瞋恚的根是傲慢，有時候傲慢自己不覺得，要細心去觀察，把傲慢的習氣斷掉。愚痴的根是懷疑，對自性不能懷疑，對聖賢教誨不能懷疑，對祖宗留下來的教訓不能懷疑。累積懷疑就是愚痴，累積驕慢就是瞋恚，累積親情就是貪欲，你不能不認識它，真正認識它，遠離它，它障礙我們的道業。真正放下，菩提道上一帆風順，沒有障礙，才能得大自在。

The root of anger is arrogance. Sometimes we do not feel that we are arrogant, so we need to observe carefully and strive to sever the habituated tendency of arrogance. The root of ignorance is doubt. Do not doubt our true nature as well as the teachings of saints and sages (i.e., do not doubt the teachings left by our ancestors). Accumulation of doubts, arrogance and familial affections will lead to ignorance, anger and greed respectively, so you must recognize them. If you really know them, you will avoid them because they will obstruct our path to enlightenment. If we really let go of them, then this path will be smooth sailing without any obstacle. Only then can we obtain great freedom.

### **貪瞋痴慢疑沒斷，佛不現前 - 第 486 集**

**If our greed, anger, ignorance, arrogance and doubt are not severed, Amitabha Buddha will not appear.**

真正持戒念佛，要持之以恆，永遠不改變，我們會跟海賢一樣常常見佛。這個事情不能說，如果見了，常常在別人面前誇耀，你看我都見佛了，你們還沒見到。常常給你看到的佛不是佛，魔，變佛身來誘惑你，你上當了。為什麼？你想想，貪瞋痴慢疑全跑出來，從這個地方揀別。

If we could really persevere in observing the precepts and in practising Buddha Mindfulness, and never change our practice for life, we would often see Amitabha Buddha like Great Master Hai Xian. However, we should not tell others that we have seen Amitabha Buddha. If you see Amitabha Buddha and often boast in front of others that you have seen Amitabha Buddha but others have not, then the Buddha that you always saw was not Amitabha Buddha but was a demon who has manifested as a buddha to tempt you. You have been deceived by the demon. What is the reason? Think about it: your greed, anger, ignorance, arrogance and doubt have completely emerged. You can determine from here.

佛為我們示現的，絕對不連帶煩惱。我們貪瞋痴慢疑這個心沒斷，佛不現前，為什麼？現前造成障礙。貪瞋痴慢疑真斷了，見，沒有歡喜心，沒有傲慢心，不值得向人道。你看，海賢老和尚人家師父教給他，明白了不能亂說，不能說。

This is because Amitabha Buddha's appearance for us is definitely free of afflictions. If our mind of greed, anger, ignorance, arrogance and doubt is not severed, Amitabha Buddha will not appear. What is the reason? Because his appearance will present obstacles to us. If our greed, anger, ignorance, arrogance and doubt have really been severed, we will neither give rise to joy nor arrogance even if we see Amitabha Buddha. It is not worthy to tell people about it. You see, Great Master Hai Xian's tonsuring master taught him not to simply tell people after he understood everything (i.e., became enlightened).

所以有人問老和尚念佛的境界，老和尚笑而不答。這就是答覆你，從他的表情你要會看，你能看得懂。沒有絲毫誇張，這就是道在平常，平常心就是道。仔細觀察，道在穿衣吃飯，在生活當中，在工作當中。他的工作是農耕，點點滴滴你去看，細心去觀察，妙不可言，一句佛號從來不中斷。這是真的，這不是假的。

That's why when someone asked the Great Master about his state of practising Buddha Mindfulness, he smiled without answering. This was his answer to you. If you know how to see from his expression, you will be able to understand his answer. There was no exaggeration at all. This is *Dao*<sup>20</sup> in ordinary life --- a normal mind is *Dao*. If you observe carefully, you will realize that *Dao* was in his daily life (e.g., at work, and when wearing clothes and eating). His job was farming. If you observe carefully and look at every bit of his life, you will find that he was great because he never stopped chanting Amitabha Buddha's name. This is true and not false.

度眾生，眾生的成熟時節因緣他看得清楚，沒有成熟的時候別去動，不找麻煩，緣成熟了，很好教。修自己，自己修成了，得一切諸佛威神加持，眾生緣熟才能普度眾生。所以度自己才是真正度眾生，自己不認真幹，假的，不是真的。

He could see clearly sentient beings' right time and condition to be liberated. When their time and condition were not right, he would not help them to avoid trouble. It would be very easy to teach them when their time and condition are right. We must cultivate ourselves because we will receive the awe-inspiring majestic support of all buddhas after we have succeeded in our practice. Only then can we help sentient beings universally when their condition to be liberated

is right. That's why helping ourselves is really helping sentient beings. If we do not seriously cultivate, then our vow to help sentient beings is false and not true.

### 什麼是妄心 - 第 487 集 What is the deluded mind?

《華嚴經》上所說的，遍法界虛空界十方三世一切諸佛刹土，從心想生。心能生能現，想能變，想就是識，所以宇宙從哪來的？心現識變的。心是真心，識是妄心，用真心的是佛菩薩，用妄心的是六道凡夫。

As mentioned in *the Avatamsaka Sutra*, all Buddha Lands throughout the empty space of the Dharma realms in the ten directions and the three periods of time arose from the mind. The true mind is able to produce and manifest, while the consciousness is able to alter. So, where did the universe come from? It was manifested by the true mind, but had been altered by the *alaya* consciousness (i.e., the deluded mind). Buddhas and bodhisattvas use the true mind while ordinary beings of the Six Realms use the deluded mind.

凡夫成佛，大乘經上說得很清楚，只要念頭一轉，就成佛了。把妄心放下，真心就現前，這個人就成佛了。妄心是什麼？我們在講席裡頭講得很多，說得通俗一點，就是起心動念。雖然說出了起心動念，我們有沒有概念？沒有。我們的概念完全錯了，以為我現在起個心、動個念頭，不是的。

It is very clearly stated in the Mahayana sutras that ordinary beings will become a buddha as long as they change their mind. By letting go of the deluded mind, the true mind appears, and this person becomes a buddha. What is the deluded mind? We talked a lot about the deluded mind in the lectures. To put it more simply, it is the arising of thoughts. Even though we have said that it is the arising of thoughts, do we have any idea about it? No, we don't. Our idea is completely wrong. I thought I'm giving rise to one thought now but it is not the case.

這是大乘經上所說的最初一念不覺，這個一念我們也沒有概念。世尊跟彌勒菩薩的對話，有這麼一段，世尊問彌勒菩薩，「心有所念，幾念幾相識耶」？佛這句話問了好幾個問題。我們凡夫心有一念，起一個念頭，這就是我們現在所講的念頭，概念當中的念頭。

This is the initial unenlightened thought mentioned in the Mahayana sutras. We have no idea about this one thought either. There is such a dialogue between Sakyamuni Buddha and Maitreya Bodhisattva: the Buddha asked Maitreya Bodhisattva, “How many thoughts, forms and consciousnesses are there in one thought arising in the mind?” The Buddha asked several questions here. When we ordinary beings give rise to one thought --- this is the idea of thought we are talking about now.

佛就問，這個念頭裡頭有幾念？那個幾念是微細的念頭，就是一念不覺。有多少個一念不覺，你才有一個念頭的概念，我起了個念頭。有多少個念頭，微細的念頭，這是幾念。幾相？相是物質現象，有幾個相。還有幾識？幾相識耶，相就是五蘊裡頭的色，識是受想行識，合起來就是五蘊。

The Buddha asked Maitreya Bodhisattva how many thoughts (i.e., subtle thoughts which are unenlightened thoughts) are there in this thought. How many unenlightened thoughts (i.e., subtle thoughts) are there for you to have an idea of a thought arising? How many forms (i.e., physical phenomena) are there in one thought? And how many consciousnesses are there? ‘Form’ is the form in the five skandhas, while ‘consciousnesses’ refer to feeling, conception, impulse and consciousness. Together, they are the five skandhas.

一念當中，我們動一個念頭，一念當中，有幾念？幾相？幾個識？彌勒菩薩的回答，佛跟彌勒菩薩這個問答是說給我們聽的，說出宇宙的真相，諸法實相。也就是惠能大師所說的，「何期自性，能生萬法」，這句話要記住。萬法包括世出世間一切法，佛法也在內，沒有一法是例外的。

How many subtle thoughts, forms and consciousnesses are there when we give rise to one thought? This question and answer between the Buddha and Maitreya Bodhisattva are for us to listen to. Maitreya Bodhisattva told us about the reality of everything in the universe. It is also what Great Master Hui Neng said, “Who would have thought that the true nature can produce myriads of phenomena!” Please remember this phrase. Myriads of phenomena include everything in the world and beyond. This includes Buddhism and no dharma is an exception.

**起心動念言語造作，全是業 - 第 488 集**  
**Our thoughts, speech and actions are all karmas.**

我們今天起心動念、言語造作全是業，起個念頭，阿賴耶裡面就含藏一個種子。阿賴耶識種子有多少？佛在經上告訴我們，如果阿賴耶的種子有相，再小再小的現相，像極微之微這麼大，小到不能再小，盡虛空法界都容納不下，你就知道這個東西多可怕！輪迴從哪裡來的？就從這兒來的。善念、善行結的善種子，感得的是三善道的果報；不善的念頭、行為，結的是惡種子，感得的是三惡道的果報。

Our thoughts, speech and actions today are all karmas. When we give rise to a thought, the *alaya* will contain a seed. How many seeds are there in the *alaya* consciousness? The Buddha told us in the sutras that if the seeds in the *alaya* had forms (as big as neutrino; too small to be any smaller), the boundless empty space throughout the Dharma realms would not be able to contain them. You know how scary this thing is! Where does reincarnation come from? It comes from here. For instance, wholesome thoughts and deeds which sow good seeds will result in rebirth in the Three Good Realms, while unwholesome thoughts and deeds which sow bad seeds will result in rebirth in the Three Evil Realms.

六道輪迴就這麼來的。要知道六道輪迴根本沒有這個東西，完全從自己業報裡頭產生的。雖然產生的，它剎那生滅，一秒鐘生滅二千一百兆次。真相只有佛說出來，今天科學家對佛教另眼相看，科學家努力四百多年才發現微中子，就是佛經上講的極微色。釋迦牟尼佛三千年前講得比他還清楚，這能不佩服嗎？

This is how the Six Realms of reincarnation came about. You must know that there is no such thing as the Six Realms of reincarnation. They were completely created by your own karmic retribution. Even though they were created, they arise and cease in an instant (there are 2100 trillion arisings and ceasing in a second). Only the Buddha can tell the reality. Today, scientists regard Buddhism with special respect because it took them more than 400 years to discover neutrino (known as ultra-micro-material in the Buddhist sutras), but Sakyamuni Buddha had explained this more clearly than them three thousand years ago. Can they not admire the Buddha?

### **成佛之後還會不會再迷 - 第 489 集**

#### **Will you become deluded again after you become a buddha?**

所以一切法是從自心，這個自心就是自性，惠能大師講的自性，流出來的，真心流出來的。成佛之後又回歸到此法界，成佛是什麼？回歸到自心，明心見性。回歸自心之

後，還會不會再迷？《楞嚴經》上有，有這麼一段，這些菩薩們向佛請教，成佛之後會不會還再有一念不覺，又起了無明？

That's why all phenomena are expressed from the true nature (i.e., the true nature mentioned by Great Master Hui Neng) and the true mind. After you become a buddha, you will return to this Dharma realm again. What is Buddhahood? It is returning to the true nature (i.e., seeing into your mind and true nature). Will you become deluded again after you have returned to your true nature? There is such a paragraph in *the Suramgama Sutra*. These bodhisattvas asked the Buddha if one will have an unenlightened thought (i.e., give rise to nescience) again after one becomes a buddha.

佛舉的比喻很好，舉比喻金礦，經過開採提煉，提煉出真金，真金不會再回到金礦，佛用這個比喻來告訴我們。佛陀的教育是教我們明心見性，要懂得。佛四十九年所說的一切法，古人把它分作三大類。第一類是戒律，戒律是佛身，佛的威儀、舉止，就是有規矩。第二個是禪，禪定是佛心。為什麼？

The metaphor used by the Buddha is very good. He gave the analogy of a gold mine. After mining and refining, real gold is extracted, but this real gold will not be restored to the gold mine again. The Buddha used this metaphor to tell us. We must know that the Buddha's education is to teach us to see into our mind and true nature. The ancients divided all the Dharmas expounded by Sakyamuni Buddha in forty-nine years into three main categories. The first category is precept, which is the Buddha's body (i.e., the Buddha's majesty and manner). The second category is meditative concentration, which is the Buddha's mind. Why is that so?

因為自性本定，能大師開悟的時候告訴我們，「何期自性，本無動搖」，本無動搖就是自性本定。為什麼要修定？因為你的真心是定的，你的妄心是動的，起心動念是妄心，不起心不動念是真心，真心是禪。第三類就是教，教就是佛四十九年所說的一切經教。

Because the true nature is originally unmoved and in samadhi. When Great Master Hui Neng attained enlightenment, he told us, "Who would have thought that the true nature is originally unmoved!" 'Originally unmoved' is the original samadhi of the true nature. Why must you cultivate meditative concentration? Because your true mind is unmoved and your deluded mind is movable. Giving rise to thoughts is the deluded mind, while not giving rise to thoughts is the true mind. The true mind is in meditative concentration. The third category is teaching (i.e.,



sutra-study), which refers to all the sutra teachings expounded by the Buddha in forty-nine years.

在中國大乘分成八個宗，八個宗裡頭，除律宗、除禪宗其他的都屬於教，淨土也屬於教。如果加上小乘成實宗、俱舍宗，這兩宗唐朝時候有，唐朝末年就沒有了，宋以後就斷了，南洋小乘傳的是這個。所以中國古時候是十個宗，現在佛法要興起來，我們也希望十個宗統統能興起來。

In China, Mahayana Buddhism is divided into eight principal schools. Among the eight schools, the schools other than Vinaya (precept) and Zen Buddhism belong to the sutra-study schools (including Pure Land Buddhism). If the Theravada Satyasiddhi school (成實宗 *chéng shí zōng*) and Abhidharmakosa school (俱舍宗 *jù shě zōng*) are added, there would be ten schools, but these two schools which existed during the Tang dynasty, no longer exist in China after the late Tang dynasty and the Song dynasty. These are the teachings transmitted by the Theravada school in Nanyang (i.e., South-East Asia). So, there were ten schools in ancient China. For Buddhism to flourish now, we also hope that all the ten schools will flourish.

唐朝這些祖師大德把小乘放下有他的道理，因為中國的儒跟道可以代替，是中國自己東西，學起來方便。用儒跟道的基礎再接大乘，這一千多年的實驗做得很成功。這一千多年當中，在家出家，高僧高士，有可觀成績的人很多，證明儒跟道確實能夠代替小乘。

The patriarchs and great masters of the Tang dynasty had their reasons when they let go of these two Theravada schools. That's because the Chinese Confucianism and Taoism could replace them. Since they are China's own things, it is easy for the people to learn them. The foundation of Confucianism and Taoism have been used to link to Mahayana Buddhism, and this experiment of more than a thousand years has been very successful. During these over a thousand years, there were many lay practitioners, monks, nuns, as well as eminent monks and intellectuals with impressive achievements, so it proves that Confucianism and Taoism can indeed replace Theravada Buddhism.

**到功夫純的時候煩惱真的少了 - 第 490 集**

**When our effort of practice is pure, our afflictions are really less.**



真正抓到佛法的總持法門，一切諸佛的總持法門，那就是光中極尊，佛中之王，千萬不要忘記這一句，太難得、太難得了。下面說，「陀羅尼有四種」，第一種「法陀羅尼，又名聞陀羅尼。於佛之教法，聞持而不忘也」，學了之後永遠記在心上。

Great Master Hai Xian had really grasped the dhāraṇī of Buddhism and of all buddhas, which is, 'Amitabha Buddha's radiance is the most respected radiance of all buddhas and he is the king among all buddhas.' Never forget this phrase because it is too rare. The following phrase states, "There are four kinds of (陀羅尼 tuó luó ní) (dhāraṇī)." The first kind is "the Dharma dhāraṇī or hearing dhāraṇī, whereby one who hears the Buddha's teachings will uphold and will never forget them" --- one will always remember the teachings after learning them.

初學的人切忌多，貪多嚼不爛。實在講，佛法在修學指導的原理原則上，四弘誓願，就是最高的指導原則，告訴我們怎麼做法。首先要發願，「眾生無邊誓願度」，你度眾生你就不會害眾生，要發這樣的大願。發這個願之後要有行動，行動從哪裡開始？從持戒下手，「煩惱無盡誓願斷」。

Beginners should avoid learning too much because doing so will make one's learning ineffective. To be honest, the Four Great Vows are the highest guiding principles in Buddhist practice. It tells us how to learn and practise. You must first bring forth the great vow to help boundless sentient beings because by doing so, you will not harm any living beings. After you have made this vow, you must take action. Where should you start? You should start with observing the precepts. This is vowing to sever endless afflictions.

持戒是斷煩惱的，如果持戒生煩惱，你就顛倒了，哪有這個道理，戒是清涼的。持戒生煩惱，馬上懺悔自己錯了，不是戒錯，不是經典錯，不是佛錯，你自己錯了。戒是幫助我們斷煩惱、證菩提的，所以因戒得定。定是什麼？就是《無量壽經》上的清淨心、平等心。

Observing the precepts is to sever afflictions, so if you give rise to afflictions while observing the precepts, then you are being deluded. Precept itself is pure and clear, so how can you give rise to afflictions? If you did, you must repent immediately because you yourself are wrong and not the precepts, sutras and the Buddha. Precepts are to help us sever afflictions and attain enlightenment, so we can attain meditative concentration by observing the precepts. What is meditative concentration? It is the pure and impartial mind mentioned in *the Infinite Life Sutra*.

清淨、平等也分三輩九品，像佛說的八地以上，那是上上品的清淨、上上品的平等，那個覺跟如來果地上覺非常接近；也有下下品，我們真正肯修的話，下下品能得到，從下下品希望年年上升，有進步。到功夫純的時候，煩惱真的少了，月月上升，這個時候真的法喜充滿。

Purity and impartiality are also divided into Three Levels and Nine Grades. Just like bodhisattvas above the eighth ground stage of bodhisattva practice, the Buddha told us that their purity and impartiality belong to the upper level of the advanced grade, and their enlightenment is very close to that of Buddhahood. There is also purity and impartiality of the lower level of the basic grade. If we are really willing to cultivate, we can achieve this level of purity and impartiality. From this level, it is hoped that we will improve every year. When our effort of practice is pure, our afflictions are really less. We will then improve month by month and are really filled with the joy of Dharma bliss.

**咒是密語，是真言 - 第 491 集**  
**Mantra is termed 'Esoteric utterance' or 'True word.'**

第二個「義陀羅尼」，義是什麼？裡面講的義理，講的道理，「於諸法之義，總持而不忘也」。第三個「咒陀羅尼，於咒總持而不忘」。這個咒就是南無阿彌陀佛，你們想想，這一句是不是咒語？咒語，無上的咒語。藏傳裡面很多仁波切他們接受了，很難得，這些接受的人都是佛的代表，來為我們表法的。

The second kind of dhāraṇī is “truth dhāraṇī.” What is ‘truth’? It is the principle and truth stated therein --- “retaining the truth of all Dharmas without forgetting it.” The third kind is “mantra dhāraṇī; retaining the mantra without forgetting it.” This mantra is Namō Amitabha Buddha. Think about it: Is this Amitabha Buddha’s name a mantra? Yes, it is a supreme mantra. There were many 仁波切 rén bōqiè (an honorific title given to Tibetan lamas in recognition of their status as teachers and exemplars) in Tibetan tradition who had accepted Namō Amitabha Buddha as a mantra, which is very rare. These people are representatives of the Buddha who had set an example for us.

下面跟我們說明，「咒者，佛菩薩從禪定所發之秘密言句，有不測之神驗，名為咒陀羅尼」。彌陀名號深廣無盡，這一句裡頭含無量義，確確實實是第一總持法門。照字

面上看，你看，阿翻作無，彌陀翻作量，佛翻作覺，這從字面上翻。為什麼不翻出來？尊重不翻，用梵文的原音音譯，南無阿彌陀佛，或者是念阿彌陀佛，都行，都一樣的。The following phrase tells us, “Mantra is the ‘secret word’ conveyed by buddhas and bodhisattvas from their meditative concentration. It has unexpected accomplishment and is named ‘mantra dhāraṇī.’” Amitabha Buddha’s name has infinite and profound meanings and is indeed the foremost dhāraṇī. You see, when this name is literally translated, 阿 Ā means ‘none’, 彌陀 Mítuó denotes ‘finite’ while 佛 Fo means ‘enlightenment’. Why is it not being translated when it can be translated? Out of respect for the original Sanskrit word and sound, it was transliterated as Namo Amitabha Buddha (or recited as ‘Amitufo’).

阿彌陀佛是什麼？是我們自己的真心，是我們自己的本性，能生萬法。能生萬法，他怎麼不理解萬法，對於諸法的義理一定通達明瞭。所以只要見性就全通了，走這個路子是捷徑。「義翻之名，有四」：有翻作「明」，光明的明，有翻作「咒」，有翻作「密語」，有翻作「真言」，這統統是一般講的咒，咒是密語，是真言。

What is ‘Amitufo’? It is our own true mind and true nature, which can produce myriads of phenomena. Since all phenomena are produced by the true nature, how can it not understand all phenomena? It must be clear about the truths of everything. That’s why as long as you have seen into your mind and true nature, you will understand everything. Treading on this path is a shortcut. “There are four translations with regard to the meaning of mantra, namely, brightness, mantra, Esoteric utterance and True word.” These are all commonly spoken mantras.

### **看什麼都好，沒有不順眼的 - 第 492 集**

**Great Master Hai Xian regarded everything as good, so nothing was unpleasant to his eyes.**

第四「忍陀羅尼。安住於法之實相，謂之忍，持忍名為忍陀羅尼」。忍是禪定的前方便，所以在六度裡頭，忍辱波羅蜜後面就是禪定波羅蜜，後面是忍辱、精進、禪定。《金剛經》上告訴我們，「一切法得成於忍」。

The fourth kind is “patient dhāraṇī; abiding in the reality of all phenomena is called ‘patience.’ Upholding patience is named ‘patient dhāraṇī.’” Patience (i.e., forbearance) is the precursor to meditative concentration. That’s why in the Six Paramitas of bodhisattvas, the perfection of

forbearance is followed by the perfections of focussed progress and meditative concentration. *The Diamond Sutra* tells us, “All accomplishments are attributed to patience.”

海賢老和尚能忍辱，人家打他兩耳光，不計較。旁邊人看到不服氣，要去找他來理論，老和尚說不必了，出家人要有度量，要能包容。什麼都能忍，造謠生事、毀謗，能忍，沒有辯別，那是謠言，不是事實，何必去辯別。

Great Master Hai Xian was able to endure humiliations. He did not care when the electricity bill collector slapped him twice across the face. People nearby were dissatisfied when they saw it. They wanted to find the bill collector to have a debate with him, but the Great Master forbade them to do so, saying that monks must be broad-minded and tolerant. He was able to endure everything, including rumours and slanders, without arguing. Since they were rumours and not facts, why bother to argue?

時間久了，真相自然大白，那個時候明瞭了，才讚歎老和尚，忍辱功夫真好。六度萬行，在日常生活、工作、待人接物，跟任何人，看什麼都好，沒有不順眼的，沒有不高興的。一生沒發過脾氣，沒有跟誰紅過臉，你怎麼樣侮辱他、對待他，他對你都是笑咪咪的。

The truth will naturally be revealed over time. After learning the truth, they praised the Great Master for his excellent practice of forbearance. In fact, he had been applying the myriad practices of the Six Paramitas at work and when dealing with people and matters in daily life. He regarded everything as good, so nothing was unpleasant to his eyes, and there was nothing he was unhappy about. He never lost his temper or got angry with anyone all his life. No matter how you insulted and treated him, he would always smile at you.

為什麼？他知道一切相是假的，不是真的，就能忍了。像科學家所說的，這個世界上有沒有物質這個東西？沒有，物質是假的，剎那生滅。一秒鐘，這個現相，整個宇宙的幻相，已經換了二千一百兆次，一秒鐘，哪一個是真的？沒有一樣是真的。你明白這個道理，才能夠徹底放下，放下就是。

What is the reason? He was able to endure because he knew that all phenomena are illusory and not real. As scientists said, is there such a thing as matter in this world? No, matter is illusory because it arises and ceases in an instant. The illusory phenomena of the entire universe

have already changed 2100 trillion times in a second, so which phenomenon is real? None of them is real. Only when you understand this truth can you completely let go.

### **佛家的祕是深密，不是祕密 - 第 493 集**

**The esotericism of Buddhism connotes profoundness and not secret.**

「《秘藏記》云：凡夫二乘不能知，故曰密語。」為什麼？沒見性。佛家的祕是深密，不是祕密，佛沒有祕密。這個道理太深了，一般人無法想像，這稱之為密。「百千三昧」是應對無量眾生、無量心行，菩薩用這些方法，你看看，斷其煩惱。

“It is stated in *Hizoki*<sup>66</sup>, ‘Ordinary beings and bodhisattvas of the two vehicles cannot understand the mantra. That’s why it is called ‘Esoteric utterance.’” What is the reason? Because they have not yet seen into their mind and true nature. The esotericism of Buddhism connotes profoundness and not secret because the Buddha has no secrets. This truth is too profound that ordinary people cannot imagine it. It is thus termed ‘esotericism.’ “「百千三昧」(bǎi qiān sān mèi) or infinite and boundless samādhi” is used to respond to immeasurable sentient beings with immeasurable minds and behaviour. You see, bodhisattvas used this method to help sentient beings sever afflictions.

「譬如為諸貧人欲令大富，當備種種財物，一切備具，然後能濟諸貧者」。這是用比喻說，我們要幫助人，沒有財富不能弘法。我命裡頭沒有財富，還沒有壽命，命運四十五歲就沒有了。章嘉大師知道，教我，命裡沒有，現在修還來得及。怎麼修法？

*The Commentary of the Infinite Life Sutra* states, “For example, if you want to make the poor rich, you should prepare all kinds of property. If you have everything, then you can help the poor.” This is a metaphor to say that if we want to help people, we cannot propagate the Dharma without wealth. I was predestined to have no wealth and lifespan in my life (my life was predestined to end at forty-five). Great Master Zhangjia knew it, so he taught me that I still had time to cultivate them now. How to cultivate them?

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<sup>66</sup> A record of instructions for esoteric practices in the Japanese Shingon school 真言宗。

修三種布施，財布施、法布施、無畏布施。法布施沒有問題，我喜歡講經，講經是提升自己，但是財沒有，無畏的緣也沒有。最後想到素食，所以我學佛六個月就長素了，為什麼？

I could cultivate them by practising three kinds of giving, namely, the giving of wealth, the giving of teachings, and the giving of fearlessness. I have no problem practising the giving of teachings because I like to give Dharma lectures which can help me improve myself. However, I had no wealth, neither did I have the condition to practise the giving of fearlessness. I finally thought of practising vegetarianism. That's why I became a vegetarian six months after I learned Buddhism. What is the reason?

不食眾生肉，這是屬於無畏布施，無畏布施的果報是健康長壽；法布施，聰明智慧。財布施，沒錢。大師問我，一毛有沒有？一毛可以，沒問題。一塊行不行？一塊勉強，也可以。

Because not eating the flesh of living beings belongs to the giving of fearlessness. The karmic consequence of practising this giving is good health and long life, while the karmic consequence of practising the giving of teachings is intelligence and wisdom. I had no money to practise the giving of wealth. Great Master Zhangjia asked me if I had one cent or one dollar. I said one cent is not a problem and I could also donate one dollar reluctantly.

他就教我，你就從一毛、一塊開始布施，要有布施的心，不能沒有這個心，布施的事隨緣隨分。我真幹，大概幹了十年，效果出來了，十方供養漸漸多了。壽命到了，這一關也過了，四十五歲那年生一場病，一個月就好了。

He then taught me to begin with donating one cent and one dollar because he said I must have a giving heart. In terms of practising it, I could accord with condition and my ability. I truly practised it, and after practising for about ten years, the result came out as the offerings from the ten directions gradually increased. As far as lifespan is concerned, I had also passed my predestined lifespan. I fell ill at the age of forty-five but I recovered after a month.

### **千經萬論無不會歸淨土 - 第 494 集**

**None of the sutras and treatises does not revert to Pure Land Buddhism.**



千經萬論無不會歸淨土，到最後這一句佛號。我們非常感謝海賢老和尚，用了九十二年的時間，做最後的表法。表法我們做了多次的報告，最重要的是告訴我們，極樂世界真有，阿彌陀佛真有，信願持名決定往生這不是假的。

None of the sutras and treatises does not revert to Pure Land Buddhism as they all advocate this single phrase of Amitabha Buddha's name in the end. We are immensely grateful to Great Master Hai Xian, for he had spent ninety-two years to demonstrate the final teaching by example. We have given many reports pertaining to his demonstration. Most importantly, he told us that the Land of Ultimate Bliss and Amitabha Buddha really exist, and that definite rebirth in the Pure Land by chanting Amitabha Buddha's name with belief and vow is not false.

他老人家不認識字，一生沒有讀過一部經，甚至於跟大眾在一起做早晚課，他儀規都不知道。他怎麼做？始終就是一句佛號，給我們做證明，這一句佛號實實在在不可思議。

The Great Master was illiterate, so he never recited a sutra all his life. In fact, he did not even know the etiquette of the morning and night prayers which he performed together with the public. How did he perform the prayers then? He recited one single phrase of Amitabha Buddha's name throughout the prayers. He proved to us that this Amitabha Buddha's name is really inconceivable.

### **我們的真心從來沒有染污過 - 第 495 集** **Our true mind has never been defiled.**

末法眾生，今天我們講這段文，「百千三昧，《會疏》曰：百千三昧者。眾生無量，心行不同，有利有鈍，於諸結使有厚有薄。是故菩薩行百千種三昧，斷其塵勞。譬如為諸貧人欲令大富，當備種種財物，一切備具，然後能濟諸貧者」。

Today, we explain this phrase: “*The Commentary of the Infinite Life Sutra* states, ‘[百千三昧] (bǎi qiān sān mèi) --- sentient beings are immeasurable, so their minds and behaviour are different. There are those with sharp and dull faculties, as well as heavy and light afflictions. Hence, bodhisattvas cultivate [百千三昧] (bǎi qiān sān mèi); infinite and boundless samādhi to help sentient beings sever afflictions. For example, if you want to make the poor



rich, you should prepare all kinds of property. If you have everything, then you can help the poor.””

這個比喻，我們上次學到這個地方。接著，「又如欲治諸病，當備種種眾藥，然後能治」。這裡頭我們要注意的，三昧是一，三昧就是禪定，禪定的根本是自性本定。

We learned up to here in the previous lecture. This is an analogy. The following phrase states, “Another example is that if you want to cure various illnesses, you should prepare all kinds of medicines, and then you can cure them.” What we need to pay attention to here is 「三昧」 (sān mèi; samādhi) which is meditative concentration, is one. The fundamental of meditative concentration is the original samadhi of the true nature.

宗門六祖惠能大師開悟的時候，把自性用二十個字描繪出來，淋漓盡致。自性是什麼樣子？第一，「本自清淨」，從來沒有染污過。染污的是什麼？染污的是妄心，是阿賴耶、末那、意識，第六意識的分別、第七識的執著，不是自性。

The Six Patriarch of the Zen school, Great Master Hui Neng, used twenty words (in Chinese) to depict the true nature vividly when he attained Supreme Enlightenment. How does the true nature look like? First, the true nature is originally pure (i.e., it has never been defiled). What has been defiled? It is the deluded mind (i.e., the *alaya*, the seventh consciousness (*manas*) which attaches, and the sixth consciousness which discriminates) and not the true nature.

### **一念不覺而有無明 - 第 496 集** **Nescience comes from one unenlightened thought.**

阿賴耶從哪裡來的？一念不覺，而有無明，這叫根本無明，這個根本無明就是阿賴耶。所謂「無明不覺生三細，境界為緣長六粗」，愈迷愈深，迷了之後回不了頭來，這就變成六道凡夫。本來是佛，真的是佛，不是假的，轉識成智就成佛了。怎麼轉法？

Where does the *alaya* come from? Nescience comes from one unenlightened thought. This is called ‘the fundamental nescience’ which is the *alaya*; so-called “the three subtle marks<sup>67</sup> are

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<sup>67</sup> The mark of karma and the mark of transformation (equivalent to the mark of the subjective perceiver 能見相 in *the Awakening of Faith*) as well as the mark of the objective world (which is the physical phenomena).

produced from the unenlightened nescience, while the six coarse marks<sup>68</sup> arise from the environmental condition.” We become increasingly deluded because we are unable to turn back after being deluded, thus making us ordinary beings of the Six Realms. We are originally buddhas (true buddha and not a false one), so we will become a buddha once our consciousnesses are transformed into wisdoms. How do we transform them?

我不用八識五十一心所，只要你把這個東西放下，性德就現前，你所用的就是自性，跟如來果地沒有兩樣。可是眾生迷得太深，迷得太久了。眾生無量，心行不同，根有利有鈍，結使是煩惱，無明煩惱、塵沙煩惱、見思煩惱，這種種煩惱有厚有薄，不一樣。菩薩度眾生，幫助眾生回頭，必須要應病與藥。

As long as you stop using the fifty-one mental factors produced by the eight consciousnesses, your innate virtues will appear because what you are using is the true nature which is no different from the buddhas. However, sentient beings have been deluded for too long and their delusion is too deep-seated. Sentient beings are immeasurable, and their minds and behaviour are different. They are those with sharp and dull faculties as well as heavy and light afflictions (i.e., nescience, the affliction of dust and sand, and the affliction of view and thought). To help sentient beings reform, bodhisattvas must give medicines according to their illnesses.

眾生是什麼樣的根性，菩薩知道，所以八萬四千法門就是八萬四千三昧，無量法門那就有無量三昧。剛才說過三昧是一，在本經經題上，三昧就是清淨心、平等心、覺心。清淨心是小乘的定功，聲聞緣覺證得的，在我們淨土宗叫事一心不亂，清淨心就現前了，這個境界等於阿羅漢、辟支佛。

They know what kind of inborn nature all sentient beings are. That’s why the 84,000 Dharma methods are 84,000 samādhis, and the infinite Dharma methods have infinite samādhis. As aforementioned, samādhi is one. Samādhi is the pure, impartial and enlightened mind stated in the title of this sutra. Purity of mind is the effort of concentration attained by the lesser-vehicle śrāvakas and pratyekabuddhas. In Pure Land Buddhism, purity of mind is called ‘One Mind Undisturbed at the phenomenal level.’ This state is equivalent to the state of śrāvakas and pratyekabuddhas.

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<sup>68</sup> The coarse marks of discriminating knowledge (智相), of continuity (相續相), of attachment (執取相), of defining names (計名字相), of producing karmas (起業相), as well as the coarse mark of suffering produced by karma (業繫苦相).

大乘菩薩再向上提升，《華嚴經》上講五十二個位次。菩薩五十一位，上面是妙覺，妙覺是究竟佛果，總共五十二個等級。五十二個層次的禪定，這是大分，每個位次細分無量無邊，大分五十二個，《華嚴經》上說的。

The Mahayana bodhisattvas will further ascend to a higher level of concentration. According to *the Avatamsaka Sutra*, there are a total of fifty-two major stages of meditative concentration. Bodhisattvas have fifty-one stages of concentration, and marvellous enlightenment (perfect Buddhahood) is at the top of the fifty-one stages. When these major stages are sub-divided, they become infinite and boundless stages.

怎樣能夠證得？持戒，修定，開慧。持戒的目的是得定，要真正得定，章嘉大師教給我的，放下。他老人家教給我看破放下，看破是了解事實真相，為什麼要放下？一切法不是真的，我們把它當作真的，這是什麼？迷了。

How can you attain these concentrations? By observing the precepts, you will attain meditative concentration followed by wisdom. The goal of observing the precepts is to attain meditative concentration. To really attain concentration, Great Master Zhangjia taught me to see through and let go. Seeing through is understanding the reality. Why must you let go? Because all phenomena are not real, but we take them for real. What does this imply? It implies that we are deluded.

**一切放下，執著一法 - 第 497 集**  
**Let go of everything but hold on to one Dharma.**

海賢老和尚自行化他，一句話常常提醒別人，這是他的真言，「好好念佛，成佛是真的，其他啥都是假的」。這是他看破了，一心專注在佛號，萬緣放下。這是末法時期，阿彌陀佛給我們無比殊勝的方便法門。我們知道，三空三昧不容易修，我們沒有辦法。Great Master Hai Xian had been teaching people by example. He often reminded others, “Chant Amitabha Buddha’s name sincerely because becoming a buddha is real while everything else is illusory.” This was his True word (i.e., mantra). It shows that he had seen through. That’s why he could let go of all worldly matters and single-mindedly concentrated on chanting Amitabha Buddha’s name. This is an incomparably exceptional convenient method given to us

by Amitabha Buddha in the Dharma Ending Age. We know that we have no way to cultivate the Samadhi of Three Emptiness because it is not easy to cultivate.

空，實際上怎麼樣？著了空，空也沒有，空亦空。執著在空亦空，他總執著，總不能把它徹底放下，這是眾生病根，這是修行難，難在此地。淨宗的方法就是讓你一切放下，執著一法，這一法就是阿彌陀佛，這叫帶業往生。這個方法方便多了，我們每個人都能做到。

For instance, what actually happens when you cultivate the Samadhi of Three Emptiness? You become attached to emptiness, but there is no emptiness either (emptiness is also empty). Sentient beings are always attached to emptiness (which is also empty) and can never let go of it completely. This is the root of their problem and is also the difficulty in cultivation. The Pure Land method allows you to let go of everything but to hold on to one Dharma, which is 'Amitufo.' This is called 'taking one's residual karmas (i.e., karmic obstacles) along to the Pure Land.' This method is much more convenient as everyone of us can practise it.

### **怎樣才能拿到往生淨土的資格 - 第 498 集**

#### **How can one get the qualification to be reborn in the Pure Land?**

所謂功夫成片，就是心裡頭只有阿彌陀佛，除阿彌陀佛之外，沒有妄想、沒有雜念，這叫功夫成片。見思煩惱沒斷，完全伏住了，伏煩惱，不是斷煩惱，這就有資格往生了。念佛念到這樣的功夫，這不是很高的功夫，阿彌陀佛就會來告訴你，一定現身給你看。

The so-called 'Constant Mindfulness of Amitabha Buddha' is when one only has Amitabha Buddha in one's mind. Other than Amitabha Buddha, one has no wandering and distracting thoughts. If one's afflictions of view and thought are totally subdued but not severed, one will have the qualification to be reborn in the Pure Land. When you achieved Constant Mindfulness of Amitabha Buddha (which is not a very great effort of practice), Amitabha Buddha will come to tell you when he will receive you to the Pure Land. He will surely manifest himself to let you see.

楞嚴會上，《大勢至菩薩圓通章》所說的，「憶佛念佛，現前當來，必定見佛」，這是現前，你還在這個世間，佛或在夢中，或在定中為你示現，告訴你，等於給你授記，讓你的信心、願心決定不會動搖。

*As the Suramgama Sutra: the Chapter on Perfect Penetration Through Mindfulness of Amitabha Buddha states, “By chanting Amitabha Buddha’s name mentally and orally, one will certainly see Amitabha Buddha now and in the future.” Seeing Amitabha Buddha now is while you are still living in this world, Amitabha Buddha will appear either in your dream or meditative concentration to tell you when you will be received to the Pure Land. This is equivalent to Amitabha Buddha giving you assurance so that your confidence and vow will never waver.*

會告訴你，你的壽命還有多少年，等你壽命到的時候，我來接你往生。第一次見面。很多有福報有智慧的人見到阿彌陀佛，不容易，見到之後向阿彌陀佛要求，我有的壽命不要了，我現在跟你走。這種情形很多，誰願意留在這個世間？

Amitabha Buddha will tell you how long your remaining lifespan is, and that he will come to receive you to the Pure Land when your life ends. This would be the first time you see Amitabha Buddha. Many people who have fortune and wisdom know that it is not easy to see Amitabha Buddha, so they will request to renounce their remaining lifespan to follow Amitabha Buddha to the Pure Land right away. There were many such situations because who is willing to stay in this world?

我們看《淨土聖賢錄》，看《往生傳》，念佛三年往生的人數太多了，是不是他們壽命都是三年就到了？不可能，那講不通。鍋漏匠是不是三年壽命到了，我不相信，他才四十多歲。肯定是跟佛說，我壽命不要了，我現在跟你往生。

*In the Records of the Pure Land Saints and Sages and the Biographical Accounts of Rebirth in the Pure Land, we see that there are too many people who were reborn in the Pure Land after practising Buddha Mindfulness for three years. Is it because their remaining lifespan was three years? That is impossible and does not make sense! Is it true that the pot artisan’s remaining lifespan was three years? I do not believe it because he was only in his forties. He must have told Amitabha Buddha that he did not want his remaining lifespan and wanted to go to the Pure Land with Amitabha Buddha right away.*

佛就可以跟他約定，我什麼時候來接你，在這個期間當中，你可以準備後事。約定的時間到了，你就見到佛了，佛來接引你。兩次，兩次見佛，現前見佛。我們讀慧遠大師的傳記，淨宗初祖，他現前見佛四次。

Amitabha Buddha would then make an agreement with him, telling him when he would come to receive him to the Pure Land so that he could prepare for his funeral during this period. When the agreed time came, he saw Amitabha Buddha coming to receive him. That's why he had seen Amitabha Buddha twice while he was alive. We read the biography of Great Master Hui Yuan, who was the first patriarch of the Pure Land school, and learned that he had seen Amitabha Buddha four times when he was alive.

他也是受阿彌陀佛的囑咐，領眾，這個不能馬上就走。等大眾，遠公的道場東林念佛堂，一百二十三個人個個都能往生，遠公就可以走了。還有一個不能往生，他要照顧他，這個情形我們能理解。

He was also entrusted by Amitabha Buddha to live in this world. Being the abbot of the Dong Lin Buddhist retreat centre, he had to wait until all the one-hundred-twenty-three practitioners in the retreat centre had been reborn in the Pure Land before he could go, so he could not leave immediately. As long as there was one person who had not been reborn in the Pure Land, he had to take care of him. We can understand this situation.

### **佛法是出世法 - 第 499 集** **Buddhism is a supramundane teaching.**

佛法是出世法，是要超越三界的方法，超越十法界的。中國的儒跟道，世間法，乃至於所有宗教，都沒有超過天道，那在佛法講，世間法，這生天，天堂，欲界天、色界天，大多數是欲界天。為什麼？他欲沒斷，欲界六層天是他們的歸宿，這個修行的東西可以改變的。

Buddhism is a supramundane teaching for transcending the Three Realms of Samsara and the Ten Dharma Realms. Both Confucianism and Taoism in China, and even all religions, are termed mundane teachings in Buddhism because the practitioners cannot transcend the heavenly realms. They are reborn in the Heaven of Desire or the Heaven of Form, but most of them were reborn in the Heaven of Desire. What is the reason? Because their desires were not

severed. The Six Heavens of the Desire Realm are their destination. Their cultivation can be changed.

要超越六道輪迴，要超越十法界，這不能改，這如果一改的話，這就去不了了。我想到這個道理，想通這個道理，這才讀戒經，戒律的書我才找來看，沒人教，我想學沒人教。我在台中想學《禮》，《禮記》，老師不教。

If you want to transcend the Six Realms of reincarnation and the Ten Dharma Realms, the supramundane teachings cannot be changed, or else you would fail to transcend them. Only after I figured this out that I started looking for books on precepts to read. I wanted to learn precepts but no one taught them. I wanted to learn *the Book of Rites* when I was in Taizhong but Teacher Li did not want to teach it.

我向他老人家請法，他沒有拒絕過的，請《華嚴》他也沒有拒絕，但是，我跟他請講《禮》的時候，我好像五、六次，請了五、六次，他才勉勉強強給我們講了幾篇。我問他為什麼？他說沒人真幹，我講了，講了你們不照做，白講了，那有什麼意思。這我才了解，真正想學，真正肯幹，他教，他不是不教。真想學的人愈來愈少，學習的條件不具足。

Teacher Li never refused whenever I requested him to preach the Dharma (including *the Avatamsaka Sutra*), but he only reluctantly gave a few lectures on rites after I requested him five to six times to give the lecture. I asked him why, and he said because nobody truly practised it, thus making his effort futile. What's the point of teaching it? Only then did I understand that if a person really wants to learn and is willing to practise, Teacher Li would teach. There are fewer and fewer people who really want to learn, so they do not have enough condition to learn.

### **什麼是嬰兒行 - 第 500 集** **What is infant-practice?**

真心第一德就是親愛，用真心的人這個親愛就現前。親愛表現在什麼時候？嬰兒，小孩出生一百天。從出生到一百天，你看這個小孩天真，天是天然的，沒有人教他，你細心觀察他的愛心，他沒有分別，他沒有執著，無論什麼人去逗他，去抱他，他都歡喜。那個愛是真的，因為他還妄心沒有現前。



The foremost virtue of the true mind is love, so this love will appear in those who use the true mind. When will this love be shown? It will be shown within one hundred days after a child is born. That's why you see this child is naturally innocent without anyone teaching him to be so. If you carefully observe his love, he has no discrimination and attachments because he is happy no matter who teases him or hugs him. This love is true because his deluded mind has not yet appeared.

慢慢長大，慢慢接觸外面境界，他認識誰是他爸爸，誰是他媽媽，他就被污染了。為什麼？心不清淨了。他就有喜歡、有討厭，那就造業了，業障就現前，這你細心觀察。菩薩行裡頭有一種叫嬰兒行，學什麼？

As he gradually grows up and has contact with the outside world, he knows who are his father and mother, and has thus been defiled. What is the reason? Because his mind is not pure anymore. Because of having likes and dislikes, he commits karmas and his karmic obstacles appear. You can observe it carefully. In the bodhisattva practice, there is a kind of practice called 'infant-practice.' What do bodhisattvas learn?

學嬰兒一樣。學一百天之內的嬰兒，對一切人事物沒有分別、沒有執著、沒有起心動念，眼看得清楚，耳聽得清楚，這都是智慧。雖看清楚了，沒有分別；雖聽清楚了，沒有執著，這用真心。

Bodhisattvas learn to be like infants who are born within one hundred days because they have no discrimination, attachments and wandering thoughts when they deal with all people, matters and things. Their ability to see and hear everything clearly is wisdom. Despite seeing and hearing everything clearly, they do not discriminate and become attached. This is using the true mind.

只要有起心動念分別執著，全是妄心；真心裡頭沒有起心動念，更沒有分別執著。我們今天看到一樁事情，聽到一樁事情，馬上就分別，馬上就執著，這煩惱就生起來了。嬰兒不生煩惱。

As long as there are wandering thoughts, discrimination and attachments, it is the deluded mind altogether because the true mind has no wandering thoughts, let alone discrimination and attachments. Today, when we see and hear one thing, we discriminate and become attached immediately. This is arising of afflictions which infants do not have.

## 普賢德號的意義 - 第 501 集

### The connotation of the meritorious name of (普賢) (pǔ xián; Samantabhadra).

皆得往生阿彌陀佛極樂世界，這是《華嚴經》上說的，「普賢行願品」是《華嚴經》最後一品。這句話不就肯定告訴我們，十方世界應化的這些佛菩薩、法身大士，統統都是常住在極樂世界，他們也常常在十方世界去參學。我們要在這個地方深一層去體會，才知道極樂世界的莊嚴殊勝。

*The Avatamsaka Sutra* states, “They will all be born in Amitabha Buddha’s Land of Ultimate Bliss.” *The Chapter on the Great Vows of Samantabhadra* is the last chapter in *the Avatamsaka Sutra*. Doesn’t this phrase tell us for sure that these buddhas, bodhisattvas and Dharma-body Mahasattvas who permanently live in the Land of Ultimate Bliss also often manifest in the worlds of the ten directions to study and practise? If we understand this deeply, we will know the exceptionality and adornment of the Land of Ultimate Bliss.

「又其中第十願普皆回向」，著重這個普字，顯普賢的意思。「從初禮敬乃至第九願恆順眾生」，顯賢這個字。故知十大願王，這個十種大願，顯普賢德號的意義。

“And among them, the tenth vow i.e., to dedicate merits universally” --- the emphasis is the word (普 pǔ; universal) which depicts the meaning of (普賢) (pǔ xián). “From the first vow i.e., be respectful to all buddhas, and even the ninth vow i.e., always accord with sentient beings” express the word (賢) (xián). We thus know that the Ten Great Vows of Samantabhadra Bodhisattva exhibit the connotation of the meritorious name of (普賢) (pǔ xián; —Samantabhadra).

「賢則豎窮三際，普則圓攝無餘」。普是講空間，賢是講時間，豎窮三際，橫遍十方，是極樂世界居民他們日常生活的狀況。我們今天日常生活，可以乘飛機遊覽全世界，不能到太空當中去。

“(賢 xián) is transcending the three periods of time; (普 pǔ) is embracing all without remainder” --- (普 pǔ) refers to space (i.e., across all directions) while (賢 xián) refers to time (i.e., transcending the three periods of time). This is the daily life of the residents of the

Land of Ultimate Bliss. In our daily life today, we can travel around the world by plane but we cannot go into the outer space.

到極樂世界，你每天可以遊覽遍法界虛空界，沒有一個佛刹土是漏掉的，為什麼？你分身去，分身那個身跟本身沒有兩樣。就憑這一條，極樂世界非去不可。要去的條件，得放下塵緣，塵，物質環境，緣，人事環境，徹底放下，不放下去不了，一放下隨時可以去。

However, when you reach the Land of Ultimate Bliss, you can travel throughout the empty space of the Dharma realms every day without leaving out a single Buddha Land. What is the reason? Because you will be manifesting in many forms to go to the Buddha Lands and your transformation bodies are no different from your original body. Just for this reason, we must go to the Land of Ultimate Bliss. The condition to go there is we must let go of the physical and social environment completely. Otherwise, we will not be able to go there. We can go there anytime as soon as we let go.

### **十大願王到什麼時候圓滿 - 第 502 集** **When were the Ten Great Vows complete?**

「《清涼疏》云」，《華嚴經》清涼大師的疏鈔，「果無不窮曰普，不捨因門曰賢」。 「正顯經中普賢，即位後普賢」，也就是善導大師所說的，「從果向因之相」。果是什麼？成佛了，普賢菩薩早就成佛了。

“*Great Master Qing Liang’s Commentary of the Avatamsaka Sutra* states, ‘Realisation of Buddhahood which is eternal is called (普 pǔ) and not abandoning the causal practice is called (賢 xián).’ It correctly expresses the (普賢) (pǔ xián; —Samantabhadra) in this sutra and the post-enlightenment (普賢) (pǔ xián; — Samantabhadra). It is also what Great Master Shan Dao said, ‘Returning to the causal practice after realisation.’” What realisation is that? It is the realisation of Buddhahood because Samantabhadra Bodhisattva had attained Buddhahood long ago.

成了佛之後，到娑婆世界、到極樂世界，以等覺菩薩的身分，來協助彌陀、釋迦教化眾生，早就成佛了。所以普賢有果前、有果中，果中是等覺菩薩，果後，成佛之後，再用應化身來幫助佛菩薩教化眾生。

After becoming a buddha, he manifested as a virtually enlightened bodhisattva in the Land of Ultimate Bliss and the Saha World to help Amitabha Buddha and Sakyamuni Buddha edify sentient beings. He had attained Buddhahood long ago. That's why there are Samantabhadra Bodhisattvas in the pre-enlightenment, mid-enlightenment (i.e., virtually enlightened bodhisattva) and post-enlightenment stage. After attaining Buddhahood, they use their transformation bodies to help buddhas and bodhisattvas edify sentient beings.

我們到極樂世界，凡夫，我們有的智慧、神通、道力是阿彌陀佛加持的，不是自己開悟的，那我們是果前的普賢。我們可不可以用文殊菩薩的身分、普賢菩薩的身分？可以，用地藏菩薩的身分都可以，那是什麼？果前。到我們在極樂世界證得等覺，那就是果中；成佛之後再來，這叫果後。

When we reach the Land of Ultimate Bliss, we are ordinary beings, so the wisdom and power of supernatural abilities that we have are owing to Amitabha Buddha's support (we do not gain enlightenment by ourselves). Hence, we are pre-enlightenment Samantabhadra Bodhisattvas. Can we use the identity of Mañjuśrī Bodhisattva and Samantabhadra Bodhisattva? Yes, we can also use the identity of Earth-Store Bodhisattva. What are we? We are pre-enlightenment Samantabhadra Bodhisattvas. When we attain virtual enlightenment in the Land of Ultimate Bliss, we are mid-enlightenment Samantabhadra Bodhisattvas. When we return to the world after becoming a buddha, we are called 'post-enlightenment Samantabhadra Bodhisattva.'

了解這些人的身分。「又普賢偈云：我既往生彼國已，現前成就此大願。普願沉溺諸眾生，速往無量光佛刹。」「是即普賢自言，我既往生極樂國已，成就所發之十種大願。乃以殊勝行願功德，皆悉回向眾生，同生極樂。普皆回向，乃成普義」。

We must know the identity of these people. "And the verse of Samantabhadra states, 'I had already been born in that Land and have now accomplished this great vow. I universally vow that all drowning sentient beings will swiftly go to the Buddha Land of Infinite Light.' These are Samantabhadra's own words: I had already been born in the Land of Ultimate Bliss and had accomplished the Ten Great Vows that I made. I thus universally dedicate the merits from

my exceptional practice and vow to sentient beings so that they will all be reborn in the Land of Ultimate Bliss. ‘Dedicating merits universally’ is the connotation of (普 pǔ).”

這一段裡頭給我們透露了個信息，這個信息是真的，不是假的。普賢菩薩自己說，你看，我既往生到極樂世界，成就所發的十種大願，普賢菩薩能成佛，他是怎麼修行成就的？往生到極樂世界成就的。十大願王到什麼時候圓滿的？他往生到極樂世界時候，親近阿彌陀佛，十大願王才圓滿，這個信息很重要。

This paragraph reveals a message to us, and this message is true and not false. You see, Samantabhadra Bodhisattva himself said that he had been born in the Land of Ultimate Bliss and had accomplished the Ten Great Vows that he made. How did Samantabhadra Bodhisattva practise and accomplish Buddhahood? He became a buddha by being born in the Land of Ultimate Bliss. When were his Ten Great Vows complete? His Ten Great Vows were only complete when he reached the Land of Ultimate Bliss and be close to Amitabha Buddha. This information is very important.

**協助一切諸佛做影響眾 - 第 503 集**  
**Help all buddhas by becoming the influencing group.**

「由是可見，會中聖眾，多是曾生極樂，披宏誓鎧，遊化十方，助佛宏化。如是輾轉教化，輾轉度脫，是故經中，無量無邊一切菩薩，皆遵普賢大士之德。」

“It can be seen that most of the saints in the assembly were once born in the Land of Ultimate Bliss. After putting the great armour on, they travel throughout the ten directions to help all buddhas edify sentient beings. By teaching in this way, sentient beings attained liberation. Hence, all the infinite and boundless bodhisattvas in this sutra follow the virtues of Samantabhadra Bodhisattva.”

這一段的意思很深，是阿彌陀佛四十八願第三十五願。三十五願說，「生我國者，究竟必至一生補處」，一生補處就是等覺菩薩，就是位中。到這個境界，再向上提升就是妙覺位，一生補處提一下就是妙覺，都在西方極樂世界圓滿成就了。

This paragraph is of profound meaning; it is the thirty-fifth vow of Amitabha Buddha’s Forty-eight Vows which states, “All sentient beings who are reborn in my Land will definitively attain the realisation of a virtually enlightened bodhisattva (i.e., mid-enlightenment bodhisattva)

and become a buddha in one lifetime.” After reaching this state (i.e., virtual enlightenment), they will further be lifted to the stage of marvellous enlightenment (i.e., Buddhahood). They would have perfect achievement in the Land of Ultimate Bliss.

這個裡面還有一些菩薩願力很大，他們不希望早成佛，希望有這個能力，彌陀加持這個能力，他就到十方世界去行菩薩道，協助一切諸佛，做影響眾。所謂影響眾，就是專門為佛教誨做表法，做這個工作，讓佛所講的大家都能看見，真有人做到。

However, there are still some bodhisattvas in this assembly who have very great vow. Instead of wanting to become a buddha early, they hope to have the ability (their ability is supported by Amitabha Buddha) to go to the worlds of the ten directions to practise the bodhisattva path and help all buddhas by becoming the influencing group. So-called ‘influencing group’ means they specialize in exemplifying the Buddha’s teachings so that everyone can see what the Buddha taught. Someone had really done this.

好像淨土法門，海賢法師為我們做出自在往生。你看他的媽媽為我們表法的，多痛快，說走了，她就走了，沒有一點毛病。海賢亦如是，他那個師弟海慶也是這樣的，海慶還留了肉身。所以確實有這些菩薩，他還不願意成佛，在實報土裡面，他就行菩薩道了，以佛菩薩的身分，他能現佛身，眾生要希望見佛他就現佛相。

In Pure Land Buddhism, Great Master Hai Xian had set the example of going to the Pure Land at will for us. You see, his mother had demonstrated to us going to the Pure Land happily and freely without any illness at all. Great Master Hai Xian and his fellow practitioner, Great Master Hai Qing also went to the Pure Land in this way. The latter had even left his relic flesh-body behind. So, there are indeed such bodhisattvas who are still unwilling to become a buddha. They use the identity of buddhas and bodhisattvas to practise the bodhisattva path in the Adorned Land of Real Reward. They can manifest as buddhas if sentient beings wish to see a buddha.

像觀世音菩薩三十二應，應以佛身得度者，他就現佛相，以菩薩身分得度，他就現菩薩相，沒有一樣他不能現。跟耶穌有緣的，他就現耶穌相，跟阿訇有緣的，他就現阿訇相。所以世界宗教是一家，別搞錯了。從哪裡來的？根源都在極樂世界，他怎麼不是一家人？都從極樂世界出來的。



Like the thirty-two forms of Avalokitêśvara Bodhisattva, they will manifest in the form of buddha or bodhisattva that is helpful to enlighten sentient beings. There is no form which they cannot manifest. If sentient beings have affinity with Jesus and imam, they will manifest in the form of Jesus and imam. That's why all religions in the world are one family. Do not make a mistake. Where do they come from? Since their origin is the Land of Ultimate Bliss, why aren't they one family? They all came out from the Land of Ultimate Bliss.

眾生緣不一樣，現種種身，說種種法，其實全是一樁事情，行普賢道。所以，由是可見，會中聖眾，多半都是曾經往生極樂世界，得到阿彌陀佛本願威神加持，才有能力遊化十方，助佛宏化。如是輾轉度脫，是故經中，無量無邊一切菩薩，皆遵普賢大士之德。

They manifest in various forms and impart various teachings because sentient beings' conditions are different. As a matter of fact, they all practise one thing, which is the Samantabhadra Bodhisattva path. It can be seen that most of the saints in the assembly were once born in the Land of Ultimate Bliss. Owing to the awe-inspiring majestic support of Amitabha Buddha's original vows, they have the ability to travel throughout the ten directions to help all buddhas edify sentient beings. By teaching in this way, sentient beings attained liberation. That's why all the infinite and boundless bodhisattvas in this sutra follow the virtues of Samantabhadra Bodhisattva.

### **外凡與內凡 - 第 504 集**

#### **Outer and inner realm ordinary beings.**

所以有許多人說，都是專家學者，世界上鼎鼎大名的大師，不是普通人，他們說佛教是無神論。佛教沒有講宇宙、生命、人是神造的，佛教沒有。佛教講整個宇宙，乃至包括一切神（佛承認，有天神、有地神、有鬼神，承認他們存在，他們六道裡頭也是一道，十法界裡面也是一個法界），他存在，但是宇宙不是他造的，他跟我們人一樣，叫凡夫，六道凡夫。

Many experts and scholars who are eminent great masters (and not ordinary people) in the world said that Buddhism is atheism because according to them, Buddhism does not talk about the universe and life. Humans are created by gods, but Buddhism does not say this. As a matter of fact, Buddhism talks about the entire universe including all gods (the Buddha admits the



existence of celestial and earth deities, as well as spirits who are in one of the Six Realms or one of the Ten Dharma Realms). They do exist but the universe was not created by them. Like us, they are also ordinary beings of the Six Realms.

十法界的四聖法界還叫凡夫，給他一個特別的名詞叫外凡，分內外，內是六道輪迴，外是四聖法界，佛、菩薩、聲聞、緣覺統稱外凡。為什麼說他凡夫？他還用妄心就是凡夫，當家做主是妄心不是真心。

Living beings of the Four Sage Dharma Realms in the Ten Dharma Realms are still called ‘ordinary beings.’ They are given a special name called ‘outer-realm ordinary beings.’ Ordinary beings are divided into inner-realm and outer-realm. Inner-realm ordinary beings are in the Six Realms of reincarnation, while outer-realm ordinary beings are in the Four Sage Dharma Realms. Buddhas, bodhisattvas, śrāvakas and pratyekabuddhas are collectively called ‘outer-realm ordinary beings.’ Why are they called ‘ordinary beings’? Because they are still using the deluded mind (the deluded mind is their master and not the true mind).

真心當家做主，我們稱他作羅漢、菩薩、佛陀。這也有三個等級，真心圓滿的起用是佛陀；雖起作用，不圓滿，還有欠缺，這叫菩薩；阿羅漢呢？阿羅漢是剛剛開悟。小悟，不是大悟，他有能力超越六道輪迴，不能超越十法界，佛門裡稱小聖，他是聖人，菩薩是大聖，佛是究竟圓滿。學佛同學不能不知道。

If the true mind is their master, we call them ‘arhats, bodhisattvas and buddhas.’ There are also three levels pertaining to using the true mind. For buddhas, their true mind is perfectly effective, while bodhisattvas’ true mind is still not perfectly effective (it is still lacking). How about arhats? They just became enlightened; they gained minor and not great enlightenment, so they have the ability to transcend the Six Realms of reincarnation, but cannot transcend the Ten Dharma Realms. In Buddhism, they are called ‘lesser-vehicle saints.’ Bodhisattvas are great saints while buddhas are definitively perfect saints. All Buddhists must know this.

所以佛、菩薩、阿羅漢，每一個人都能夠證得，好像你在學校讀書，小學畢業阿羅漢，中學畢業菩薩，大學畢業佛陀，就這個意思。所以這三個名稱，在佛陀教育裡面是學位的名稱，三個學位。佛陀，最高的學位，你只要好好的學習，你可以拿到，每個人

都可以拿到，因為每個人本來是佛。不但每一個人，包括一切眾生，一切眾生本來是佛，都可以證得的。所以佛教是平等的。

That's why everyone can become a buddha, a bodhisattva and an arhat. As if you are studying in school, becoming an arhat and a bodhisattva is like graduating from primary and secondary school respectively, while becoming a buddha is like graduating from college. This is the connotation of their titles. That's why these three titles are the degree names in Buddhist education, with 'buddha' being the highest degree. You can obtain the 'buddha' title as long as you seriously practise and study. Everyone can obtain it because everyone is originally a buddha. Not only everyone, but all sentient beings are originally buddhas, so they can all attain Buddhahood. That's why Buddhism is equal.

### **學佛所求的是這個 - 第 505 集**

#### **This is what we seek when we learn and practise Buddhism.**

佛教沒有高下，平等的。這些基本的概念，我們一定要很清楚、很明白。學佛，回歸自性，目的是這個。回歸自性就是明心見性，俗話說大徹大悟。見性有什麼好處？世出世間一切法，過去、現在、未來沒有一樣你不知道，好處在這裡。你不迷惑，全都明白，學佛所求的是這個。

Buddhism is equal; no method is superior or inferior to the other. We must be very clear about these basic concepts. The goal of learning Buddhism is to return to our true nature (i.e., seeing into our mind and true nature). As the saying goes, it is achievement of Supreme Enlightenment. What is the advantage of seeing into the mind and true nature? The advantage is you will know everything in the world and beyond (there is nothing in the past, present and future that you do not know). Since you understand everything, you are not deluded. This is what we seek when we learn and practise Buddhism.

世俗人把佛菩薩當作神來看待，這是迷信，這是宗教。求佛菩薩完全是求自私自利，升官發財，求福、求慧、求長壽，他求這些。佛法告訴我們，有真正長壽，哪些人？阿羅漢、菩薩、佛陀，他們壽命長。尤其法身菩薩以上，證得不生不滅，那叫無量壽。Secular people regard buddhas and bodhisattvas as gods. This is superstition and is religion. What they seek from buddhas and bodhisattvas are nothing but selfishness, promotion, wealth, fortune, wisdom and longevity. Buddhism tells us that there is real longevity. Who have real

longevity? Arhats, bodhisattvas and buddhas have long life, especially Dharma-body Bodhisattvas and above. They are called ‘infinite life’ because they had attained the state of neither arising nor ceasing.

六道十法界壽命都有限量，換句話說，有生有滅，法身以上證得不生不滅。惠能大師第二句說「何期自性，本不生滅」，他見到了，開悟見到了。真心不生不滅，妄心剎那生滅，這些現象都在我們眼前，我們完全不能覺察，這叫迷。

The lifespan in the Six Realms and the Ten Dharma Realms is limited. In other words, the people in these realms are subject to arising and ceasing. Dharma-body Bodhisattvas and above had attained the state of neither arising nor ceasing. The second verse proclaimed by Great Master Hui Neng was, “Who would have thought that the true nature originally neither arises nor ceases!” He saw the true nature after he attained enlightenment. The true mind neither arises nor ceases, while the deluded mind arises and ceases in an instant. These phenomena are all before our eyes but we are unaware of them at all. This is called ‘delusion.’

諸佛菩薩看得清清楚楚，現代科學家看到少分，這就是三種現象裡面的物質現象、精神現象、自然現象。這三種現象裡面，物質現象被現代的量子力學家發現了，說出來跟佛法完全相同。佛法說得比他更清楚，佛是從禪定裡面證得的，是用內功；科學家不是的，他沒有定功，他用數學來推斷，用科學儀器去觀察，他見到了。

All buddhas and bodhisattvas can see these phenomena clearly while modern scientists can see a small part of them. These are the three phenomena, namely, physical, mental and natural phenomena. Among these three phenomena, physical phenomena had been discovered by modern quantum physicists. What they said are exactly the same as what Buddhism says, but the latter explains it more clearly because the Buddha obtained this ability through his inner effort of meditative concentration. Scientists on the other hand have no effort of concentration. They saw the phenomena by using mathematics to deduce and scientific instruments to observe them.

**念頭存在的時間非常短 - 第 506 集**  
**Thoughts are very short-lived.**

《金剛經》上說，「凡所有相皆是虛妄」、「一切有為法，如夢幻泡影」，有為法就是有生有滅的法。色法，物質現象，有生有滅；受想行識，心理現象，有生有滅；抽象概念這個現象，也是有生有滅，有緣就生，緣去了就滅。

It is stated in *the Diamond Sutra*, “Everything with form is illusory (unreal); and all conditioned dharmas are like dreams, illusions, bubbles and shadows.” Conditioned dharmas are things which are subject to arising and ceasing. Forms or physical phenomena are subject to arising and ceasing, so are feeling, conception, impulse and consciousness (i.e., mental phenomena) as well as this phenomenon of abstract concept. They arise when there is a condition, and will cease when the condition disappears.

整個宇宙的現象，總的包括起來，不外乎這個三大類。這三大類在佛教裡面說是，阿賴耶的三細相。抽象概念，業相，阿賴耶的業相；我們的思想，起心動念，阿賴耶的轉相；物質現象是阿賴耶的境界相。佛在經上說過，用第六意識，第六意識能量最大，對外能緣到虛空法界，對內能緣到阿賴耶。這句話現代科學證明了。

The phenomena of the entire universe are nothing more than these three categories. In Buddhism, they are called ‘the three subtle marks of the *alaya*’ whereby abstract concepts are the mark of karma, thoughts are the mark of transformation and physical phenomena are the mark of the objective world. The Buddha said in the sutra that the sixth consciousness has the greatest power because it can apprehend the external empty space of the Dharma realms and the *alaya* inside. Modern science has proven this.

我們相信科學不斷在進步，可能十年、二十年之後，念頭的現象被他們搞清楚。現在發現，物質現象消失在念頭現象裡面，所以所有物質現象是念頭生的。念頭怎麼回事情？現在只知道，它存在的時間非常短，剛才講的，二千一百兆分之一秒。這是被他發現的。它究竟從哪裡來的？

We believe that with the constant advancement of science, they may be able to figure out the phenomenon of thoughts ten or twenty years later. They have now found that the physical phenomena disappear into thought phenomena, so all physical phenomena are produced by thoughts. What are thoughts? At the moment, they only know that thoughts are very short-lived (as we mentioned just now, the duration of their existence is 2100-trillionth of a second). This was discovered by them. Where did thoughts actually come from?

什麼理由會有這種現象發生？科學不知道。我們相信科學再上一層樓，二、三十年之後，他可能看到了。所以科學家對佛法非常佩服，他們費這麼多的精神、時間、精力發現的，沒有想到，三千年前釋迦牟尼佛在經典裡面講得這麼清楚。所以佛經裡頭有高等科學、有高等哲學，這個高是無上之高，再沒有比它高的。

Why would these phenomena occur? Science does not know it. We believe that when science advances to the next level twenty to thirty years later, they may be able to see it. That's why scientists admire Buddhism very much. They spent so much energy, time and effort to discover the physical and mental phenomena, but it never occurred to them that Sakyamuni Buddha had explained it so clearly in the sutras three thousand years ago. That's why the Buddhist sutras have advanced science and philosophy. This 'advanced' connotes the pinnacle whereby nothing is more advanced than it.

**釋迦牟尼佛希望我們個個都成佛 - 第 507 集**  
**Sakyamuni Buddha hopes all of us can become a buddha.**

釋迦牟尼佛三千年前出現在地球上，在印度這個地區，真的是遊步十方。世尊沒有建道場，居住在樹林裡面，樹下一宿，日中一食，過著托鉢的生活。這是一個有道德、有修養的人，不是普通人，真正有智慧，到處教化眾生。他老人家教學分階段的，第一個階段我們稱它為普世教育，普是普遍，世是世間，人人都應該接受的。這裡頭內容是什麼？是倫理、是道德、是因果，勸人斷惡修善，這種教育十二年。

Sakyamuni Buddha appeared on earth in this region of India three thousand years ago, so he had really travelled in all directions. The Buddha did not build a monastery. He lived in the woods, rested under the trees and had only one meal a day. He lived the life of a beggar. This was a moral and cultivated man, and not an ordinary person. He really had the wisdom to edify sentient beings everywhere. He taught people in stages, and the first stage was universal education which should be accepted by everyone. What are the contents here? They are ethics, morality and the law of causality which urge people to cease wrongdoings and practise virtues. This education spanned twelve years.

佛所行處，沒有不承蒙教化的，沒有不受他影響的，人都變成好人，都變成善人。還有一部分希望再向上提升，佛講方等，提升了，好比辦中學；方等再向上提升，般若，好比是大學，二十二年；最後八年講法華好比是研究所，一乘法，講真的不是講假的。Wherever the Buddha went, there was no one who was not edified and influenced by him as everyone became virtuous people. There was still a number of them who hoped to improve themselves further, so the Buddha imparted the *vaipulya* teachings (which is like running a secondary school). The Buddha then moved on to teach *prajñā* (which is like running a college) for twenty-two years. Finally, the Buddha expounded *the Lotus Sutra* (which is like running a research institute) for eight years. *The Lotus Sutra* is a Single-vehicle teaching whereby the Buddha taught the truth.

前面三種都是權教，善巧方便，最後講真實。真實什麼意思？一切眾生本來是佛。他現身說法，他的成就，一切眾生本來就是這樣的，所以應當要發願回歸本性，回歸本性就是成就無上菩提。佛沒有傲慢、沒有嫉妒、沒有障礙，他成佛了，希望個個都成佛，跟他一樣，不在他之下，佛的教學就圓滿了。

The first three kinds are provisional (expedient) teachings, while the last teaching tells the truth. What is the truth? The truth is all sentient beings are originally buddhas. The Buddha manifested in the world to preach the Dharma to let all sentient beings know that his achievement is their original achievement. So, they should strive to return to their true nature, which is attaining Supreme Enlightenment. The Buddha has no arrogance and jealousy, so he would not pose obstacles to others. After he attained Buddhahood, he hopes that all of us can become a buddha like him and not below his achievement. His teachings would then be complete.

### **釋迦牟尼佛為什麼有六年苦行 - 第 508 集** **Why did the Buddha practise asceticism for six years?**

《普曜經》裡面也有一段記載，「爾時太子日服一麻一麥。六年之中結跏趺坐」，這經典上有記載，他曾經有六年的苦行。「修習艱難勤苦之行」，在那個時代，如果不是這樣修苦行，一般社會大眾不尊重。

There is also a record in *Lalitavistara* (*pǔ yào jīng*) which states, “At that time, the prince ate a hempseed and a grain of wheat a day, and sat in a lotus position for six years.” It is recorded



in this sutra that Sakyamuni Buddha once practised asceticism for six years. “He practised diligently and ascetically” --- in that era, had he not practised asceticism in this way, he would not have been respected by the general public.

所以釋迦牟尼佛要教化一切眾生，要教化那些不同的宗教、不同的學派，必須要做到，他們能做到的，釋迦佛全做到了，釋迦佛能做到的，他們還有許多沒做到，大眾對他就有信心，就聽他講經說法，跟他在一起修行。這個就是要教化眾生，給我們很大啟示，必須要跟這些人在概念上完全相同，他認可，這個教化才能展開。

That’s why Sakyamuni Buddha must practise asceticism in order to edify all sentient beings and those different religions and schools. The Buddha could do everything they could do, but what the Buddha could do, there were still a lot which they could not do. That’s why everyone had confidence in the Buddha. They listened to his Dharma lectures and practised together with him. It gives us great inspiration that if we want to edify sentient beings, we must be conceptually identical to these people. Only when they approve us can this education be carried out.

印度像婆羅門教，比釋迦佛要早一萬年，在印度的地位根深蒂固，要想轉變它談何容易。好在佛陀不是宗教，它是教育，我們可以稱釋迦牟尼佛的教育。那是一種什麼教育？是明心見性的教育，印度所有宗教沒有達到這個境界，學術也沒有這麼高的成就。佛用什麼方法？戒定慧三學。

Like Brahmanism in India which existed 10,000 years earlier than Sakyamuni Buddha, it was not easy to change the people’s faith because it was deeply established in India. Fortunately, Buddhism is not a religion; it is an education --- we can call it the education of Sakyamuni Buddha. What kind of education is this? It is the education that enables people to see into their mind and true nature. All religions in India have not reached this state, and academic achievements are not so high either. What method did the Buddha use? The Buddha used the Threefold Learning of precepts, meditative concentration and wisdom.

婆羅門教有定，佛經上所說的四禪八定，是婆羅門教的，它的定只有八個層次。佛教裡面定高了，阿羅漢修的第九定超過它，超越六道輪迴，八定沒有超越，九定超越了，緣覺、菩薩，菩薩有權教、有實教。



Brahmanism has meditative concentration. The four *dhyanas* and eight concentrations mentioned in the Buddhist sutras are taught by the Brahmans. Brahmanism only has eight levels of concentration, but the concentration achieved in Buddhism is considerably high. For instance, the ninth level of concentration achieved by arhats which enables them to transcend the Six Realms of reincarnation surpasses the concentration achieved by practitioners of Brahmanism. The latter cannot transcend the Six Realms with the eighth level of concentration achieved. There are bodhisattvas of Provisional Teaching and Real Teaching.

佛法能夠幫助人恢復到自性本定，這是佛所證得的，菩薩還沒有到，到邊緣，再向上提升就到了。所以對於世出世間一切法的真相完全通達明瞭，諸法實相。這是世間沒有的，六道裡頭完全沒有，人間沒有，天上也沒有。

Buddhism can help people return to the original samadhi of the true nature. This has been attained by buddhas but not bodhisattvas who have only reached the border of it. They will attain it if they make further progress in cultivation. That's why buddhas who had attained the original samadhi of the true nature thoroughly understand the reality of everything in the world and beyond. Such achievement is not found in the Six Realms at all (neither the human realm nor celestial realms has this achievement).

天上有四禪八定，所以婆羅門教有能力到四禪天、四空天，他出不了輪迴。菩薩修到八地以上，對世出世間一切現象瞭如指掌，他完全看到，完全接觸到，這是圓滿的真相教育，它的目的就是要了解宇宙人生的真相。

Heavens have four *dhyanas* and eight concentrations. That's why practitioners of Brahmanism can go to the Four Meditation Heavens and the Four Formless Heavens, but they cannot leave reincarnation. Bodhisattvas who have reached above the eighth ground stage know everything in the world and beyond because they can see them completely and are fully in contact with them. This is a perfect education of reality because its goal is to understand the reality of human life and the universe.

**我們從來沒有得到過真正的享受 - 第 509 集**  
**We never obtained the real enjoyment.**

正受，實在講就是禪定，禪定是正常的享受。正常的享受是沒有雜念、沒有妄想、沒有分別執著，這就正常。有起心動念、有分別執著就不正常。或者我們今天所說的，身體的享受，身體是物質現象；心理的享受，心理享受就是三昧。

Proper enjoyment is actually meditative concentration and vice versa. Proper enjoyment is without distracting and wandering thoughts, as well as discrimination and attachments. Having thoughts, discrimination and attachments is improper (abnormal). Or what we say today, bodily enjoyment (the body is a physical phenomenon) and psychological enjoyment (i.e., samadhi).

我們今天心理，善的享受、真的享受沒有得到，從來沒有得到過。我們的享受總是離不開起心動念、分別執著，起心動念在佛法稱為無始無明煩惱，起心動念，分別是塵沙煩惱，執著是見思煩惱，我們的享受，精神的享受，總離不開這三種。

We never obtained the good and real enjoyment today because our enjoyment is always inseparable from thoughts, discrimination and attachments. In Buddhism, arising of thoughts is called 'nescience from beginningless time', while discrimination is the affliction of dust and sand, and attachment is the affliction of view and thought. Our spiritual enjoyment is always inseparable from these three afflictions.

這三種煩惱，經論上清楚的告訴我們，六道輪迴從哪來的？從分別執著來的。分別執著，執著就是見思煩惱，見思煩惱要是斷了，輪迴就沒有了。輪迴是假的，像作夢一樣，夢幻泡影，你果然不執著它，清淨心現前。執著是染污，清淨心現前就醒過來，六道輪迴不見了，像我們作夢醒過來。

The sutras and treatises clearly tell us these three kinds of afflictions. Where did the Six Realms of reincarnation come from? They arose from discrimination and attachments. If the affliction of view and thought (i.e., attachment) is severed, reincarnation will disappear. Reincarnation is illusory; it is like dreams, illusions, bubbles and shadows. If you are really not attached to it, purity of mind will appear because attachment is a defilement. When purity of mind appears, you will wake up and the Six Realms of reincarnation disappear. It is like us waking from a dream.

### **用念佛的方法修成的三昧叫念佛三昧 - 第 510 集**

**The samadhi obtained from practising Buddha Mindfulness is called 'Buddha Mindfulness Samadhi.'**

斷煩惱，我們想證小乘初果，我沒有把握，做不到，三界八十八品見惑要斷盡，太難了！身見、邊見、見取、戒取、邪見，這五大類錯誤的見解統統斷了，斷了之後叫正知正見。

We want to attain the realisation of a stream-enterer (srotāpanna) (i.e., the first realisation in Theravada Buddhism) but I myself have no confidence in attaining it because it is too difficult to sever all the eighty-eight kinds of afflictions of view of the Three Realms of Samsara. After the five major erroneous views and understandings (i.e., the erroneous view of regarding this body as real self, extreme views (i.e., opposing views), attachment to own views (見取見) and mistaken precepts (戒取見) as well as deviant views) are severed, it is called ‘correct understandings and views.’

見惑斷了，思惑還沒斷，再天上人間七次往返，把八十一品思惑斷盡。思惑是什麼？貪瞋痴慢疑這五大類，才能脫離六道輪迴，才能超越三界的生死，多難。

Even though their afflictions of view have been severed, their afflictions of thought are not yet severed. After they are reborn between the human and celestial realms for seven times, their eighty-one kinds of afflictions of thought will be completely severed. What are the afflictions of thought? They are greed, anger, ignorance, arrogance and doubt. Only after these five major categories of afflictions have been severed can they escape from the Six Realms of reincarnation and transcend the Three Realms of Samsara. How difficult it is!

年輕時候我們自己很自負，叫我老實念佛，不甘心，這是老太婆的教，沒瞧得起。學了六十年才知道，過去完全錯了，沒有好好學。要好好學，像海賢那樣的成就我們都可以得到，人人都可以得到，只要專一。

I myself was very conceited when I was young. When I was advised to chant Amitabha Buddha’s name sincerely, I was not reconciled to it, thinking that it is a teaching for old people to learn and practise. I looked down on this method. It took me sixty years of study to realize I was totally wrong in the past for not having practised it seriously. Had I seriously practised it back then, I would have the achievement like Great Master Hai Xian. Everyone can achieve it as long as they can focus on one method.

所以深深體會到，古聖先賢教學的理念，「一門深入，長時薰修」；教學的方法，「讀書千遍，其義自見」。自見就是大徹大悟、明心見性，什麼都知道。自見依什麼？依禪定，依三昧。

That's why I deeply understand the teaching idea and method of the ancient saints and sages, which are 'delving deeply into one subject and persevering with it for a long period of time' and 'reading a book for a thousand times to attain spontaneous enlightenment' respectively. Spontaneous enlightenment is Supreme Enlightenment (i.e., seeing into the mind and true nature) or omniscience. What does one rely on to attain spontaneous enlightenment? One relies on meditative concentration (i.e., samadhi).

用念佛的方法修成的三昧叫念佛三昧。所得的三昧是一樣的，那是你的功夫淺深不相同，三昧也有淺深不相同。你用的方法不一樣，三昧名稱不一樣，其實是一樣的。因戒得定，定就是三昧；因定開慧，開慧就是大徹大悟、明心見性。

The samadhi obtained from practising Buddha Mindfulness is called 'Buddha Mindfulness Samadhi.' The samadhi obtained is the same, but the depth of your effort of concentration is different (samadhi also has different levels). The name of samadhi will be different if you use different methods, but they are actually the same thing. By observing the precepts, you will attain meditative concentration (i.e., samadhi) followed by wisdom (i.e., Supreme Enlightenment or seeing into the mind and true nature).

要不斷向上提升，要掌握住經上所講的無量陀羅尼門，就是抓住修學的總綱領，陀羅尼就是總綱領，總一切法，持一切義，總持法門。一句阿彌陀佛總一切法，八萬四千法門都濃縮在一門當中，無量法門也濃縮在一門當中，阿彌陀佛。這阿彌陀佛裡頭無量義，無量法門、無量義都在這一句名號當中。

To constantly improve yourself, you must grasp the infinite *dharanis* mentioned in the sutra. In other words, you must grasp the overall principle of study (*dharani* is the overall principle that summarizes all Dharmas and upholds all meanings). One single phrase of 'Amitufofo' summarizes all Dharmas because the 84,000 or infinite Dharma methods are condensed into one method, which is 'Amitufofo.' This 'Amitufofo' has infinite meanings, so infinite Dharma methods and infinite meanings are all contained in this Amitabha Buddha's name.

**一步登天這個機會萬萬不能失掉 - 第 511 集**  
**Never miss this opportunity of reaching the sky in one step.**

前清灌頂法師，慈雲灌頂也是了不起的大德，他的註疏非常豐富，日本《卍續藏》裡面蒐集有二十多種。他告訴我們，我過去講《觀無量壽經》，參考灌頂大師的註解，裡頭有一句話對我特別的深刻。他說人有極重的罪業，所有的經、懺法對他統統失效、不靈了，他罪業太重，最後還有一法能救他，這一法是什麼？

Great Master Ci Yun Guan Ding of the pre-Qing dynasty was also a great master. He had a wealth of commentaries. More than twenty kinds of his commentary are collected in *the Japanese Buddhist Canon (wàn xù záng)*. When I was lecturing on *the Contemplation Sutra* in the past, I used his annotation as a reference. There is a phrase in the annotation that left a particularly deep impression on me. He told us that when all sutras and repentance methods do not work for people who had committed very serious karmic misdeeds, there is one last method that can save them. What is that one method?

就是一心專念阿彌陀佛。這個話是真的，不是假的，不是欺騙人的。所以經上又說，稱念一聲阿彌陀佛，滅八十億劫生死重罪，一念。我們在這個世間搞輪迴，無量劫又無量劫，不止八十億劫，八十億劫太少了，才知道自己業障深重。

It is the method of single-mindedly concentrating on chanting ‘Amitufo.’ This is true and not false; it is not deceptive. That’s why it is also stated in the sutra that chanting ‘Amitufo’ once can eliminate the grave offences accumulated over eight billion kalpas of reincarnation. We have been transmigrating in this world for infinite kalpas after infinite kalpas (more than eight billion kalpas because eight billion kalpas is too short). Only then did we realize that we have heavy karmic obstacles.

灌頂法師告訴我們，念佛這個方法，信願持名往生淨土，業就消掉了。到阿彌陀佛極樂世界就等於明心見性、大徹大悟，圓教初住、別教初地菩薩的地位你就達到，真正是一步登天。這個機會萬萬不能失掉。

Great Master Guan Ding told us that our karmas will be eliminated if we chant Amitabha Buddha’s name with belief and vow and are reborn in the Pure Land. When we reach Amitabha Buddha’s Land of Ultimate Bliss, our achievement will be equal to attaining Supreme Enlightenment or seeing into our mind and true nature. In other words, you will achieve the

position of bodhisattvas of the Perfect Teaching who had attained the first stage of the Ten Abodes, or the position of bodhisattvas of the Distinct Teaching who had attained the first stage of the Ten Grounds. It is really reaching the sky in one step, so never miss this rare opportunity.

**什麼都可以放下，阿彌陀佛不能放下 - 第 512 集**  
**We can let go of everything but not ‘Amitufofo.’**

世間什麼都是假的，佛法也不是真的。《金剛經》上明白告訴我們，「法尚應捨，何況非法」，非法是指世間法，法是指佛法。佛法因緣生，所以它有生滅，不生不滅才是真的。

Everything in the world is illusory, including Buddhism. *The Diamond Sutra* clearly tells us, “Even the Dharma should be cast aside, let alone the non-Dharma!” Non-Dharma refers to the mundane teachings and affairs, while Dharma refers to Buddhism. Buddhism arises from causes and conditions, so it is subject to arising and ceasing. Only those which neither arise nor cease is real.

不生不滅，自性裡頭一法不立，沒有一法，起作用的時候能現一切法，不起作用的時候一法都沒有，所以叫真空。真空不空，它不是無，它遇到緣能現。我們如果開悟了，大徹大悟，明心見性，我們就見到一真法界。

Nothing exists in the true nature, which neither arises nor ceases, but it can manifest all phenomena when it is functional. When it is non-functional, not a single thing exists. That’s why it is called ‘true emptiness’ yet it is not empty because it can manifest phenomena when it encounters a condition. If we are enlightened (i.e., have attained Supreme Enlightenment or seen into our mind and true nature), we will see the One True Dharma Realm.

不修淨土的見華藏世界，世尊釋迦牟尼佛的實報土，華藏世界；念阿彌陀佛的，生極樂世界的實報土。這個機會不是千載難逢，而是無量劫又無量劫，太難遇到了！

People who do not practise Pure Land Buddhism will see the Lotus Store World which is Sakyamuni Buddha’s Adorned Land of Real Reward. People who chant ‘Amitufofo’ will be reborn in the Adorned Land of Real Reward in the Land of Ultimate Bliss. This opportunity is not a once-in-a-lifetime opportunity, but is a once-in-infinite-kalpas-after-infinite-kalpas opportunity. It is too difficult to be encountered!

這一生遇到要珍惜，千萬不要錯過這個機會，什麼都可以放下，阿彌陀佛不能放下。當我們念到功夫成片，阿彌陀佛決定來應，我們有感，佛就有應。佛有應，你的心就踏實。我見到阿彌陀佛，我還能不信嗎？我見到極樂世界，我還能不去嗎？

Since we have encountered it in this life, we must cherish it and cannot miss this opportunity. We can let go of everything but not ‘Amitufo.’ When we achieve Constant Mindfulness of Amitabha Buddha, Amitabha Buddha will surely come to respond. When we have a seeking, Amitabha Buddha will respond. When Amitabha Buddha responds, your mind will be at ease. Since I have seen Amitabha Buddha, can I still not believe it? I have seen the Land of Ultimate Bliss, can I not go there?

### **跟阿彌陀佛見了面，禪定漸漸就深了 - 第 513 集**

**After meeting Amitabha Buddha, our meditative concentration will gradually deepen.**

學佛的人唯一的願望就是希望見佛。經文只有兩句：【住深禪定。悉睹無量諸佛。】深禪定，關鍵是這個深字。如果得不到彌陀威神加持，我們的禪定不夠深。跟阿彌陀佛見了面，禪定漸漸就深了。深的現象是什麼？

The only wish of a Buddhist is to see Amitabha Buddha. There are only two phrases in the sutra texts, “They abide in deep meditative concentration and are thus able to see infinite buddhas.” ‘Deep meditative concentration’ --- the key is the word ‘deep.’ If we do not receive the awe-inspiring majestic support of Amitabha Buddha, our meditative concentration will not be deep enough. After meeting Amitabha Buddha, our meditative concentration will gradually deepen. What is the phenomenon of having deep concentration?

不但你見到極樂世界，極樂世界是頭一個見的，阿彌陀佛最先見的，然後你就能見到遍法界虛空界過去現在未來無量無邊的諸佛如來、無量無邊的諸佛刹土，統統都見到，這能不往生嗎？我們看念老的註解，『住深禪定，悉睹無量諸佛』，「住深禪定者，安住於深妙之禪定」。深妙禪定是什麼？

Not only will you see the Land of Ultimate Bliss, but you will also see Amitabha Buddha first. You will then be able to see infinite and boundless buddhas as well as infinite and boundless Buddha Lands in the past, present and future throughout the empty space of the Dharma realms. Can you not be reborn in the Pure Land? Let’s look at Upasaka Huang’s annotation, “Abiding



in deep meditative concentration is focusing on profound meditative concentration.” What is profound meditative concentration?

世尊在《大集經》上講過，這一句阿彌陀佛就是深妙禪。怎麼把它對起來？念佛就是修深妙禪，能說淨跟禪沒關係嗎？關係非常密切。但是念佛的人不知道，還想學禪宗，去靜坐，去參禪，來幫助念佛的功夫，搞錯了。真正懂得的，海賢老和尚。

The Buddha said in *the Great Collection Sutra* that this ‘Amitufo’ is profound meditative concentration. How to put this up? Practising Buddha Mindfulness is cultivating profound meditative concentration. Can we say that Pure Land Buddhism has nothing to do with Zen Buddhism? Their relationship is very close, but Pure Land practitioners do not know it. They still want to learn Zen Buddhism and engage in sitting meditation to help improve their effort of practising Buddha Mindfulness, not knowing that they have made a mistake. The person who really understood this was Great Master Hai Xian.

你看，他從早晨起來，一起來佛號就提起來，他沒忘記。無論幹什麼工作，心裡佛號沒中斷，工作照做。他在道場上非常勤快，早晨起來煮飯，做早餐供養大眾，念佛沒中斷。煮飯，劈柴，他們鄉下燒的是灶，都不耽誤念佛。到農田裡面工作，也不耽誤念佛。處事待人接物，心裡佛號都不中斷。

You see, he started chanting Amitabha Buddha’s name from the time he woke up in the morning. He never stopped chanting no matter what he was doing (he did his work as usual). He was very diligent in the cultivation centre; he made breakfast for the public when he got up in the morning but his chanting was uninterrupted. As they lived in the countryside, he had to chop firewood to cook on the stove, but that did not delay his practice of Buddha Mindfulness. He worked in the fields without delaying his chanting too. He never stopped chanting Amitabha Buddha’s name mentally when he dealt with people, matters and things.

**什麼都不要放在心上 - 第 514 集**  
**Do not retain anything in the mind.**

看破自然放下，沒看破就是沒有真搞清楚、沒有真明白。這世間是假的，你能相信嗎？我能相信，還是放不下，這個信章嘉大師不承認。大師的標準，真正放下你就真相信，你沒有放下，你不相信。這是他告訴我，不要自以為相信了，為什麼？

One will naturally let go if one has seen through. If you have not seen through, it means that you do not really understand the truth. This world is illusory, can you believe it? If you say that you can believe it but you still cannot let go, then Great Master Zhangjia would not acknowledge your belief. The Great Master's standard is if you truly believe it, you will really let go. Otherwise, you do not believe it. This was what he told me, "Don't think you believe it." What is the reason?

你功夫不能提升，你就止在這個境界上。自己曉得，知道我還不夠，我還沒有真的了解，你才會真正求解。真正解了，完全契入實相，沒有不放下的。所以解行是一回事，不是兩樁事情。是不是真解？你沒做到，沒做到不是真解。不是真解，當然你做不到，一個道理。

Because you will stop at this level if you cannot improve your effort of practice. We ourselves must know that our effort is insufficient because we still have not really understood yet. Only then will you really seek to understand the reality. Once you have really understood it and have completely comprehended reality, there is nothing you cannot let go. That's why understanding and practice are one thing and not two things. Is your understanding true? If you cannot do it (i.e., let go), then your understanding is not true understanding. If your understanding is not true, of course you cannot do it. They are one reasoning.

我們能夠把握住，進步很緩慢，把握住是什麼？沒有退轉，這是什麼原因？天天讀經。三個月不讀經保證退轉，不知不覺的在退了。放下，一般祖師大德都提醒我們四個字，財、色、名、利。佛門裡面講，「財色名食睡，地獄五條根」。

For me, I can still maintain even though my progress has been very slow. What did I maintain? I maintained my effort of practice, so I did not regress. What is the reason? Because I study the sutras every day. If we do not read the sutra for three months, we are bound to regress unconsciously. As far as letting go is concerned, most of the patriarchs and great masters reminded us of these four words, namely, wealth, lust, fame and profits. According to Buddhism, "Wealth, lust, fame, food and sleep are the five roots of hell."

有一條你都離不開地獄，五個統統有，那心裡要明白了。這話不是嚇唬人的，完全說的實話，老老實實告訴你，事實真相就是這樣的。要練，要放下，什麼都不要放在心上，心上只有阿彌陀佛。阿彌陀佛現在叫我去我就去，沒有牽掛，這才行。

You will not be able to leave hell if you have one of these roots. If you have five of them, then you should know where you will go after death. This is not meant to scare people but is absolutely true. To tell you the truth, this is a reality. You must train yourself to let go. Do not retain anything in your mind except Amitabha Buddha. If Amitabha Buddha asks me to go to the Pure Land now, I will go with him without any concerns. Only then can I succeed in attaining rebirth in the Pure Land.

還有牽掛，我還有這個要料理，那個要交代，機會錯過了，你就又留在這個世間，又去跟這些冤親債主搞冤冤相報，大錯特錯了。所以時時刻刻念著假的。賢公老和尚一句箴言，「好好念佛，成佛是真的，其他啥都是假的。」

If I still have concerns and matters to deal with, I will miss the opportunity to go to the Pure Land. You will stay in this world again and continue to seek endless revenge on your past karmic foes and debtors. This is a great mistake! That's why we must constantly contemplate illusoriness. As the motto of Great Master Hai Xian goes, "Chant Amitabha Buddha's name sincerely because becoming a buddha is real while everything else is illusory."

他天天用這句話教人，提醒大家。我們真正從這句話裡頭覺悟，徹底放下。放在心上，心裡就清淨，心裡面只有阿彌陀佛，阿彌陀佛成就我們的信心，增長我們的願心，我們念佛往生有把握。

He had been using this phrase every day to teach and remind everyone. If we really understand from this phrase, we would have completely let go. Our mind will be pure as it only has Amitabha Buddha. If we practise Buddha Mindfulness in this way, we are assured of attaining rebirth in the Pure Land because Amitabha Buddha will accomplish our confidence and strengthen our vow.

### **哪些人是真念佛人 - 第 515 集** **Who are true Pure Land practitioners?**

我們不是上上根人，何況上上根人比我們厲害，他們從早到晚這一句佛號決定不會捨離，上上根人。下下根人，我們看到的是阿公阿婆，無知無識老太婆，鄉下人。李老師當年在世跟我講過好多遍，他說：我想學愚，學這些阿公阿婆，但學了好多年學不像，感到不容易。

We are not practitioners of the highest capacity. Moreover, they are much better than us. They definitely would not abandon this Amitabha Buddha's name from morning to night. People of the lowest capacity are the old men and women in the countryside who are unknowledgeable. Teacher Li told me many times when he was still alive that he wanted to learn to be stupid like these old men and women, but he failed in his attempt after learning for many years, so he felt it is not easy to emulate them.

那些人我們見到要恭敬、要禮拜，那是真正念佛人最好的榜樣。你跟他講話，他笑咪咪的對著你，口裡阿彌陀佛、阿彌陀佛永遠不間斷；你問他什麼，他回答你都是阿彌陀佛，好像是痴痴呆呆的，那個人功夫得力，那些人決定往生淨土。有一個時期開利法師來看我，我就問他，你們寺廟周圍有沒有這樣的老太婆？他說有，有四、五個。

If we see these people, we must pay respect to them because they are really the best example for Pure Land practitioners. When you talk to them, they would smile at you while chanting 'Amitufo' unceasingly. No matter what you ask them, their reply would always be 'Amitufo' as if they are dumb. These people's effort of practising Buddha Mindfulness is effective and they will surely be reborn in the Pure Land. There was a time when Venerable Kai Li came to see me and I asked him if there were any such old women around his temple. He told me that there were four to five of them.

我說那是寶，那是真念佛，寺廟有這些人要恭敬，要善待她、禮遇她。為什麼？她保佑你這個地區平安，化解災難。我們的能量不及她，她那個能量大，我們對她恭敬供養，沾她的光。李老師決定沒有妄語，給我們講的句句都是實話，勸我念佛求生淨土。

I told him that these people are treasures because they truly chant Amitabha Buddha's name. We should respect them and treat them kindly and politely. What is the reason? Because they keep your area safe by helping to resolve disasters. Our capability is not as good as them because they have great capability. We should respect and make offerings to them because we are riding on their glory. Teacher Li definitely did not lie to us; everything he told us is true. He exhorted me to chant Amitabha Buddha's name and seek rebirth in the Pure Land.

**只要心專一，沒有不成就的 - 第 516 集**  
**No one will fail as long as one's mind is focused.**

「《會疏》」說得好，「深定者，所住三昧微妙幽玄，非二乘（阿羅漢、辟支佛）及初心（初發心的菩薩）所能為」，做不到，達不到這個境界。「唐譯云：一切種甚深禪定」，這個下面有註解，「一切種者，謂一切種智。全理之事，故云甚深」。

“It is well stated in *the Commentary of the Infinite Life Sutra*, ‘Deep meditative concentration is the subtle and esoteric samadhi that cannot be accomplished by practitioners of the two vehicles (i.e., arhats and pratyekabuddhas) and bodhisattvas who have brought forth the initial resolve to seek enlightenment.’” They cannot achieve this level of concentration. “The Tang period translation states, ‘Omniscience arises from profound meditative concentration.’” There is an annotation below, “Omniscience is knowing the reality of all phenomena, so it is termed ‘profoundness.’”

甚深怎麼說法？事很淺顯，理很深，理直通法性。什麼人能見到？法身菩薩，不是凡人可以見到的，二乘見不到，權教菩薩見不到。「故知深定，實是理定，非僅事定」。事定容易修，理定難。

How is profoundness explained? Phenomena are very superficial, but reality which is directly linked to the true nature is very profound. Who can see the reality? The Dharma-body Bodhisattvas can see it; neither ordinary beings nor bodhisattvas of the two-vehicle and Provisional Teaching can see it. The annotation states, “That’s why deep meditative concentration is actually noumenal concentration and not only phenomenal concentration (functional concentration).” It is easy to cultivate phenomenal concentration but not easy to cultivate noumenal concentration.

淨宗學人心裡只有一句佛號，佛號之外什麼都放下，這一句佛號就是理定。你看他持名，念這聲阿彌陀佛、阿彌陀佛、阿彌陀佛接著念，這是事，理太深，理是圓滿的自性。「又《淨影疏》曰：住深定門，起行所依。無心往來，直以三昧法門力起，故須住定。」

If Pure Land practitioners only have one single phrase of Amitabha Buddha’s name in their mind and have let go of everything else, then this Amitabha Buddha’s name is noumenal concentration. If you see someone chanting this ‘Amitufo’ continuously, this is phenomenal concentration. Noumenal concentration, which is the perfect true nature, is too profound. “It is also stated in *the Jingying’s Commentary*, ‘One must rely on the method of abiding in deep

meditative concentration when one starts to cultivate. With the power of meditative concentration, one will not give rise to thoughts. So, one must abide in concentration.”

用功，這個道理不懂，功夫不得力，這個道理明白了，功夫哪有不得力的道理！古聖先賢教我們，一門深入，長時薰修，就是住深定門。無論佛法、世法，只要心專一，沒有不成就的。

If you do not understand this principle, your effort of practice will not be effective. If you understand it, there is no reason your effort of practice is ineffective. The ancient saints and sages taught us to delve deeply into one subject and persevere with it for a long period of time. This is the method of abiding in deep meditative concentration. Regardless of Buddhism or mundane teachings, no one will fail as long as one's mind is focused.

學世法，可以成為世間大聖、大賢；學佛法，可以成阿羅漢、菩薩。一就是住，不能搞多，一門深入，這就是深定門。起行所依，我們念佛求生淨土，得依靠這個。憑什麼往生？憑什麼成就？就憑這個，一門深入。

For instance, one can become a great saint or sage in the world if one learns the mundane teachings. If one learns Buddhism, one can become an arhat or bodhisattva. Delving deeply into one subject is the method of abiding in deep meditative concentration. ‘One’ connotes abiding, which means you cannot learn many subjects. We must rely on this method of delving deeply into one subject when we practise Buddha Mindfulness and seek rebirth in the Pure Land. Based on what can we attain rebirth in the Pure Land? Based on this method of delving deeply into one subject.

### **佛法能改造命運 - 第 517 集** **Buddhism can change one's destiny.**

人一生，古人有一句話，諺語，「一生皆是命，半點不由人」。這句話是真的，一點都不假，但是佛法能改造命運。明朝袁了凡先生，遇到雲谷禪師，教他改造方法，斷惡修善、積功累德，自然就改變。那我們得要曉得，什麼是惡，什麼是善，先要有能力認識、有能力辨別。什麼是小善，什麼是大善？

The ancients had a proverb which goes, “One's life is predestined, so it is not up to anyone to decide it.” This phrase is true and not false at all. However, Buddhism can change one's destiny.



When Mr. Yuan Liao Fan of the Ming dynasty met Zen Master Yun Gu, the Master taught him how to change his destiny by ceasing wrongdoings and practising virtues as well as accumulating merits. In this regard, we must first have the ability to recognize and discern what are wrongdoings and what are virtues. What are small virtues and what are great virtues?

利益一切眾生，幫助一切眾生破迷開悟，離苦得樂，這善是大善。看你做這個善事，影響的面有多大，影響的時間有多長，因果是從這個地方斷定的。如果這個善行、善事，影響的面很大，影響的時間很長，這大善。所以海賢老和尚這個碟片、這個小冊子很簡單、很淺顯，人都看得懂，看到真受用，這個東西普遍宣揚介紹，人學得愈多，面愈大，時間永遠傳下去，這就是大善，不思議的大善。

Acts that benefit all sentient beings, such as helping them end sufferings and attain happiness by ceasing delusion and achieving enlightenment are great virtues. The law of causality is determined from the extent of influence of your virtuous acts and how long the influence lasts. If the influence of these virtuous acts is very great and lasts a long time, then they are great virtues. The VCD and booklet of Great Master Hai Xian is very simple because everyone can understand it and can really benefit from it. If these materials are widely promoted and introduced to people forever, and the more people learn them and the wider the influence is, then this is an inconceivable great virtue.

對我們來說，幫助我們消業障增福慧，肯定的。末法時期，這是無比殊勝的法門，決定得度的法門，沒有絲毫懷疑，榜樣做得太好了。我們心住在這裡，決定不動搖，這就是深定。

For us, it will surely help us eliminate karmic obstacles, and increase our fortune and wisdom. The Buddha-name chanting is an incomparably exceptional method in the Dharma Ending Age because one who truly practises it will surely be liberated. We have no doubt about it because the Great Master had set a great example for us. Our mind abides here and will never waver. This is deep meditative concentration.

這個深定，這個三昧，彌陀大智大願之所成，其深無底，其廣沒有邊，涯是邊際，沒有邊，深沒有底，用這個來形容，這叫深禪定。這樣的禪定自自然然感常寂光中的法身如來，所以你自自然然能看見十方一切諸佛刹土，這就是定起用。



This deep concentration or samadhi is accomplished through Amitabha Buddha's great wisdom and great vow; its depth has no bottom and its breadth has no bound --- this is used to describe deep meditative concentration. Such depth of concentration will naturally receive a response from the Dharma body Tathagatas of the Land of Eternally Tranquil Light. You will thus naturally be able to see all Buddha Lands in the ten directions. This shows your meditative concentration is effective.

賢公光碟上有，他有一天燒了十二支香，香爐上都插滿，有人看到問他，你怎麼燒這麼多？他不想講，最後還是講出來了，他說你不知道，我今天看到屋裡屋外統統是阿彌陀佛，又看到床上床下全都是眾生在聽我念佛。

This is depicted in Great Master Hai Xian's VCD. One day, the Great Master burned twelve sticks of incense until the incense burner was full. Someone saw it and asked him why he burned so many incenses. He did not want to tell but still told him in the end. He said, "You don't know but I saw Amitabha Buddha everywhere inside and outside the house today. I also saw all sentient beings in bed and under the bed listening to me chanting Amitabha Buddha's name."

這是感應，這個不是作夢，無量無邊的阿彌陀佛。一切眾生本來是佛，一切眾生將來成佛都是阿彌陀佛。我們從這個地方就覺悟了，我們用什麼心、用什麼態度來看一切眾生？他是阿彌陀佛，恭敬心自然就生起來。

This was a response to the Great Master's sincere chanting and was not a dream. He really saw infinite and boundless Amitabha Buddha. All sentient beings are originally buddhas, so they are Amitabha Buddha when they become a buddha in the future. We have awakened from this place. What mind and attitude do we use to look at all sentient beings? If we see they are Amitabha Buddha, then our respect for them will naturally arise.

### **遇到阿彌陀佛，真是如獲至寶 - 第 518 集**

**Encountering Amitabha Buddha is really like obtaining a treasure.**

「由願文可見，會中諸菩薩皆蒙彌陀智願之力，因得聞彌陀名號，皆得普等三昧等甚深禪定，故蒙願力加持，定中供無量諸佛。既往供佛，必定見佛，故云悉睹無量諸佛。」

The annotation states, “It can be seen from the verse of vows that all bodhisattvas in the Dharma assembly received the strength of Amitabha Buddha’s wisdom and vows. Because of hearing Amitabha Buddha’s name, they attained the Samādhi of Universal Equality and other profound meditative concentration. Hence, with the support of Amitabha Buddha’s strength of vow, they are able to make offerings to infinite buddhas in meditative concentration and will definitely see all buddhas. It is thus stated that they are able to see infinite buddhas.”

這是說念佛功德不可思議，你一定得到阿彌陀佛加持，你不知不覺得到普等三昧。普是普遍，等是平等，法身菩薩所證的，這就不是普通禪定，甚深禪定。它的作用就是四十八願裡面的「定中供佛願」，定中供無量諸佛，一尊佛都不漏掉。

It tells us the inconceivable merits of chanting Amitabha Buddha’s name because you will surely receive Amitabha Buddha’s support and attain the Samādhi of Universal Equality (普等三昧) unknowingly. 「普」 (pǔ) is universally throughout, and 「等」 (děng) is equal --- this samadhi is attained by Dharma-body Bodhisattvas, so it is not an ordinary meditative concentration but is a profound one. Its function is this vow in the Forty-eight Vows i.e., making offerings to infinite buddhas (not a single buddha is left out) in meditative concentration.

既然說供佛，供佛是修福，一定見佛，見佛聞法是修慧，福慧雙修。能夠悉睹無量諸佛，一尊都不漏失，這不容易，要靠我們自力法門來修，修到明心見性，破無明，證法身，你才有這個能力。

Since they accumulate fortune by making offerings to infinite buddhas, they will definitely see all buddhas and listen to their Dharma lectures to cultivate wisdom. They accumulate fortune and cultivate wisdom simultaneously as they are able to see infinite buddhas (not a single buddha is left out). This is not easy. If we rely on the self-power method to cultivate, we will only have this ability after we have seen into our mind and true nature (i.e., having eliminated our nescience and obtained the Dharma body).

我們煩惱習氣很重，沒有這個能力，但是遇到阿彌陀佛，真是如獲至寶，沒有比這個更殊勝的了。真正不懷疑，一心嚮往，一向專念，經上所說的功德利益全都得到。

We do not have this ability because we are heavily burdened with afflictions and habituated tendencies. However, encountering Amitabha Buddha is really like finding a treasure. There is

nothing more remarkable than this. If we single-mindedly concentrate on chanting Amitabha Buddha's name without any doubt, we will obtain all the merits and benefits mentioned in the sutra.

我常勸人，處事待人接物要用真心，用真誠心、用清淨心、用恭敬心待人接物，決定有好處，我們修積的功德不會漏掉，這是無漏法。虛偽不誠實，心地染污不清淨，沒有恭敬心，你修的功德全漏掉了。怎麼漏掉？就從這漏掉的，你自己不知道，不知不覺全漏掉了，多可惜。

I often advise people to use the true mind (i.e., a sincere, pure and respectful mind) to deal with people, matters and things because the merits we accumulate will never be lost. This is a flawless act. Being hypocrite is dishonest and disrespectful. Since your mind is defiled and impure, all your accumulated merits will be lost. How are the merits lost? They are all lost from here without you yourself knowing it. What a pity!

### **佛來接引的時間，一分一秒都不會差錯 - 第 519 集**

**The agreed time Amitabha Buddha coming to receive you to the Pure Land will not go wrong for a minute and a second.**

「又《般舟經》云：是菩薩不持天眼徹視，不持天耳徹聽，不持神足到其佛刹」，你看不依靠這個，不持是不依靠，不需要用天眼，不需要用天耳，不需要用神足，他自然就現前。

“It is also stated in *Banzhou Sanmei Jing (Pratyutpanna-buddha-sammukhavasthita-samadhi-sutra)*, ‘These bodhisattvas do not depend on their heavenly eyes and heavenly ears to see and listen thoroughly. They also do not depend on their teleportation power to reach the Buddha Lands.’” You see, they do not need to use their heavenly eyes, heavenly ears and teleportation power because the Buddha Lands will naturally appear before them.

「不於此間終生彼間」，不於此間終，在這個世間死了，往生到極樂世界，不是這個，「便於此坐見之」，他就現前，十方刹土現前，十方諸佛現前，我們都能供養。下面，「佛言」，這個佛是釋迦牟尼佛說的，「菩薩於此間國土，念阿彌陀佛，專念故得見之」。

“It is not that they are only reborn in the Land of Ultimate Bliss after their life here ends. They can see Amitabha Buddha’s Land right here and right now.” All Buddha Lands and buddhas in the ten directions will appear, so we can make offerings to them. The following phrase states, “Sakyamuni Buddha said, ‘Bodhisattvas in this land who concentrate on chanting ‘Amituofo’ can see Amitabha Buddha and the Land of Ultimate Bliss.’”

這世尊的話，你能不能見，關鍵在專念。所以我說，我是很保守的說，海賢法師跟阿彌陀佛跟極樂世界相見不會少過十次，最保守的說法。他是真的常常見佛，這就是佛力加持他，佛要他表法，做好榜樣給佛門弟子看、給念佛的人看。

Can you see Sakyamuni Buddha’s point here? The key words are ‘concentrate on chanting.’ That’s why I very conservatively say that Great Master Hai Xian met Amitabha Buddha and saw the Land of Ultimate Bliss more than ten times. This is the most conservative statement. He really often met Amitabha Buddha. This is Amitabha Buddha’s power supporting him because Amitabha Buddha wanted him to set a good example for the Buddhists and Pure Land practitioners to see.

他那麼自在，你看他往生的時候（這是二十天前），告訴身邊這些護法，常常在一起的，告訴他：我最近要往生了。那些人過去聽他說過，阿彌陀佛留他表法，還要留兩年。怎麼你現在就要走？他說：你不知道，這幾天阿彌陀佛又來告訴我，要我這幾天就要走。

He was so free. You see, twenty days prior to his rebirth in the Pure Land, he told the Dharma supporters who were often together with him that he would be reborn in the Pure Land soon. These people had once heard him say that Amitabha Buddha wanted him to stay in the world for another two years to set an example, so they asked why he wanted to leave now. The Great Master said, “You don’t know. Amitabha Buddha has lately come to tell me again that I have to leave in a few days.”

別人問他：什麼時候走？我們大家念佛給你助念往生。他說：助念那是不相信，信心不足，我不需要助念，我自己往生。說得非常把握。佛來接引，約定的時間一分一秒都不會差錯，到時候你看到佛，你看到蓮花，你看到極樂世界。

Someone asked him, “When will you be leaving? We can all chant Amitabha Buddha’s name to support your rebirth in the Pure Land.” He said, “Those who need others to chant Amitabha

Buddha's name for them are lacking in confidence. I don't need people to do so for me. I can go to the Pure Land by myself." He was brimming with confidence. The agreed time Amitabha Buddha coming to receive you to the Pure Land will not go wrong for a minute and a second. When the time comes, you will see Amitabha Buddha coming with a lotus flower. You will also see the Land of Ultimate Bliss.

我們要相信佛的話。「專念故得見」，我們把它簡約成四個字，愈簡單愈好，專念得見。下面，「即問：持何法得生此國？阿彌陀佛報言：欲來生者當念我名。」信願持名。

We must believe in the Buddha's words. "Bodhisattvas in this land who concentrate on chanting 'Amitufo' can see Amitabha Buddha and the Land of Ultimate Bliss." Let's simplify this because the simpler it is, the better it is: they can see Amitabha Buddha and the Land of Ultimate Bliss because they are focused in their chanting. The following phrase states, "What method did they practise which enabled them to be reborn in this land? Amitabha Buddha answered, 'People who wish to be reborn in my land must chant my name.'" So, the method is chanting Amitabha Buddha's name with belief and vow.

### **念佛三昧，稱為寶王三昧 - 第 520 集**

#### **Buddha Mindfulness Samadhi is called 'the King of Treasures Samadhi.'**

「是以念佛三昧，稱為寶王三昧」，這是讚歎，念佛三昧，三昧中王，稱為寶王三昧。「故甚深禪定」，佛在《大集經》上說的，「悉睹諸佛，都消歸念佛三昧也」。無量無邊諸菩薩們，他們所修的三昧到最後統統歸念佛三昧。為什麼？都是以這個條件，三昧就是得生的條件。

The annotation states, "Buddha Mindfulness Samadhi is called 'the King of Treasures Samadhi.'" This is a praise for the Buddha Mindfulness Samadhi which is the king of samadhi. The Buddha said in *the Great Collection Sutra*, "Hence, in profound meditative concentration, they see all buddhas revert to the Buddha Mindfulness Samadhi." The samadhis cultivated by infinite and boundless bodhisattvas are all reverted to the Buddha Mindfulness Samadhi in the end. What is the reason? Because this samadhi is the condition for rebirth in the Pure Land.

三昧是正受，正常享受；三昧是正定，沒有任何夾雜，沒有妄念，沒有雜念，就是經題上的「清淨平等覺」這五個字，那五個字就是念佛三昧。「故知持名功德不可思議，一乘願海不可思議。」前面這一句是我們自己，我們真正能放下萬緣，像海賢老和尚一樣，這一生就一句佛號，我們加一部經，其他的全放下。

Samadhi is proper enjoyment and proper concentration without any distracting and wandering thoughts. It is the purity, impartiality and enlightenment (i.e., Buddha Mindfulness Samadhi) stated in the sutra title. “We thus know that the merits of practising Buddha Mindfulness are inconceivable and the ocean-like Single-vehicle vow is inconceivable.” We can really let go of all worldly matters like Great Master Hai Xian as we only uphold one single phrase of Amitabha Buddha’s name plus one sutra in this life and have let go of everything else.

就是這一部會集本，就是這一部集註，一句佛號，其他的全放下，再不要放在心上，放在心上就錯了。那這些經本、經書這麼多怎麼辦？隨它去！自然有人收拾，自然有人保管，不問了，怎麼處理絕不過問，這真放下。我還要怎樣去安排，這就錯用心了，怎麼又有雜念起來、又有妄想起來？

We only uphold this compiled sutra, this annotation and one single phrase of Amitabha Buddha’s name, and have let go of everything else. We will not retain other things in our mind anymore because it is wrong to do so. What should we do with the many sutras available? Just let them be! Someone will take care of them for sure. I will never ask how they deal with the books. This is truly letting go. If I still think how to make arrangement for the books, then I have used my mind wrongly. Why do I have distracting and wandering thoughts again?

必須把心清得乾乾淨淨，清淨平等覺現前。一乘願海是讚歎佛不可思議，佛的願力不可思議，佛的功德不可思議，感應見佛刹，見一切佛，一個不漏。

I must clean my mind so that it is pure, impartial and enlightened. ‘The ocean-like Single-vehicle vow’ is to praise Amitabha Buddha is inconceivable, and the strength of his vows and merits are inconceivable. In response to their attainment of samadhi, they can see all Buddha Lands and all buddhas (not a single Buddha Land and buddha is left out).

### **於一念頃，遍遊一切佛土 - 第 521 集**

**Bodhisattvas can visit all Buddha Lands within an instant of thought.**



【於一念頃。遍遊一切佛土。】怎麼到的？我們會聯想到阿彌陀佛念念都現無量無邊身，他現身幹什麼？接引遍法界虛空界念佛往生極樂世界的眾生，他發願他就要接引。It is stated in the sutra, “Bodhisattvas can visit all Buddha Lands within an instant of thought.” How do they reach the Buddha Lands? We can associate with Amitabha Buddha who manifests himself in infinite and boundless forms all the time. Why does Amitabha Buddha do so? He does so to receive sentient beings throughout the empty space of the Dharma realms who have been chanting Amitabha Buddha’s name and seeking rebirth in the Land of Ultimate Bliss. Amitabha Buddha will come to receive as long as you seek to be reborn in his Land.

他接引是分身去的、化身去的，分身、化身的數量沒有邊際，無法想像，太多太多。十方世界每一個佛國土，佛在那裡勸導大家念佛往生極樂世界，一生成就，相信這個法門的人多，往生的人多，佛統統要去接引。

When Amitabha Buddha goes to receive sentient beings, he will manifest in many forms and the number of forms manifested by him is beyond our imagination (it is too many). The Buddha persuades everyone in the Buddha Lands of the ten directions to chant Amitabha Buddha’s name and seek rebirth in the Land of Ultimate Bliss so that they can succeed within one lifetime. Since there are many people who believe in this method, Amitabha Buddha will go and receive all those who will be reborn in the Land of Ultimate Bliss.

佛的報身在極樂世界大講堂講經說法沒中斷。我們往生到那邊，我們的報身跟阿彌陀佛的報身一樣的，這四十八願上有的。我們在講堂聽經也沒動，佛分身去接引，我們也分身。

Amitabha Buddha’s reward-body will be giving Dharma lectures in the grand lecture hall of the Land of Ultimate Bliss without interruption. When we are reborn there, our reward-body will be the same as that of Amitabha Buddha. This is mentioned in Amitabha Buddha’s Forty-eight Vows. While we listen to Amitabha Buddha giving the Dharma lectures in the lecture hall without moving, Amitabha Buddha has manifested in many forms to go and receive sentient beings and we will also manifest in many forms.

得到阿彌陀佛本願威神加持，我們的智慧、道力、神通跟阿彌陀佛幾乎是平等的，佛能做的我們都能做。真難得，到哪裡去找這個世界？李老師在當年勸我，沒細說，要是像我這樣說得這麼詳細，我早就相信了，早就放下了。



Owing to the awe-inspiring majestic support of Amitabha Buddha's original vows, our wisdom and power of supernatural abilities will be almost equal to Amitabha Buddha's. In other words, we can do everything that Amitabha Buddha can do. This is really rare! Where to find such a place? When Teacher Li exhorted me to practise this method in those years, he did not explain it in detail to me. Had he explained it in such detail like me, I would have believed it and let go long ago.

我比他講得清楚、講得詳細，所以信心十足。我們去幹什麼？我們去供佛，前面講了，供佛修福；我們去聞法，一切諸佛都在講經，我們分身去，分身真管用，不是不管用。My explanation is clearer and more detail than his, so you should have complete confidence in this method. What is our purpose of going to the Land of Ultimate Bliss? We go there to make offerings to the buddhas and to listen to their Dharma lectures. As mentioned before, we accumulate fortune by making offerings to buddhas. Since all buddhas are giving the Dharma lectures, we will manifest in many forms to go and listen to their lectures. Our manifestation really works.

所以，一次我們所聞的法，所修積的功德，在我們這個世間無量劫都修不到，他一次完成。何況天天去、時時刻刻不間斷的去！在那個世界成無上道，這麼好的緣分能不成就嗎？是個個成就，人人成就。

That's why in this world of ours, we can never cultivate these merits (accumulated from listening to the Dharma lectures once) for infinite kalpas. We can accomplish the merits just by listening to the Dharma lectures once in the Land of Ultimate Bliss, let alone listening to the Dharma lectures every day without interruptions! That's why we will attain Supreme Enlightenment in that Land. Can we not succeed under such a good condition? Everyone who truly practises this method will make it.

**這樣做就是對釋迦牟尼佛最大的尊敬 - 第 522 集**  
**Doing so is our highest reverence to Sakyamuni Buddha.**

我們今天回過頭來，我們身邊的人，有家親眷屬，關心我們的、愛護我們的，也有冤親債主，嫉妒我們的、障礙我們的，甚至於陷害我們的，我們什麼心態來對待他們？

清淨平等覺。只要他跟我有這些關係，都叫做跟我有緣，緣有善緣有惡緣、有染緣有淨緣，總之有緣。

Today, let's look back at the people around us. We have family and relatives who care for us and love us. We also have karmic creditors who are jealous of us, hinder us and even frame us. How should we treat them? We treat them with purity, impartiality and enlightenment. As long as they have these relationships with us, it is called 'having affinity with us.' Affinities can be good or bad, and defiled or pure. In short, they have affinity with us.

與我有緣的這些眾生，我們天天念佛都給他迴向，希望他在這一生當中消災免難，福慧增長，將來必定有一天遇到淨宗法門，認真修學，同生極樂國。我們在極樂世界等待他，歡迎他。怨親平等，不平等就染污了，要平等。而且都不放在心上，心上只放阿彌陀佛，決定不能有一個夾雜在裡頭。

We chant Amitabha Buddha's name and dedicate the merits to them every day so that they could avert disasters and grow in fortune and wisdom in this life, and will definitely encounter Pure Land Buddhism one day in the future, seriously cultivate and be reborn in the Land of Ultimate Bliss together. We wait for them in the Land of Ultimate Bliss and welcome them home. Regardless of friends or foes, we must treat them impartially. Otherwise, we have been defiled. Moreover, we cannot retain anything except Amitabha Buddha in our mind (there should not be one distracting thought in our mind).

釋迦牟尼佛能不能放？不能放。有人說，釋迦牟尼佛是本師。本師教我這麼做的，我聽話，本師釋迦牟尼佛歡喜；我不聽話，要把他放在我這裡，跟阿彌陀佛在一起，你看，就變成擾亂，二心就不是一心。所以我們念阿彌陀佛，一心一向專念就是最尊敬釋迦牟尼佛，他教我這樣做的，我沒有違背。

Can we retain Sakyamuni Buddha in our mind? No, we cannot! Someone said that Sakyamuni Buddha is our original teacher. But my original teacher taught me to think of Amitabha Buddha, so he is happy if I obey his instruction. If I do not obey his instruction and still want to retain him in my mind together with Amitabha Buddha, then I am being double-minded and not single-minded. That's why if I single-mindedly concentrate on chanting Amitabha Buddha's name, it is my highest reverence to Sakyamuni Buddha because I do not violate his teaching.

這些道理都搞清楚、搞明白，自己障礙就清除掉，會做得如理如法。這樣做法，世尊他最大的願望，希望我們快快成佛。這快快成佛的法門你丟了，你不要，你要去搞別的，你說佛心裡多難過、多傷心。我們要让釋迦牟尼佛歡喜，就是一門深入，信願持名，一向專念，決定得生。佛高興，歡喜，這個我們不能不知道。

If you understand this truth, your own obstacles will be cleared and you will do the right thing. Doing so is Sakyamuni Buddha's greatest wish because he hopes that we will become a buddha soon. If you discard this swift method of attaining Buddhahood and resort to other methods, how sad the Buddha will feel! If we want to make the Buddha happy, we must delve deeply into one method by chanting Amitabha Buddha's name with belief and vow. The Buddha is happy because we are bound to be reborn in the Pure Land. We must know this.

這是我們孝順釋迦牟尼佛，讓釋迦牟尼佛生歡喜心，不要為我們憂慮，不要為我們操心。這一部經真實得度，其他的經佛還要操心，怎麼樣把他轉到這邊來，修一切三昧怎樣把他轉成念佛三昧。已經修念佛三昧的人，佛開心，佛不要再管他，他決定成就。理事都要搞通，搞清楚，搞明白。

When we let Sakyamuni Buddha happy and not worry about us, we are being filial to the Buddha. This sutra enables us to attain real liberation. For those who are learning and practising other sutras, the Buddha still needs to worry about them. For instance, he would think of how to convince those who are cultivating all samadhis to cultivate the Buddha Mindfulness samadhi. For those who are already cultivating the Buddha Mindfulness samadhi, the Buddha is happy and does not worry about them anymore because they would definitely succeed in their cultivation. We must be clear about this reasoning.

### **一念到底是多長時間 - 第 523 集** **How long is one thought?**

「一念，指極短促之時刻，但其時限，諸說不一」。這一念到底是多長？我們現在佛經上看到彌勒菩薩所說的，再跟現在量子力學家他們的科學報告合起來看，概念就很清楚，也有說服力。那就是「一彈指三十二億百千念，念念成形，形皆有識」，彌勒菩薩說得好。

It is stated in the annotation, “‘One thought’ refers to a very brief moment, but there are different opinions on the duration.” How long is this one thought? When we combine what Maitreya Bodhisattva said in the Buddhist sutra with the scientific reports of modern quantum physicists, the idea is very clear and convincing. Maitreya Bodhisattva said it well, “There are 320 trillion thoughts in one finger-snap. Every thought has form and every form consists of consciousness.”

我們把它換成一秒鐘，一秒鐘如果是彈指七次，七個三百二十兆，一秒鐘，那個一念就是此地講的一念，一秒鐘有多少個一念？有二千一百兆次的一念，真是極短的時間。下面舉《仁王經》上，「九十剎那為一念」，一念就是九十剎那，「一念中之一剎那經九百生滅」，這是一剎那。

If we can snap seven times in a second, then there are seven 320 trillion thoughts in one second. That ‘one thought’ is the one thought mentioned here. How many thoughts are there in one second? There are 2100 trillion thoughts (seven times 320 trillion) in one second. The duration of one thought is really very short. The following is cited from *the Sutra for Humane Kings*, “One thought has 90 *ksanas*. Every *ksana* has 900 arising and ceasing.” This is one *ksana*.

「《往生論註上》以百一生滅名一剎那，六十剎那名為一念。」兩者均以一念中具多剎那也。但《智度論》以一彈指頃有六十念。《華嚴探玄記十八》謂：剎那茲云念頃，一彈指頃有六十剎那。兩者均謂一念即一剎那」。

“According to *the Commentary on the Treatise of Rebirth in the Pure Land*, one *ksana* has 100 arising and ceasing, and one thought has 60 *ksanas*.” Based on both sutras, there are many *ksanas* in one thought. “However, according to *the Mahaprajnaparamita-sastra*, there are 60 thoughts in one finger-snap, and according to *the Record on the Search for the Profundities of the Avatamsaka Sutra (18<sup>th</sup> fascicle)*, *ksana* is hereby termed ‘an extremely brief period of time’, with 60 *ksanas* in one finger-snap. Based on these two sutras, one thought is one *ksana*.”

念老在此地行個方便，「茲為簡單易記，故從後者」，一彈指有六十剎那，一剎那就是一念。我們現在用的更精密，還有科學的證明。這個說法好！那就是一秒鐘二千一百兆次生滅，那一個生滅就是一念。一秒鐘裡頭有多少個一念？有二千一百兆次的一念，我們無法覺察，就在面前。

“To ease remembrance, the latter citation is used.” One finger-snap has 60 *ksanas*, and one *ksana* is one thought. What we use now is more accurate because it has scientific proof. This is a good statement! It says that there are 2100 trillion arisings and ceasing in one second (one arising and ceasing is one thought). How many thoughts are there in one second? There are 2100 trillion thoughts. We cannot notice it even though it is right before us.

我們的身體，我們的念頭，起心動念，乃至於一切萬物，統統是在這個頻率之下產生的幻相。我們要常常想這個問題，常作如是觀，為什麼？它幫助我們放下。我們放不下是什麼原因？都把它當真的，哪裡知道它是假的。知道是假的，我們所有一切念頭都落空，這是真的。

Our body, thoughts and even all things are all illusions produced under this frequency. We must often contemplate them as such! What is the reason? Because it helps us to let go. Why can't we let go? Because we have been taking everything for real, not knowing that they are illusory. If we know that everything is illusory, all our thoughts are useless. This is true.

### **讀經為什麼不能望文生義 - 第 524 集**

#### **Why can't we just take the literal meaning when we read the sutra?**

『於一念頃，遍遊一切佛土』，「一念，指極短促之時刻，但其時限，諸說不一」。這些都是佛當年對大眾所說的，為什麼說的不一樣？聽眾的程度不一樣，善根厚薄不一樣，所以佛每對於一樁事情，四十九年當中所說不盡相同。這些經文，上一輩的大德教導我們，我們要學佛，學經教，要以馬鳴菩薩《大乘起信論》上所說的方法、心態。

The sutra states, “The bodhisattvas can visit all Buddha Lands within an instant of thought.” The annotation states, “‘One thought’ refers to a very brief moment, but there are different opinions on the duration.” These are what the Buddha said to the public back then. Why did the Buddha say it differently? Because of the audiences’ different levels and virtuous roots, the Buddha had to say every matter differently in forty-nine years. The past generation great masters taught us to adopt the method and mentality mentioned in *Aśvaghōṣa Bodhisattva’s Treatise of the Awakening of Faith* if we learn Buddhism and the sutras.

菩薩教導我們，聽經，一定要懂得不執著言說相；讀經，文字是言說的符號，當然不能執著文字相。第二個不能執著名字相，名詞、術語都是世尊教化眾生假設的，執著就錯了。一定要懂得裡頭的意思，不必斤斤計較這些文字。

Aśvaghoṣa Bodhisattva taught us not to be attached to the mark of oral languages when we listen to the Dharma lectures. Since words are symbols of speech, of course we cannot be attached to the mark of words when we recite the sutras. Second, do not be attached to the mark of names because nouns and terminologies are all assumptions made by the Buddha to teach sentient beings. So, being attached to the names is wrong. Instead, we should understand the meaning and not be particular about the words.

第三個不執著心緣相，心緣是我看到這個，我想大概是什麼意思，不可以。為什麼？佛的言語，以後寫成文字，全都是從自性當中流出來的。自性沒相，無相，自性無不相，你才真正能夠契入。為什麼不能看到文字，所謂望文生義？不可以，因為自性沒有相，正因為它沒有相，所以它有無量相；正因為它沒有意義，它有無量義。

Third, do not be attached to the mark of mental cognition. Mental cognition is guessing the meaning of the sutra texts, which we must not do. What is the reason? Because the Buddha's words, which were later written down, were all naturally expressed from the true nature. The true nature is formless but is not without forms. Only by not being attached to the words can you really comprehend the meaning. Why can't we just take the literal meaning when we read the sutra? Because the true nature has no form. Just because it is formless, it has infinite forms; just because it has no meaning, it has infinite meanings.

### **這是事實真相 - 第 525 集**

**This is a reality.**

要與性德相應，你才能夠自性的智慧、德相慢慢恢復出來。到什麼時候完全明瞭？到明心見性，大徹大悟，見性之後一切通達。這個時候你有沒有意思？沒有。為什麼？

Only by corresponding with the innate virtues can your innate wisdom, virtuous abilities, and fine appearance gradually appear. When will you fully understand everything? When you have seen into your mind and true nature (i.e., having attained Supreme Enlightenment), everything will be fully understood. At this time, do you have any thoughts? No, you don't. What is the reason?



見性的人，障礙自性的煩惱習氣斷掉了。總的來說，障礙自性的不外三大類，第一個無明煩惱，第二個塵沙煩惱，第三個見思煩惱，這些東西統統斷了，統統放下。那心是什麼？清淨、平等、覺，我們經題上說的。

Because an enlightened person has severed afflictions and habituated tendencies which hinder his true nature. In general, there are no more than three categories of obstacles to the true nature. First is nescience, second is the affliction of dust and sand, and third is the affliction of view and thought. You have extirpated and let go of all these afflictions. What is your mind like? As the sutra title states, your mind is pure, impartial and enlightened.

見思煩惱斷了，清淨心現前，真心，沒有染污了。塵沙煩惱斷了，平等心得到了。塵沙是比喻，這種妄想、分別無量無邊，前念滅後念就生，相續不斷。

By severing the afflictions of view and thought, purity of mind (which is the true mind without defilement) will appear. By severing the afflictions of dust and sand, impartial mind will be attained. Dust and sand are metaphors for the infinite and boundless wandering thoughts and discrimination which continuously arise and cease one after another.

見思煩惱是六道輪迴的根，有這個東西就有六道，這個東西斷掉了，六道就不見了，沒有了，六道是假的。塵沙、無明是十法界的根，有塵沙、無明就有十法界，塵沙、無明斷掉了，十法界也沒有了。那有什麼？一真法界現前了，一真法界就是諸佛如來的實報莊嚴土，這個境界現前。

Afflictions of view and thought are the roots of the Six Realms of reincarnation (the Six Realms exist because of these afflictions). Once these afflictions are extirpated, the Six Realms will disappear. The Six Realms is an illusion. Afflictions of dust and sand, as well as nescience are the roots of the Ten Dharma Realms (the Ten Dharma Realms exist because of these afflictions). Once these afflictions are severed, the Ten Dharma Realms will disappear too. What realm will appear? The One True Dharma Realm, which is the Adorned Land of Real Reward of all buddhas, will appear.

這個境界有色相，但是這個色相跟我們現在所能體會的色相大大的不相同。為什麼？我們現在所能夠體會的色相，是阿賴耶的境界相，是阿賴耶的相分。這個相分是生滅



法，前念滅後念生，生滅不住，不停，住就是停止，不停，一個接一個。第一個生滅跟第二個生滅不一樣，所以是相似相續，不是真的相續，真的相續是兩個完全相同，它不一樣。這是事實真相，大乘教裡常說的諸法實相。

This realm has appearances but these appearances are very different from what we can experience now. What is the reason? Because the appearances that we can experience now are the objective part of the *alaya*, which continuously arise and cease one after another. The first arising and ceasing is different from the second one, so they are seemingly successive but not really successive. If they are really successive, then the first and second arising and ceasing are exactly the same. This is the reality of all phenomena often mentioned in the Mahayana teachings.

### **從觀照悟實相 - 第 526 集**

#### **Understanding the reality through contemplation.**

實相無相，從體上講，實相無相，實相無不相是從作用上講。用，現相；不起用，用是有緣，沒有緣不起用，它無相。體無相，起作用的時候現相，隨緣，有緣就現，沒有緣就不現。

Reality (i.e., the true nature) is formless --- this is explained from the aspect of substance; reality is not without forms --- this is explained from the aspect of function. When conditions exist (i.e., the true nature is functional), phenomena will be manifested. In the absence of conditions (i.e., the true nature is non-functional), no forms / phenomena will be manifested. The substance is formless, but it will manifest phenomena when it becomes functional. Phenomena will be manifested when there is a condition, and will not be manifested when there is no condition.

所以體性不可得，現的相也不可得。不可得當中你一定要得，那是妄想，那不是事實。因此，佛隨緣說法，逗機，說法的目的是引導你契入自性。八萬四千法門、無量法門，方法，善巧方便無量無邊，方向跟目標是一個，這一個，粗顯的來說就是戒定慧三學。That's why the substance of the true nature is unobtainable, so are the phenomena manifested by it. If you must get them even if they are unobtainable, that is a wandering thought and not a reality. That's why the Buddha expounded the Dharma lectures according to conditions and sentient beings' capacities. The purpose of giving the Dharma lectures is to guide you to realize

your true nature. The direction and goal of the 84,000 or infinite expedient means is one, which is the Threefold Learning of precepts, meditative concentration and wisdom.

八萬四千、無量法門都離不開戒定慧，所以說法門平等，無有高下，戒定慧決定引導我們悟入自性，最後幫助你大徹大悟、明心見性。

In other words, the 84,000 or infinite Dharma methods are inseparable from precepts, meditative concentration and wisdom. That's why it is said that all methods are equal; no method is superior or inferior to the other. Precepts, meditative concentration and wisdom will definitely guide us to realize our true nature, and ultimately help us to attain Supreme Enlightenment (i.e., see into our mind and true nature).

任何一法都可以，只要你心專，專一，不能雜、不能亂、不能夠被染污，這些統統在日常生活當中。起心動念、分別執著這就壞了，這是六道凡夫。不起心不動念、不分別不執著，這就是佛陀，完全用自性觀照。六根起作用都叫做觀照，從觀照悟實相。

Any method will do as long as you are single-minded. Your mind must not be distracted and defiled. These are all in daily life. Giving rise to thoughts, discrimination and attachments is bad; these are ordinary beings of the Six Realms. Buddhas do not give rise to thoughts, discrimination and attachments because they use their true nature completely to contemplate. The six-sense organs becoming functional is called 'contemplation', and you understand the reality through contemplation.

### **不定就是妄心 - 第 527 集** **Being unsettled is the deluded mind.**

修定，這個概念我們逐漸體會到一些，它很重要，為什麼？它是真心。惠能大師開悟的時候告訴我們，「何期自性，本無動搖」，本無動搖就是自性本定。為什麼要修定？

We have gradually understood some concepts of cultivating meditative concentration. Why is meditative concentration very important? Because it is the true mind. When Great Master Hui Neng attained enlightenment, he told us, "Who would have thought that the true nature is originally unmoved!" 'Originally unmoved' is the original samadhi of the true nature. Why must we cultivate meditative concentration?

因為本來是定，真心本來是定。定就是真心，不定就是妄心、就是阿賴耶，阿賴耶是動的，是生滅法。自性本定，不生不滅，不動不搖，所以大乘法裡頭特別重視禪定。

Because the true mind is originally in samadhi. Samadhi is the true mind, while being unsettled is the deluded mind (i.e., the *alaya*). The *alaya* which is subject to arising and ceasing is movable. The true nature which neither arises nor ceases is originally in samadhi (i.e., unmoved). That's why the Mahayana teachings pay special attention to meditative concentration.

定是中國的意思，禪是禪那，梵語翻過來的，禪那是靜慮，翻成中國這個意思，靜就是定，慮就是它有觀照的能力，它照見。慮是個比喻，不是思考，他沒有思考，我們今天講完全是直覺，一聽就明白，一看就明白。

定 (dìng) is the Chinese meaning, while 禪 (chán) is transliterated from the Sanskrit word —dhyāna (「禪那」 (chán nà)). 「禪那」 (chán nà) denotes 「靜慮」 (jìng lǜ). When translated into Chinese, 「靜」 (jìng) is 定 (dìng), while 「慮」 (lǜ) is the ability to see clearly. 「慮」 (lǜ) is a metaphor and does not imply thinking because he has no thinking. What we are talking about today is intuition, whereby he understands as soon as he hears and sees it.

六祖聽法達念《法華經》，念到第二品，《法華》二十八品，念到第二品他就止住了，告訴法達禪師，別念了，我知道了。跟他講《法華》的玄義，他開悟了。他念了十年沒開悟，能大師一席話裡頭開悟了。

There are twenty-eight chapters in *the Lotus Sutra*. After Great Master Hui Neng listened to Zen Master Fa Da recite up to chapter two, the Great Master asked Fa Da to stop reciting because he had known the entire sutra teachings. After he explained the profound meaning of the sutra to Fa Da, Fa Da was enlightened. Prior to this, he was still unenlightened despite having recited the sutra for ten years. He became enlightened after listening to Great Master Hui Neng's words.

所以，定是清淨心、是平等心、是覺心，覺心就是開悟，覺是開悟，大徹大悟，明心見性。清淨心是阿羅漢、辟支佛的禪定，平等心是菩薩的禪定。

That's why meditative concentration is the pure, impartial and enlightened mind. Enlightened mind is attainment of Supreme Enlightenment (i.e., having seen into the mind and true nature).

Purity of mind is the meditative concentration attained by arhats and pratyekabuddhas, while impartial mind is the meditative concentration attained by bodhisattvas.

我們要想作菩薩，不平等不行；還有高下之分，還有人我之分，這不平等。所以，修菩薩道要修平等心，修小乘道要修清淨心，不能被污染。

If we want to become a bodhisattva, we cannot be partial. If we still have the thought of superiority and inferiority, as well as others and me, then we are being partial. That's why one who practises the bodhisattva path must cultivate an impartial mind, while one who practises the Theravada path must cultivate purity of mind (one's mind cannot be defiled).

### **念佛最初的功夫從哪裡開始 - 第 528 集**

#### **Where does the initial effort of practising Buddha Mindfulness begin from?**

我們修行念佛，最初的功夫從哪裡開始？從功夫成片，我們要求自己達到這個境界。功夫成片是什麼意思？心裡面只有阿彌陀佛，除阿彌陀佛之外全都放下了，這功夫成片。功夫成片就有資格往生，人到功夫成片的時候，阿彌陀佛一定會給你現身。

Where does the initial effort of practising Buddha Mindfulness begin from? It begins from achieving Constant Mindfulness of Amitabha Buddha. We require ourselves to achieve this state. What does Constant Mindfulness of Amitabha Buddha mean? It means that you only have Amitabha Buddha in your mind. Other than Amitabha Buddha, you have let go of everything else. With this achievement, you are qualified to be reborn in the Land of Ultimate Bliss. When you achieve this state, Amitabha Buddha will surely appear to let you see.

我們見阿彌陀佛見不到，他來看我們很容易。來看我們幹什麼？等於大乘裡頭給我們授記，會來告訴你，你念得不錯，鼓勵你，念得很好，你的陽壽還有多少年，給你講，等到你臨命終時，阿彌陀佛來接引你往生。

We cannot see Amitabha Buddha, but it is very easy for him to come and see us. What does Amitabha Buddha do when he comes to see us? In Mahayana Buddhism, this is equivalent to Amitabha Buddha giving us assurance. Amitabha Buddha comes to encourage you, telling you that your practice of Buddha Mindfulness is pretty good and how long your remaining lifespan is. When your life ends, Amitabha Buddha will come to receive you to the Pure Land.

這個時候你的信心、願心踏實了，為什麼？阿彌陀佛來註冊了，真的法喜充滿。可是有一等人很聰明，壽命我不要了，好不容易遇到阿彌陀佛，就求阿彌陀佛，我壽命不要了，我現在跟你去。佛很慈悲，會帶你去。

At this time, your confidence and vow will be firm. What is the reason? Because your name has been registered with Amitabha Buddha, so you are really filled with the joy of Dharma bliss. However, there is one type of people who are very smart. They request Amitabha Buddha to let them follow him to the Pure Land right away. They do not want their remaining lifespan anymore because it is not easy to meet Amitabha Buddha. Amitabha Buddha is very compassionate and will take you there.

《往生傳》裡頭、《淨土聖賢錄》裡面，許許多多往生的人，我估計至少有三分之一到一半，不是自己壽命到的，是要求阿彌陀佛，我現在跟你去。像瑩珂就是很明顯的例子，念佛念三天三夜，不眠不休，拼命念，把阿彌陀佛念來了。佛告訴他，你壽命還有十年，十年之後我來接引你。

In *the Biographical Accounts of Rebirth in the Pure Land and Records of the Pure Land Saints and Sages*, I estimate that at least one-third to half of those who had been reborn in the Pure Land still had remaining lifespan but they requested Amitabha Buddha to take them to the Pure Land right away. Venerable Ying Ke is an obvious example; after reciting Amitabha Buddha's name unceasingly for three consecutive days and nights without sleep and rest, Amitabha Buddha appeared to tell him that he still had 10-year lifespan, and that he would come to receive him to the Pure Land ten years later.

他的警覺性很高，劣根性重，習氣太重，造業，他害怕了，我十年壽命不要了，我現在跟你去。佛就答應了，跟他約定，三天之後我來接引你。為什麼不當時帶他去？當時要帶他去了，瑩珂死了，死在寮房裡。過幾天看他怎麼樣，打開房門，死了好多天。這個死就冤枉死了。

Ying Ke was very vigilant. Knowing that he had deep-seated inferior roots and habituated tendencies, he was afraid that he would commit more unwholesome karmas. So, he told Amitabha Buddha that he did not want his 10-year lifespan and wanted to follow him to the Pure Land right away. Amitabha Buddha agreed to come and receive him to the Pure Land in three days. Why didn't Amitabha Buddha take him to the Pure Land at once? Had Amitabha

Buddha taken him to the Pure Land then, people would have thought that Venerable Ying Ke had been dead in the room for many days and his death would have been wronged.

留他三天，這個功德無量無邊，讓他把這個信息告訴大家，寺廟人都知道了，三天之後佛來接引他往生。他是個惡人，是個破戒、犯規的人，自己曉得將來到哪裡去，無間地獄。他是因為怕地獄苦，才拼命念佛，念了三天三夜把佛念來了。

Amitabha Buddha let him stay for three days so that he could tell everyone in the temple that Amitabha Buddha would come to receive him in three days. The merits from this demonstration are infinite and boundless. Being a villain who always broke the precepts and rules, he knew that he was bound to fall into the hell of unremitting pain (the *Avici* hell) in the future. Because of fearing the terrible suffering in hell, he exerted his utmost effort to chant Amitabha Buddha's name. After chanting for three consecutive days and nights without sleep and rest, Amitabha Buddha appeared before him.

所以廟裡的人都不敢相信他，你這樣的人，關門念了三天，你來騙我們，說你三天之後往生。好在三天時間不算太長，我們等著看，看三天你往不往生。到第三天，他要求大眾念佛送他往生，那就是他度眾生。

That's why no one in the temple dared to believe what he said. They thought, "How could such a wicked person like you be reborn in the Pure Land after shutting the door to chant Amitabha Buddha's name for three days. You must be lying to us. Fortunately, three days isn't too long. Let's wait and see if you will be reborn in the Pure Land in three days." On the third day, he requested everyone to chant Amitabha Buddha's name to send him off. This was how he helped enlighten sentient beings.

大家念佛念到大概一刻鐘，古時候一刻比我們現在長，因為古時候一時是現在的兩小時，中國用子丑寅卯辰巳午未，一天是十二時。現在用西方西洋的，叫二十四時，叫小時。印度的時比我們大，印度只分六時，晝三時、夜三時。

After everyone chanted Amitabha Buddha's name for about a quarter of an hour, he really went to the Pure Land (a quarter of an hour in ancient times is longer than a quarter of an hour now because one hour in ancient times is two hours now. The ancient Chinese used 子(zǐ)、丑(chǒu)、寅(yín)、卯(mǎo)、辰(chén)、巳(sì)、午(wǔ)、未(wèi) etc. to represent time, so there were twelve hours in one day). The western timing of twenty-four hours a day is used

now. The hour in India is longer than ours because they only have six hours a day (three hours in the day and three in the night).

真往生了，大家相信了，你說他度多少人！這個一示現，不但影響當時，我們在《往生傳》裡頭看到這些文字，我們都受感動。所以佛叫他延後三天，讓他度無量有緣眾生。

When they saw Venerable Ying Ke was really reborn in the Pure Land, they believed in the Buddha-name chanting method. How many people had been enlightened by him! His demonstration had not only influenced the people of that time, but we were also moved when we read about his story in *the Biographical Accounts of Rebirth*. That's why Amitabha Buddha asked him to stay for three days so that he could help infinite sentient beings who have affinity with him.

### **不受外面環境染污，就是持戒 - 第 529 集**

**Being undefiled by the external environment is observation of precepts.**

一向專念，一個方向、一個目標，專念阿彌陀佛，求生淨土。十八願講得很清楚，五逆十惡，臨終一念、十念都能往生。看起來是容易，事實也不容易，為什麼？

Single-mindedly concentrate on chanting Amitabha Buddha's name and seek rebirth in the Pure Land --- we only have one direction and one goal. It is clearly stated in the eighteenth vow of Amitabha Buddha that people who had committed the Five Grave Offences<sup>29</sup> and the Ten Evil Acts can be reborn in the Pure Land by chanting Amitabha Buddha's name one to ten times in the final moment of their life. This seems easy, but in fact, it is not easy either. What is the reason?

他得有善根。善根是無始劫修的，聽到阿彌陀佛就歡喜，聽到西方極樂世界就相信，沒有懷疑，信願持名，這叫根熟眾生。佛現身說法接引往生，這些人第一批，頭一批得度的。所以我們要知道，然後才能看到經上佛所講的其味無窮。

Because they must have virtuous roots accumulated since beginningless kalpas. Sentient beings with matured roots are happy and immediately believe (without any doubt) when they hear Amitabha Buddha's name and the Land of Ultimate Bliss, so they will chant Amitabha Buddha's name with belief and vow. The Buddha would manifest to preach the Dharma to



them and receive them to the Pure Land. These people are the first batch who will attain liberation. We need to know this before we can see the profound meaning of what the Buddha said in the sutras.

你看他的善巧方便，令一切眾生，上中下三根普被，利鈍全收，我們今天用一句話說善巧方便，達到極處。從哪裡來的？自性裡頭流出來的。自性是什麼？清淨心、平等心，我們從這裡下功夫。清淨的反面是染污，不能被染污。染污是從哪裡來的？內外境界裡頭來的。

You see his skilfulness and expedience in embracing sentient beings of three capacities (i.e., superior, modest and inferior capacities), including those who are sharp and dull. Let's say it in one sentence today, i.e. his skilfulness and expedience have reached the extreme. Where does it come from? It is naturally expressed from the true nature. What is the true nature? It is the pure and impartial mind. We should work hard from here. The opposite of purity is defilement; our mind cannot be defiled. Where does defilement come from? It comes from the inner and external environments.

要保養這個身體，為這個來操心，這是被內根染污了。外面是外面塵境，境界，你看到了、聽到了、接觸到了，起心動念，被染污了。起心動念染污得輕，分別、執著染污得嚴重，最嚴重是執著。只要有執著這個念頭，無論執著什麼，執著佛法也不行，執著佛法也離不開六道輪迴。

If we want to maintain this body and worry about it, then we have been defiled by the inner organs. If we give rise to thoughts when we see, hear and are in contact with the external environments, then we have been defiled by the environments. Giving rise to thoughts is a light defilement, while discrimination and attachments are serious defilements. Attachment is the most serious defilement. As long as you have attachment, regardless of the object of attachment (including Buddhism), you cannot leave the Six Realms of reincarnation.

所以佛在《金剛經》上教導我們，「法尚應捨，何況非法」。往生西方極樂世界，只許可執著一尊阿彌陀佛，《十六觀經》裡頭最後的一觀，第十六持名念佛。我們在這裡下功夫，不受外面環境染污，就是持戒，不受境界的動搖，不受外境的欺騙，那就是戒定慧三學。

That's why the Buddha taught us in *the Diamond Sutra*, "Even the Dharma should be cast aside, let alone the non-Dharma!" To be reborn in the Land of Ultimate Bliss, we are only allowed to become attached to Amitabha Buddha. The sixteenth contemplation (i.e., the last contemplation) taught in *the Contemplation Sutra* is holding fast to Amitabha Buddha's name. We should work hard from here. Being undefiled by the external environment is observation of precepts. Not being tempted and deceived by the external environment is the Threefold Learning of precepts, meditative concentration and wisdom.

**念頭一動，萬法就出現 - 第 530 集**  
**All phenomena will appear as soon as a thought arises.**

華嚴三昧，「此三昧據果而言，亦名海印三昧。名為印者，以世間印章為喻。印上文字能同時頓現，而無前後之差；舉體齊彰，亦無或隱之處」。這叫海，海是形容它大。The annotation states, "In terms of realisation, this samadhi (the Flower Adornment Samādhi) is also known as 'ocean seal samadhi.' It is named 'seal' because it uses the seal of the world as a metaphor. The texts on the seal can appear concurrently without sequence. Everything is manifested all at once without any part being hidden." The 'ocean' is used to describe its vastness.

像我的印章，印章刻了很多字，我們今天贈送，今天中午當地大主教來訪問，這個主教管轄的地區昆士蘭，大概昆士蘭州很大的一個地區，他告訴我等於兩個英國，這是他的教區。今天我們送他一個印章，鑲鏡框送他，裡面是「神愛世人，和平天使」八個字。

Like my seal, which we gave away today, has many words engraved on it. The local archbishop came to visit at noon today. His jurisdiction area is probably a large area in Queensland because he told me that it is equal to two Britain. We gave him a framed seal today. This seal is engraved with the words 'God who loves the world is an angel of peace.'

那印章一蓋，八個字同時出現，沒有先後，這叫頓現，用這個來做比喻。海印，像大海一樣，「同時影現種種差別之相」。這個海比什麼？比我們的心，真心大海，妄心也是大海，真心是自性，沒有邊際，妄心是阿賴耶，也沒有邊際。

As soon as the seal is stamped, these words will appear simultaneously without sequence. It is called 'sudden appearance.' Stamping is used as a metaphor. It is called 'ocean seal' because like the vast ocean, "various phenomena appear at the same time." What is this ocean compared to? It is compared to our mind (the true mind is the vast ocean, so is the deluded mind). The true mind, which is the true nature, has no boundary, so is the deluded mind, which is the *alaya*.

把它比喻作大海，能生萬法，念頭一動，萬法就出現，沒有次第，就像蓋印一樣，同時出現的。科學家講這個世界產生是有次第的，這不是真的，佛不是這樣說的。

They are compared to the vast ocean because they can produce myriads of phenomena. All phenomena will appear simultaneously without sequence as soon as a thought arises. Like in stamping, all words will appear simultaneously. Scientists say that the world came into being in sequence, but that is not true because it is not what the Buddha said.

我們要相信佛，為什麼？佛是親證的境界。法身菩薩開悟了，他親證，他在定中看見的，他不是推測的。他是現量，他不是比量，不是非量，這個我們要相信。人能夠信佛，這大福報的人，對於佛所說的決定不懷疑。

We must believe in the Buddha's words. Why is that so? Because the Buddha had personally attained the state. Dharma-body Bodhisattvas are enlightened, so they saw (and not guessed) the reality in meditative concentration. They perceived it directly and not by inference or mistaken perception. We must believe this. People who can believe in the Buddha have great fortune because they have no doubt about what the Buddha said.

佛說種種不一樣，那是善巧方便不同，他對哪一類眾生說的，契機，沒有不得益的。無量無邊的法門、這些經論，各人根性不相同，根性是過去生中曾經學過，修學過，這一生又遇到了，很喜歡，把前世的善根引出來，你可以接著再修。

The Buddha expounded different Dharmas to adapt to sentient beings' varied capacities, so none of them will not benefit from his teachings. This is the Buddha's different expedient means. There are infinite and boundless Dharma methods, sutras and treatises because everyone has different inborn nature. Inborn nature is what you had learned and practised in your past lives. You feel very happy when you encounter that method/sutra again in this life and the virtuous roots of your former lifetimes will be prompted, so you can continue to learn and practise it.

## 文殊、普賢學什麼法門成就的 - 第 531 集

### What method did Mañjuśrī Bodhisattva and Samantabhadra Bodhisattva practise to achieve success?

遇到淨宗，對淨宗產生興趣也不容易。我的緣算很好，剛學佛的時候，第一個接引我的，朱鏡宙老居士。章嘉大師圓寂之後，朱鏡宙老居士介紹我認識懺雲法師，我在埔里跟他在一起住茅蓬，住了五個半月。他老人家勸我修淨土，我在山上讀了一部《文鈔》，讀了《阿彌陀經》三個註解，蓮池大師的《疏鈔》、蕩益大師的《要解》、幽溪大師的《圓中鈔》。

It is not easy to become interested in Pure Land Buddhism after encountering it. My condition is pretty good. When I just started learning Buddhism, the first person who led and guided me was Mr. Zhu Jingzhou. After Great Master Zhangjia entered nirvana (i.e., perfection of tranquil extinction), Mr. Zhu introduced me to Venerable Chan Yun, whom I lived with in a thatch in Pu Li for five and a half months. He advised me to practise Pure Land Buddhism, so I had read *Letters from Patriarch Yin Guang*, as well as three commentaries of *the Amitabha Sutra* (by Great Master Lian Chi, Great Master Ou Yi and Great Master You Xi) on the mountain.

懺雲法師叫我把這些科判用圖表畫出來，我一畫出來之後，對於古人、對於經教佩服得五體投地。我那些東西都留給懺雲法師了。這個是緣還不成熟，不能說跟淨宗沒有緣分，讀了之後，不反對淨土宗，不反對念佛法門，但是自己不願意學，還是迷在大經大論上。

He asked me to draw these textual classifications in diagrams. After drawing the diagrams, I was filled with profound admiration for the ancient great masters and the sutra teachings, but I had left all those things with Venerable Chan Yun. It shows that my condition for learning and practising Pure Land Buddhism was still not right then, but I can't say that I have no affinity with it. After reading the commentaries, I do not oppose Pure Land Buddhism, but I was unwilling to learn it because I was still fascinated with the great sutras and treatises.

所以懺雲法師介紹我見李老師，我認識李老師，懺雲法師介紹，朱鏡宙老居士，他們兩個人介紹到台中。在台中十年，老師勸我學淨土，我看不少過十次，老師對我真好，

我沒有完全接受。我接受淨宗是講《華嚴經》，老師在台中講，我在台北講。老師一個星期只講一個小時，他要翻譯，兩個小時實際上一個小時。

That's why Venerable Chan Yun and Mr. Zhu introduced me to see Teacher Li in Taizhong. I knew Teacher Li because of them. During my 10-year stay in Taizhong, Teacher Li had exhorted me to learn and practise Pure Land Buddhism more than ten times (I think). Teacher Li was so kind to me, but I did not fully accept his advice. I only accepted it when I was lecturing on *the Avatamsaka Sutra*. Teacher Li lectured on the sutra in Taizhong, while I lectured on it in Taipei. He only lectured for one hour a week because his 2-hour lecture needed to be translated.

我在台北，一個星期講四個半小時，我一次講一個半小時，講三次，一個星期講三次，所以我很快就超過老師。《四十》、《八十》同時講，《八十華嚴》講兩天，《四十華嚴》講一天，一個星期三次。那個時候排得很滿，很多經統統都一起講，每天都很熱鬧。《華嚴》大概講了將近一半，有一天突然想起來，文殊、普賢學什麼法門成就的？這是我們心目當中最佩服的兩位菩薩，心裡最仰慕的。

I lectured for four and a half hours a week in Taipei (I lectured three times a week, and each time was an hour and a half). That's why I overtook him very quickly. I lectured on *the Eighty and Forty Fascicle Version of the Avatamsaka Sutra* for two days and one day respectively every week. My schedule was very full back then because I gave lectures on many sutras together. Every day was very lively. After lecturing almost half of *the Avatamsaka Sutra*, one day, I suddenly thought: what method did Mañjuśrī Bodhisattva and Samantabhadra Bodhisattva practise to achieve success? Both of them are our most admired bodhisattvas.

在《四十華嚴》第三十九卷看到了，統統念佛求生淨土。看那段經文寒毛直豎，這怎麼回事情？以後看到李老師把這個會集本給我，我一展開會集本，第二品頭一句「德遵普賢」，明白了。感恩老師，老師沒有欺騙我，老師確確實實把佛法當中第一法門傳給我。

In volume 39 of *the Forty Fascicle Version of the Avatamsaka Sutra*, I came to understand that they all practised Buddha Mindfulness and sought rebirth in the Pure Land. After reading the texts, my hair stood on end and I thought to myself, 'What's going on?' I later understood it when I read the first sentence in chapter two (i.e., *Following the Moral Conduct of Samantabhadra Bodhisattva*) of the compiled version of *the Infinite Life Sutra* given by

Teacher Li. I'm deeply grateful to Teacher Li because he had really passed the foremost method in Buddhism to me. He did not lie to me.

### **一念覺超出世間，一念迷製造世間 - 第 532 集**

**With an enlightened thought, one transcends the world, and with an unenlightened thought, one creates the world.**

我們生存在這個世間，六根所接觸到的境界，一切諸法，一定要知道相有體無，真無，都是從高頻率波動現象產生的。包括念頭，念頭是識，從哪來的？阿賴耶三細相裡頭業相來的，從業相轉變為轉相，從轉相生境界相，這阿賴耶三細相。

While we live in this world, we must know that everything that our six-sense organs are in contact with have forms, but they really do not exist because they are all generated from high-frequency fluctuating phenomena, including thoughts. Thoughts are consciousnesses. Where do they come from? They come from the mark of karma (i.e., one of the three subtle marks of the *alaya*). From the mark of karma, it becomes the mark of transformation, which gives rise to the mark of the objective world. These are the three subtle marks of the *alaya*.

現在只有一個物質被揭穿了，完全搞清楚、搞透徹了，他說物質是從念頭生的，念頭怎麼回事情，還沒有搞清楚。現在科學家知道，念頭的頻率非常高，是一種高頻率波動的狀況。這個說法跟佛講得很接近，希望再有二、三十年他會搞清楚，我們相信他能發現，佛經上有這個說法，業相他也能搞清楚，自性他永遠找不到。這就是第六意識能緣的，對內能緣到阿賴耶的三細相，緣不到自性。

Only matters have been revealed now. They have thoroughly understood that matters arise from thoughts, but they have not yet figured out what thoughts are all about. Scientists now know that the frequency of thoughts is very high --- it is a state of high-frequency fluctuations. This statement is very close to what the Buddha said. We hope and believe that they will figure out thoughts in another 20 to 30 years. There is this saying in the Buddhist sutras: they can also figure out the mark of karma, but they will never find the true nature because the sixth consciousness can apprehend the three subtle marks of the *alaya* (internally) but cannot apprehend the true nature.



自性一定要用戒定慧的功夫，你才能夠證得；科學家他不是用這個方法，他不能證得。諸法實相他了解了，物質現象是假的，對物質貪不貪？還是照貪。只要你有貪心，你就出不了六道輪迴，為什麼？六道輪迴是五種見惑、五種思惑變現出來的。

Only by employing the effort of cultivating precepts, meditative concentration and wisdom can you realize your true nature. Since scientists do not use this method, they cannot realize it. After understanding the reality of all phenomena (i.e., the physical phenomena are illusory), are they still greedy for material things? Yes, they are. As long as you have greed, you cannot escape from the Six Realms of reincarnation. What is the reason? Because the Six Realms are manifested by the five kinds of afflictions of view and afflictions of thought.

見惑，身見、邊見、見取、戒取、邪見；思惑，貪、瞋、痴、慢、疑。這個十大類，科學家一樣都沒放下，所以縱然搞得很清楚，把佛所講的搞清楚，他出不了六道輪迴。Afflictions of view include the erroneous view of regarding this body as real self, extreme views (i.e., opposing views), attachment to own views (見取見) and mistaken precepts (戒取見) as well as deviant views. Afflictions of thought are greed, anger, ignorance, arrogance and doubt. Scientists have not let go of any of these ten categories of afflictions, so even if they have clearly understood what the Buddha said, they cannot escape from the Six Realms of reincarnation.

如果真正覺悟回頭，跟著佛的經教來學習，他就有超越輪迴的希望。如果對淨宗法門，我們相信他會更快，為什麼？他真能放下，他了解事實真相全是假的。《金剛經》說得一點都不錯，「凡所有相，皆是虛妄」、「一切有為法，如夢幻泡影」，存在的時間，「如露亦如電」。

If they are truly enlightened, and could reform and practise in accordance with the Buddha's teachings, then they have hope of transcending reincarnation. If they could practise Pure Land Buddhism, we believe they would achieve liberation faster. What is the reason? Because they can really let go, understanding the reality that everything is illusory. What *the Diamond Sutra* said is not wrong at all, "Everything with form is illusory (unreal); and all conditioned dharmas are like dreams, illusions, bubbles and shadows." The duration of their existence is like dew and lightning.



佛教我們用這個經教來面對我們現實的生活環境。生活環境可以受用，不能有分別，不能有執著，這是佛法，起心動念、分別執著這叫世間法，佛法、世間法在一念。所以，一念覺就超出世間，一念迷，製造世間。

The Buddha taught us to use this sutra teaching to face our real living environment. We can benefit from the living environment, but must not have discrimination and attachments. This is Buddhism. Giving rise to thoughts, discrimination and attachments is called 'mundane teaching.' Both Buddhism and mundane teachings are all in one thought. Hence, with an enlightened thought, one transcends the world, and with an unenlightened thought, one creates the world.

**學佛最大的難關就是懷疑 - 第 533 集**  
**The greatest difficulty in learning Buddhism is doubt.**

十法界、六道是阿賴耶變現的，所以相宗的方法，轉八識成四智，不但六道沒有了，十法界也不見了，那個時候現在面前的是實報莊嚴土，也叫一真法界。

The Ten Dharma Realms (including the Six Realms) are manifested by the *alaya*. That's why the method employed by the *Faxiang* school is transforming the eight consciousnesses into the four kinds of wisdom. By doing so, not only the Six Realms will cease to exist, but the Ten Dharma Realms will disappear too. At that time, the Adorned Land of Real Reward (i.e., the One True Dharma Realm) will appear before us.

這個有相，這個相是心現的，沒有阿賴耶，與它沒有關係，阿賴耶會變，沒有阿賴耶它就不變。所以人身相好莊嚴，壽命無量，它沒有生滅，沒有生滅才真正無量壽，有生有滅的，總有到頭的時候。

The phenomena of this Land are manifested by the true mind. Since there is no *alaya* (the *alaya* will change the phenomena), the phenomena there will not change. That's why the people in this Land have fine and dignified physical appearance, as well as infinite life. Since there is no arising and ceasing in this Land, their lifespan is really infinite. If there is arising and ceasing, their life will eventually come to an end.

六道裡頭，色界天、無色界天壽命都很長，非想非非想處天壽命八萬大劫。諸位想想，一個大劫是我們這個小世界成住壞空四次，成住壞空四中劫，每個中劫二十個小劫，多長的時間！

The people of the Heaven of Form and the Heaven of Formlessness in the Six Realms have very long life. The lifespan of the people in the Heaven of neither perception nor non-perception is eighty-thousand great kalpas. Think about it: one great kalpa is the period taken by this small world of ours to undergo formation, abidance, decay and disappearance once (i.e., four medium kalpas). Every medium kalpa has twenty small kalpas. How long this period is!

八萬大劫就是成住壞空八萬次，你說壽命多長，沒出輪迴。這些事佛說的，大小乘經上都有，決定不能懷疑。

Eighty-thousand great kalpas is the period taken by this small world of ours to undergo formation, abidance, decay and disappearance eighty-thousand times. How long their lifespan is! But they are still bound in the cycle of reincarnation. The Buddha said these in the Theravada and Mahayana sutras, so we definitely cannot doubt it.

現在科學，科學家頭一樁大事情就是懷疑，從懷疑發現問題，再用科學的方法去探測、去證明，這科學走的道路。佛法不是這個路子，中國傳統學術也不是這個路子。中國人從信心奠定根基，你的成就跟你的信心決定成正比例。

The first thing scientists do now is to doubt. From doubt, they discover problems and then use the scientific method to study and prove them. This is the path taken by science. Neither Buddhism nor traditional Chinese scholarship adopts this approach. The Chinese lay their foundations from confidence, so your achievement is directly proportional to your confidence.

「信為道元功德母，長養一切諸善根」，一懷疑就完了。現在學佛最大的難關就是懷疑，他不相信，佛、菩薩都不能度他。如何來培養信心，這個重要。中國五倫、五常、八德都講信，沒有信，一切法都不能建立。

As the sutra states, "Confidence is the basis of cultivation and the mother of merits; it nurtures all virtuous roots." Once you harbour doubts, you will fall through. The greatest difficulty in learning Buddhism now is doubt. If he does not believe, even buddhas and bodhisattvas cannot help him. How to develop confidence? This is important. The Chinese Five Ethical

Relationships<sup>8</sup>, the Five Constants<sup>9</sup> and the Eight Virtues<sup>11</sup> all talk about trustworthiness. Without trustworthiness, nothing can be established.

### **宛然萬相，宛然無相 - 第 534 集**

**It looks like there are infinite phenomena, and it looks like no phenomena exist.**

「同時影現」，這個跟進化論完全相反。進化論裡說人是由猴子慢慢變成的，我就不相信，為什麼？現在的猴子牠為什麼沒有變成人？猴子變成人，現在的猴子都會變成人才對，怎麼會有猴子出現？為什麼一部分變了，還一部分沒變？這講不通！佛講得好，同時，沒有先後次第的，同時影現。影不是真的，是假的，是個幻相，現出種種差別之相。

“Various phenomena are manifested at the same time” --- this is completely opposite to the theory of evolution. According to this theory, humans gradually evolved from monkeys but I do not believe it. What is the reason? Because if this is true, then why haven't the current monkeys become humans? The monkeys should have all become humans. How could there be monkeys around? Why had some evolved but some remained as monkeys? This does not make sense! The Buddha said it well: various phenomena are manifested at the same time without sequence. These phenomena are illusory and not real.

就是能大師所說的能生萬法，萬法是同時出現的，沒有先後次第。「形象千差，水體無別，萬相繁興，而水湛然。」這我們在屏幕上天天可以看到，屏幕乾乾淨淨，一塵不染，能現萬相。湛然是不動，屏幕沒動，裡面現相剎那剎那生滅。

As Great Master Hui Neng said, the true nature can produce myriads of phenomena! All phenomena appear simultaneously without sequence. The annotation states, “Images vary greatly, but the nature of water is the same. Despite reflecting myriads of images, water remains placid.” We can see this on the screen every day. The screen is clean without the slightest pollution, so it can show infinite images. ‘Placidness’ denotes stillness. The screen is stationary, but the images appearing on it arise and cease in an instant.

「宛然萬相，宛然無相。」這就看功夫了，看到無相，你當然就放下了，你的清淨平等覺就現前。你要著了相，清淨平等覺就沒有了，沒有了，那個心是妄心。萬緣放下，

那個心就是真心，清淨平等覺就是真心。所以我們希望培養真心，真心本有，只是被障礙障住，什麼障礙？

“It looks like there are infinite phenomena, and it looks like no phenomena exist.” This depends on one’s effort of practice. If you see that no phenomena exist, you will of course let go, and your purity, impartiality and enlightenment will appear. If you become attached to the phenomena, then your purity, impartiality and enlightenment will disappear. This is the deluded mind. If you have let go of all worldly matters, it is the true mind (i.e., purity, impartiality and enlightenment). That’s why we hope to cultivate the true mind which is innate to us but has been blocked by obstacles. What are the obstacles?

無明煩惱、塵沙煩惱、見思煩惱。佛教導我們，我們遵守，先去見思，再除塵沙，最後破無明，證法身。下手的方法，在現前，從早到晚，六根接觸六塵境界學不執著，不執著也就是我們俗話說不要放在心上，全是假的。

They are nescience, the afflictions of dust and sand, as well as the afflictions of view and thought. The Buddha taught us to first get rid of the afflictions of view and thought, followed by the afflictions of dust and sand, and nescience so that we can obtain the Dharma body. To obey the Buddha’s teaching, we first learn to become unattached to the external six objects when our six-sense organs are in contact with them from morning to night. Being unattached to these objects is what we say not retaining them in the mind because they are all illusory.

應該把什麼？把佛法放在心上，把戒定慧放在心上。這個放在心上也是暫時的，不是永久的，為什麼？自性裡面這個東西沒有，沒有它就是圓滿的，它是性德，你不能說有，你有你著相了，你迷了。有沒有戒定慧？

What should we imprint on the mind? We should imprint Buddhism (i.e., precepts, meditative concentration and wisdom) on the mind. However, this is only temporarily imprinting them on the mind and not permanently. What is the reason? Because these things do not exist in the true nature. Without these things, the true nature is complete; this is the innate virtue. You cannot say that they do exist because if you say so, then you have been attached to forms and are deluded. Do precepts, meditative concentration and wisdom exist?

真有戒定慧，圓滿的戒定慧。但是那戒定慧三個字不能有，那是假名、是假相，有這個假名、假相，把真的就障礙住了。離一切相，即一切法，馬鳴菩薩《起信論》教我們的方法妙，放下言說相，放下名字相，放下心緣相，別去想它，會開智慧。

They really do exist and are perfect precepts, meditative concentration and wisdom, but we cannot have these three terms in our mind because these nominal terms will hinder us from seeing the truth. As stated in the Mahayana sutras, “Being unattached to all forms without abandoning anything.” The method taught by Āśvaghōṣa Bodhisattva in *the Mahayana Treatise of Awakening of Faith* is awesome. According to the Bodhisattva, by letting go of the marks of oral languages, names and mental cognition, one’s wisdom will be uncovered.

### **遍法界虛空界在哪裡 - 第 535 集**

#### **Where is the entire empty space throughout the Dharma Realms?**

『得佛辯才』。「辯才者，善巧宣說法義之才能」。這裡邊最重要就是善巧，特別是善，這個善是讚歎詞，不是善惡的善，讚美他、讚歎他說法利生這種才幹。佛法，世尊在大乘教裡面提醒我們，有了義、有不了義。什麼是了義？

“The great bodhisattvas had achieved the same eloquence as the Buddha” --- ‘Eloquence is the ability to explain the meaning of the sutras skilfully.’ The most important thing here is 善巧 shàn qiǎo (skilfulness), especially the word 善 shàn (good) which is a compliment. This ‘good’ is not the good of ‘good and bad’, but is a praise for his talent in teaching the Dharma for the benefit of sentient beings. The Buddha reminded us in the Mahayana teachings that Buddhism can be explicit or implicit in meaning. What is ‘explicit meaning’?

佛說的一切法都沒有意，完全是從自性裡面，眾生有感，佛性有應。佛性就是自性、就是法身。自性圓滿具足無量智慧，所以智慧不是從外來的，外面沒有智慧，智慧是從自性裡面出來。惠能大師開悟時候所說的第三句，「何期自性，本自具足」，具足什麼？

All the Dharmas expounded by the Buddha have no meaning because they are completely expressed from the true nature. When sentient beings have seeking, the buddha-nature will respond. Buddha-nature is the true nature, and is the Dharma body. The true nature is fully replete with infinite wisdom. That’s why wisdom is not obtained externally (there is no wisdom

outside), but is expressed from the true nature. The third verse proclaimed by Great Master Hui Neng when he attained enlightenment was, “Who would have thought that the true nature is originally complete in itself!”. What is the true nature complete with?

世尊在《華嚴經》上告訴我們，「一切眾生皆有如來智慧德相」，能大師所說的具足就是這句，具足跟阿彌陀佛完全相同的、相等的智慧、德能（道德能力）、相好，都是究竟圓滿的，究竟圓滿的智慧、究竟圓滿的德行、究竟圓滿的能量、究竟圓滿的相好。相好到什麼程度？

The Buddha told us in *the Avatamsaka Sutra*, “All sentient beings are replete with the wisdom, virtuous abilities and fine appearance of the Tathāgatas.” This is the completeness mentioned by Great Master Hui Neng. Sentient beings have exactly the same wisdom, virtuous abilities and fine appearance as Amitabha Buddha. Their wisdom, virtues, capabilities and fine appearance are definitively perfect. How fine is their appearance?

像《觀經》上世尊為我們介紹彌陀報身，身有八萬四千相（不是三十二相，八萬四千相），每一個相有八萬四千隨形好，每一個隨形好放八萬四千光明，每一個光明裡面有諸佛如來、諸大菩薩在那裡做佛事，佛事就是講經教學。

As Sakyamuni Buddha introduced to us in *the Contemplation Sutra*, the reward-body of Amitabha Buddha has 84,000 major characteristics (and not thirty-two major characteristics). Every major characteristic has 84,000 minor characteristics, and every minor characteristic emits 84,000 lights. In every of these lights, there are buddhas and great bodhisattvas teaching the Dharma.

沒法子想像，報身，報身裡面現整個宇宙。用佛法的術語來說，遍法界虛空界在哪裡？在報身裡面相好的一分，裡面完全顯示出來。這樁事情到極樂世界就證明了，為什麼？完全享受到了，你得到了。

There is no way we can imagine that the entire universe is manifested in the reward-body. In Buddhist terms, where is the entire empty space throughout the Dharma realms? It is fully revealed in one part of the reward-body. This will be proven when you reach the Land of Ultimate Bliss. What is the reason? Because you would then have totally enjoyed and obtained the reward body.

## 無量法門當中最特殊的法門是什麼 - 第 536 集

### What is the most special method among the infinite Dharma methods?

往生到極樂世界，這個法門在八萬四千法門裡，在無量法門當中，是一個最特殊的法門，它很容易讓你證得無上菩提，非常容易。但是它很難叫人相信，為什麼？沒有一個法門是例外的，為什麼你例外？八萬四千法門，門門都需要斷煩惱證菩提，煩惱不斷，你決定不能提升。

This Pure Land method is the most special method among the 84,000 or infinite Dharma methods because it enables you to attain Supreme Enlightenment very easily, but it is very hard for people to believe in it. Why is that so? Because to them, no method is an exception. Why is this method an exception? All the 84,000 Dharma methods require you to sever afflictions to attain enlightenment. If your afflictions are not severed, you can never ascend to a higher level of cultivation.

從第一道門檻，小乘初果，大乘十信位的初信位菩薩，一定要斷見思煩惱裡面的見煩惱。八十八品見惑，世尊在教學方便起見，把它歸納為五大類，說話就方便了。

From the first threshold, one must sever the afflictions of view to attain the realisation of a stream-enterer (srotāpanna) (i.e., the first realisation in Theravada Buddhism) and the initial stage of the Ten Faiths (初信) in Mahayana Buddhism. For the convenience of teaching, the Buddha summarized the eighty-eight kinds of afflictions of view into five major categories.

八十八品見惑分五大類：第一個身見，執著身是我；第二個邊見，二邊對立，不知道萬法是一體，產生邊見；第三個見取跟戒取，我們中國人叫成見，某人成見很深，成見說兩個，一個是果上的成見，見取見，一個是因上的成見，戒取見；第五個，不屬於上面這四大類的，所有一切錯誤的看法總歸一類，叫邪見，不是正知正見。

The first category is the erroneous view of regarding this body as real self. The second one is extreme views (i.e., opposing views) which arise because one does not know that everything is one entity. The third one is attachment to own views (見取見) and mistaken precepts (戒取見) --- the Chinese call them pre-conceived views. As they say, someone's preconceived views are very deep. In this regard, attachment to own views (見取見) is the result, while attachment to mistaken precepts (戒取見) is the cause. All erroneous views that do not belong to the above



four categories fall into the fifth category called ‘deviant views’ (i.e., incorrect understandings and views).

這五種見惑斷掉了，就是《金剛經》上半部所說的，「無我相、無人相、無眾生相、無壽者相」，真正入佛門，雖然是小小果，初果、初信位，他是聖人，他不是凡人。

Once these five categories of afflictions are severed, it is what the first half of *the Diamond Sutra* states, “Without the notion of an ego, a personality, a being, and a life.” At this time, they have really entered the Dharma door. Even though they have only achieved the realisation of a stream-enterer (srotāpanna) (i.e., the first realisation in Theravada Buddhism) and the initial stage of the Ten Faiths (初信) in Mahayana Buddhism, they are saints and not ordinary beings.

雖然依舊在六道裡面，沒出六道，但是他在六道裡頭有期限的，就是天上人間七次生死，人間壽命到了生天，天上繼續修行，天上壽命到了又到人間來，他不會墮三惡道，他也不會變成阿修羅。

Even though they are still bound in the Six Realms (they have not escaped from the Six Realms), they have time limit in these realms because they will only undergo another seven rebirths between the celestial and human realms. When their life in the human realm ends, they will ascend to heaven to continue with their cultivation and vice versa. They will not fall into the Three Evil Realms, neither will they become asuras.

**以為自己想的是正確的 - 第 537 集**  
**We always think that what we think is correct!**

人間壽命短，天上壽命長，七次往返要多長的時間，我們不敢想像，太長了。天就算忉利天，不再往上去了，忉利天的一天是人間一百年，他們也是一年三百六十五天，他的壽命一千歲。中國五千年的歷史，在忉利天不過一個多月，五十天，他的一天我們人間一百年，五千年歷史，忉利天五十天。

Humans’ lifespan is short but heavenly beings’ lifespan is long. We dare not imagine how long it takes to undergo seven rebirths between the celestial and human realms. The period is too long even if they were only reborn in the Thirty-three Heavens (i.e., the Trayastrimsas Heaven) and did not ascend to higher heavens. This is because one day in this heaven is equal to 100

years in the human realm and their lifespan is a thousand years (one year is also 365 days). The 5000-year Chinese history is only 50 days (i.e., over a month) in the Thirty-three Heavens.

這些我們都要有個概念，為什麼？它能夠幫助我們下定決心修淨土，淨土修成功了，在這一生當中把這個問題就解決了。這個問題阿羅漢解決不了，辟支佛也解決不了，一定是四聖法界最上面的兩層，佛、菩薩。真正解決的是佛，十法界的佛，天台大師六即佛裡頭稱他為相似即佛，他不是真佛，為什麼？他還是用阿賴耶。

We all need to have an idea of this. Why is that so? Because it can help us make up our mind to practise Pure Land Buddhism. If we succeed in our Pure Land practice, this problem will be solved in this life. Both arhats and pratyekabuddhas cannot solve this problem. It can only be solved by buddhas and bodhisattvas who are at the top two levels of the Four Sage Dharma Realms. Buddhas are the ones who can really solve this problem. Great Master Zhiyi (the founder of the *Tiantai* school) called the buddhas of the Ten Dharma Realms ‘semblance of buddhas’ because they are not real buddhas. What is the reason? Because they still use the *alaya*.

大乘的標準，用真心的是佛；用妄心的，最高的就是相似即佛。六即佛裡頭理即佛，從理上講一切眾生本來是佛，這是真的，沒話說的。但是眾生迷了，這個迷產生障礙，你自性的性德不能現前，你有跟如來一樣的智慧德能相好，統統不能現前，你現在所過的是六道生死輪迴的日子。

Based on the Mahayana standard, people who use the true mind are real buddhas, while people with the highest achievement who use the deluded mind are ‘semblance of buddhas.’ One of the six kinds of buddhas is ‘buddha in principle’ --- theoretically, all sentient beings are buddhas. This is true and we have no doubt about it. However, sentient beings are deluded. This delusion poses obstacles to you, resulting in your innate virtues unable to appear. You have the same wisdom, virtuous abilities and fine appearance as the Tathagatas, but they are unable to surface. As a result, what you are living now is the life of the Six Realms of reincarnation.

理上是平等的，事實上不平等，六道凡夫。所以必須要有修德，才能把我們慢慢的向上提升，要真修。修是修正，修正什麼？修正錯誤，錯誤的思想、錯誤的見解、錯誤

的言論、錯誤的行為。錯得太離譜了，我們自己完全不知道，都以為自己想的是正確的，做的是正確的。如果不是佛出世，佛為我們把這個詳細說明，講解透徹，我們慢慢覺悟了，回過頭來看看自己，真錯了，不是假錯。

Everyone is equal in theory, but not so in actuality because we are now ordinary beings of the Six Realms. That's why we must truly cultivate to acquire merits. Only then can we gradually improve ourselves. Cultivation is rectification; what do we rectify? We rectify our wrong thinking, opinion, speech and behaviour. We have been excessively wrong, yet we are unaware of it at all; we always think that what we think and do is correct. Had the Buddha not appeared in the world to explain this in detail to us, we would not have gradually awakened. When we look back at ourselves, we realized that we have really been wrong.

### **從錯誤回過頭來，這叫修行 - 第 538 集** **Returning from mistakes is called 'cultivation.'**

從錯誤回過頭來，這叫修行，修正錯誤的思想、言論、行為。戒定慧三學就是這三樁事情，戒修正我們身的行為，定修正我們意的行為，教修正我們言論的行為。這三個字都不可思議，三個字其廣沒有邊際，其深沒有底，因為它稱性，完全是性德，佛法的妙就妙在此地。

Returning from mistakes (i.e., rectifying our wrong thinking, speech and behaviour) is called 'cultivation.' The Threefold Learning of precepts, meditative concentration and wisdom (i.e., teaching) are to rectify our bodily, mental and verbal behaviour respectively. These three terms are inconceivable. Because they correspond with the true nature and are all innate virtues, their breadth has no boundaries and their depth has no bottom. This is the marvellousness of Buddhism.

所以佛說的這個經教沒有意思，佛一生沒說過一句話，誰要說佛講經說法這叫謗佛，這釋迦牟尼佛自己說的，這是真話不是假話。佛為什麼能出世？佛沒有出世，是你有感，他自然有應。你有問，他自然有答；我們行為做得不對，他自然現一個持戒的相，來幫助我們糾正。

That's why the sutra teachings expounded by the Buddha have no meaning because the Buddha never said a word all his life. If anyone says that the Buddha had expounded the Dharma, this is called 'slandering the Buddha.' The Buddha himself said this, so this is a truth and not a lie.

Why was the Buddha born in the world? The Buddha was not born, but he naturally responded to your seeking. If you have a question, he will naturally answer it. When our behaviour is wrong, the Buddha will naturally show the appearance of observing the precepts to help us correct it.

感應道交不可思議。所以佛經字字句句沒有意思，你要去學習，那它就現無量的意思，跟性德完全相應。性德在不起作用的時候什麼也沒有，所以真心常常用「空」這個字來形容它。真空不空，真空是講的心、心性，為什麼不空？它能現，能現萬法。

The correspondence between buddhas and us is inconceivable. That's why every word and every sentence in the Buddhist sutras has no meaning. If you learn them, they will show infinite meanings that fully correspond with the innate virtues. When the innate virtues are non-functional, nothing exists. That's why 'emptiness' is often used to describe the true mind. It is called 'true emptiness' yet it is not empty. True emptiness refers to the mind-nature (i.e., the true mind). Why is it not empty? Because it can manifest myriads of phenomena.

能大師末後一句話說，「何期自性，能生萬法」，它能生、它能現；沒有緣它不生、它不現，那就是空。空不能說它無，現不能說它有，它能現萬法，所現的萬法剎那不住，相似相續。

The last verse proclaimed by Great Master Hui Neng was, "Who would have thought that the true nature can produce myriads of phenomena!" It can produce and manifest phenomena, but in the absence of condition, it will not produce and manifest anything --- this is called 'emptiness' but we cannot say that it does not exist. Neither can we say that it exists when it manifests phenomena because the phenomena manifested by it never stopped to arise and cease for a moment. They are seemingly successive.

《楞伽經》裡面所說的，「自心現量，不斷之無」，不斷是相續相。為什麼不說它相續？因為它前面那個相跟後面相不是完全相同的，完全相同才能說相續，不相同，念念都不相同。

As the *Lankavatara Sutra* states, "All phenomena manifested by the mind are constant nonexistence" --- 'constant' is successive phenomena. Why do we not say that they are successive? Because the earlier and later phenomenon are not exactly the same since every thought is different. They can only be said successive if every phenomenon is exactly the same.

## 真的永恆不變，假的剎那在變 - 第 539 集

**Anything that is real never changes, anything that is illusory changes in an instant.**

一個念頭存在的時間多久？彌勒菩薩告訴我們，二千一百兆分之一秒，也就是一秒鐘，它生滅的次數是二千一百兆。就在我們眼前，從早到晚一分一秒都沒離開，我們完全不覺，完全不知道，迷在其中。要是明瞭了怎麼樣？明瞭你就開悟了。為什麼？你不執著它了，你曉得相是假的，相是剎那生滅。

What is the duration of existence of one thought? Maitreya Bodhisattva told us that the duration of its existence is 2100-trillionth of a second, which is also 2100 trillion arisings and ceasing in a second. This phenomenon is just before our eyes and never left us for one minute and one second from morning till night, but we are unaware of it at all and are lost amidst it. What if you understand this? You will then become enlightened. What is the reason? Because after knowing that these phenomena, which arise and cease in an instant, are illusory, you will not become attached to them.

這個剎那是一秒鐘二千一百兆次，這是諸法實相。無論是念頭（起心動念）、是分別、是執著，這是心理的現象，外面是物質的幻相，色聲香味觸法，這個六塵，六根、六塵、六識，統統都是在這個高頻率波動之中所產生的，所以妙有非有；妙有，無中生有，那個無是自性。

This instant (*ksana*) is 2100 trillion arisings and ceasing in a second. This is the reality of all phenomena. Whether they are thoughts, discrimination or attachments, these are all mental phenomena. Outside is the illusory physical phenomena. The six-sense organs, the six objects of form, sound, scent, taste, touch and conception, as well as the six consciousnesses are all produced under this high-frequency fluctuation. They are thus called ‘subtle existence and non-existence.’ So-called ‘subtle existence’ because they arise from the true nature which is empty.

真正認識真相，心清淨了，為什麼？放下了。所以古大德教我們放下就是，放下便是，只要你肯放下，放下之後，放下虛幻就用的是真心。真心在哪裡？放下妄心，真心就現前。真心不生不滅，真心永遠沒有失掉，像我們電視屏幕一樣，永遠沒有失掉。妄心是屏幕上的畫面，阿賴耶所變的，所變的相剎那生滅。

If we really know the reality, our mind will be pure. What is the reason? Because we would then let go. That's why the ancient great masters taught us to just let go. As long as you have let go of the illusory, you are using the true mind. Where is the true mind? After we have let go of the deluded mind, the true mind will appear. The true mind neither arises nor ceases. Like our TV screen, the true mind is never lost. The deluded mind is the images on the screen which have been altered by the *alaya*. These phenomena arise and cease in an instant.

我們現在看的電視，這是最先進的，數碼，一秒鐘生滅多少次？一百次，我們每天看電視，一秒鐘一百個生滅。那我們現實的環境，一秒鐘多少個生滅？是二千一百兆次的生滅。這真相，常作如是觀，這人也能開悟。六根在六塵境界上，看的假的，聽的假的，聞到的、接觸到的全是假的；能接觸，我們的根身，所接觸外面的六塵，沒有一樣是真的。

The television that we watch now is the most advanced because it uses digital technology; how many arisings and ceasing are there in one second? There are one hundred arisings and ceasing in one second. How about our real environment? There are 2100 trillion arisings and ceasing in a second. One who often contemplates this reality will become enlightened too. Everything that our six-sense organs see, hear, smell and come into contact with is illusory. None of these six objects that we come into contact with is real.

真的不生不滅，自性是真的，自性不生不滅，跟我們現在的幻相揉合在一起。就像我們電視屏幕一打開，我們在看電視，真妄都現前，屏幕是真的，色相是假的，假的不礙真的，真的也不妨礙假的，同時起作用。真的永恆不變，假的剎那剎那在變，決定沒有辦法掌握住的。從這裡慢慢我們體現性德，真正是玄妙不可思議。

Anything that is real neither arises nor ceases. The true nature which neither arises nor ceases is real. It is blended with our present illusory phenomena. Just like when the TV screen is turned on, both the real and illusory will appear simultaneously. The screen is real but the images on the screen are illusory. Both of them will not interfere with each other and are functional at the same time. Anything that is real never changes, but that which is illusory changes in an instant, so there is no way you can grasp it. Our innate virtues are gradually revealed from here. This is really abstruse and inconceivable.

## **When we look at others, we should reflect back upon ourselves.**

利他，身口意三業，心裡常常想著苦難眾生，在六道裡頭迷惑顛倒，無量劫來不能超越，苦不堪言。看別人，然後回來看自己，回光返照，自己亦如是。為什麼先看別人後看自己？別人的毛病容易看到，自己毛病不容易看到。

To benefit others, we must guard our bodily, verbal and mental karmas. We often think about the suffering beings who are deluded in the Six Realms of reincarnation. They are miserable because they cannot transcend the Six Realms for infinite kalpas. When we look at others and reflect back upon ourselves, we are no different from them. Why should we look at others before looking at ourselves? Because it is easy to see the faults of others and not easy to see our own faults.

所以看別人，回光照自己，就能把自己的問題統統發現出來，到底是哪裡出了毛病就知道了。看佛菩薩、看聲聞緣覺、看諸天、看善人、看惡人、看畜生、看餓鬼、看地獄，自己會開悟；開悟不了，迷得太重了，也就是妄想分別執著太嚴重，很難回頭。

That's why by looking at others and reflecting back upon ourselves, we will be able to discover all our problems and know what has gone wrong. When we look at the buddhas, bodhisattvas, śrāvakas, pratyekabuddhas, the heavenly beings, good and evil people, animals, hungry ghosts and hells, we can become enlightened. If we are still unenlightened, then we are being too deluded. It means that our wandering thoughts, discrimination and attachments are too serious, thus making it very difficult for us to reform.

真能放下，細心去觀照，《還源觀》上，那是《華嚴經》上所說的，《還源觀》這篇文章是修《華嚴經》的方法，文字不多，非常扼要，依照這個方法修行能夠得華嚴三昧，修成功之後，華藏世界。

We can really let go if we contemplate carefully. The article on *Contemplation on the Cessation of Illusive Thoughts* is about the method of practising *the Avatamsaka Sutra*. It does not have many words and is very concise. By practising according to this method, you can achieve the Flower Adornment Samādhi. After you have succeeded in your cultivation, you will be reborn in the Lotus Store World.



確實要很長很長的時間，沒有極樂世界那麼方便，為什麼？沒有人加持你。極樂世界完全要投靠阿彌陀佛，全仗佛力，這個要知道。對阿彌陀佛感恩到極處，真的是他來救我，除他之外沒人救。

But you really have to take an extremely long time to attain enlightenment in the Lotus Store World, which is not as convenient as the Land of Ultimate Bliss. Why is that so? Because no one is supporting you in the Lotus Store World, but you must completely rely on Amitabha Buddha's support in the Land of Ultimate Bliss. If you know this, you will be enormously grateful to Amitabha Buddha because he has really come to save you; no one but him.

釋迦慈悲，把阿彌陀佛介紹給我們，我們認識阿彌陀佛；十方諸佛如來慈悲，異口同音也是把極樂世界介紹給我們，諸佛如來稱讚彌陀，「光中極尊，佛中之王」，讚歎到極處。

Sakyamuni Buddha is compassionate as he had introduced Amitabha Buddha to us, thus enabling us to know Amitabha Buddha. All buddhas of the ten directions are compassionate too because they also unanimously introduced the Land of Ultimate Bliss to us. All buddhas praised Amitabha Buddha thus: 'Amitabha Buddha's radiance is the most respected radiance of all buddhas and he is the king among all buddhas.' This is a lavish praise.

佛沒有私心，總是想把最好的給我們，但是你不相信，不相信再開別的法門引導你，開八萬四千法門、開無量法門來接引你。到什麼時候根熟了，什麼叫根熟？你對於淨宗，對極樂世界能信、能發願，想求往生，這叫根熟眾生，根熟佛就只教這個法門給你。

Buddhas have no selfish motives and always want to give us the best, but because you do not believe it, they have to introduce the 84,000 or infinite Dharma methods to guide and receive you. When will your roots become mature? What does 'matured root' mean? If you could believe in the Land of Ultimate Bliss and vow to be reborn there, you are called 'sentient beings with matured root,' and the Buddha will only teach you this method.

你看海賢和尚根熟，他師父真正了不起，什麼都不教，就教一句南無阿彌陀佛，一直念下去。他老實、聽話，乖乖的念了九十二年沒拐彎，沒有懷疑過，他成功了，而且成功非常快。

You see, Great Master Hai Xian's root was matured. His tonsuring master was really great as he only taught the Great Master to chant 'Namo Amitufo' incessantly to the end. Being honest and obedient, he had been chanting Amitabha Buddha's name for 92 years without switching to other methods and never doubted it. He thus achieved success very quickly.

**人不是只有一世 - 第 541 集**  
**People do not only have one life.**

前生修得不好，我知道了，好好修這一生，來生就好了。人不是一世，過去無始，未來無終，他明白這個道理。因果報應絲毫不爽，絕對沒有說沒有因，他得的富貴果報，沒這個道理。明白這個道理，修自己的因，自己的命不好可以修。

I know I did not cultivate well in my former lifetimes, so I must seriously cultivate in this life. My next life will then be good. People do not only have one life because the past has no beginning and the future has no end. He understood this truth. The law of causality is without the slightest inaccuracy, so there is no such thing as receiving the karmic consequence of wealth without the karmic cause. Understanding this truth, we must cultivate our own cause. We can change our destiny if it is not good.

像了凡先生，他的命是不怎麼樣，但是遇到雲谷禪師，教他斷惡修善，積功累德，命運就改了，壽命都延長了。他沒有求長壽，他命中壽命五十三歲，他七十四歲走的，延長二十年。命裡沒有兒子，得一個好兒子，第三代好，他兒子生了六個兒女，所以馬上就變成大家庭了，很熱鬧。

Like Mr. Liao Fan whose destiny was not that good, but his destiny was changed and his lifespan was extended after he met Zen Master Yun Gu who taught him to cease wrongdoings and practise virtues as well as accumulating merits. He did not seek longevity, but his originally destined lifespan of fifty-three was extended to seventy-four, which was a twenty-year extension. He was not destined to have a son, but he was blessed with a good son. His third generation was good because his son gave birth to six children, so his family became a big family immediately and was very lively.

他自己的一生，做官做多大的官？是一個知縣，縣長，四川很小的縣分，他在那裡做縣長。沒有功名，功名像現在的學位一樣，他只有秀才，沒有舉人、沒有進士，這命

裡沒有的。斷惡修善求功名，結果考中舉人、考中進士，這命裡沒有的。沒有兒子，有兒子了，孫子輩有六個。他做官，做寶坻的知縣，寶坻直接屬於皇上管的，這地位就高了，好像現在直轄市市長。

How high was his predestined official position? He was the magistrate of a very small county in Sichuan. He was not destined to have fame which is similar to the current degree. He only had scholar in his destiny, but not *Juren*<sup>69</sup> and *Jinshi*<sup>36</sup>. After ceasing wrongdoings and practising virtues, he passed both *Juren* and *Jinshi* which were not in his destiny. He was not destined to have children, but he had a son and six grandchildren. He also became the magistrate of Baodi, which was directly under the emperor's control. It was a high status, like the current municipal mayor (which is directly under the Central Government).

這都是說明真正明白道理的人，一味只是斷惡修善、積功累德就行了，然後看你的迴向、看你的願望，我想幹哪一行，一定很順利。你沒有修功德，佛法裡頭講的善根福德因緣你要沒有修積，幹什麼事情都幹不成，好事幹不成，壞事也幹不成。壞事也是前世修的，前世不修，你命裡頭沒有。

It shows that people who really understand the truth will just cease wrongdoings and practise virtues, as well as accumulating merits. Then, in accord with your aspiration, everything that you pursue will surely be very smooth. If you do not accumulate merits (i.e., the virtuous roots, fortune and causal condition mentioned in Buddhism), you will fail in anything that you do, including good and bad ones. Bad things were also cultivated in former lifetimes. Otherwise, they will not be in your destiny.

譬如做官貪污，你貪得的財富你命裡有的，如果超過，超過會出事情，禍害就來了。你命裡有多少財富，古人對這個東西相信，現在不相信，現在認為都是我有本事，不相信因果、不相信積德，認為功名那是爭來的，競爭、鬥爭，是這麼得來的。競爭、鬥爭還是有個命在，命裡沒有，你鬥不過別人，你爭不過別人。這是事實真相，世間的事實真相。

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<sup>69</sup>*Juren* (Chinese: 舉人) was a rank achieved by people who passed the *xiangshi* (Chinese: 鄉試) exam in the imperial examination system of imperial China. The *xiangshi* is also known in English as the provincial examination. It was a rank higher than the *shengyuan* rank, but a rank lower than the *jinshi* rank which was the highest degree.

For example, if you are a corrupt official, the wealth that you obtained from corruption is your destined wealth. If the wealth that you obtained exceeds your destined wealth, disaster will fall upon you. The ancients believed in the amount of wealth you have in your destiny, but people now do not believe it, thinking that it is their own ability that have acquired the wealth. Since they do not believe in the law of causality, they do not believe in accumulating merits. They think that fame is earned through competition and struggle. Even if you earn it through competition and struggle, it must still be in your destiny. Otherwise, you will not be able to beat others and compete with them. This is the reality of the world.

### **佛菩薩怎麼看這個世界 - 第 542 集** **How do buddhas and bodhisattvas perceive this world?**

佛怎麼看這個世界，菩薩怎麼看這個世界。菩薩看這個世界，萬法皆空，真空觀，這個觀比什麼都重要，這個觀能見性。真空不空，它遇到緣現相，現什麼？現萬有，能生萬法，萬法是妙有。妙有是什麼？有而非有，不是真的。

How do buddhas and bodhisattvas perceive this world? Bodhisattvas see everything in this world as empty. This contemplation of true emptiness is more important than anything else because it enables one to see into one's true nature. The true nature is 'true emptiness yet it is not empty' because it will manifest phenomena when it encounters a condition. What will be manifested? Myriads of phenomena, which are subtle existence, will be manifested. What is subtle existence? It means that these phenomena do exist, but their existence is not real.

妙有裡包括佛法，佛法也是相，佛法也是妙有，所以佛教給我們，我們用佛法，心上不要被它染污，你要有執著，佛法染污你；你要有分別，佛法會障礙你。所以馬鳴菩薩《起信論》上教給我們學佛怎麼學？不要執著言說相，看經文不要執著文字相。

Subtle existence includes Buddhism which is also a phenomenon. That's why the Buddha taught us to refrain our mind from being defiled when we learn and practise Buddhism. If you become attached to it, then Buddhism has defiled you; if you discriminate it, Buddhism will hinder you. That's why in *the Treatise of Awakening of Faith*, Āśvaghōṣa Bodhisattva taught us how to learn Buddhism. The Bodhisattva taught us not to be attached to the mark of oral languages and the mark of words when we recite the sutras.

文字是言語的符號，我們要用它，不受它的害，執著就受它的害了，分別也受它的害了，要用平常心去看待，平是平等心，常是清淨心，去學佛。不要執著名字相，名字是佛為教學方便而假立的，正是老子所說的「名可名，非常名」，名字不是真的，是人給它命名的。

Words are symbols of speech, so we must use them without being harmed by them. If we give rise to attachments and discrimination, then we have been harmed by them. We should learn Buddhism with an impartial and pure mind. Do not be attached to the mark of names because names were suggested by the Buddha for the convenience of teaching. It is exactly what Lao Tzu said, "Names that can be given are not real names." Names are not real because they are given by people.

不執著心緣相，心緣，你聽了之後、你讀了之後，想到它這什麼意思，它沒意思。我們都有個毛病，讀了會想它的意思，不是它的意思，我們的意思，被它引出來了，這就是凡夫。佛菩薩心裡空的，如如不動，怎麼引也引不出來。我們別人一勾引，你看歡喜，馬上就笑了；不歡喜，臉上臉色又掛出來了。

Do not be attached to the mark of mental cognition, which means that you cannot think of the meaning in the sutra texts after you listen to and read them because they have no meaning. We all have the problem of thinking of the meaning after reading them. These are not the sutra meanings but are our own meanings which have been drawn out by the sutra texts. This is the mind of ordinary beings. Buddhas' and bodhisattvas' minds are empty and remain unmoved. They will not be moved no matter how, but we are easily influenced by others. You see, when we feel happy, we laugh straightway and when we are unhappy, this expression will appear on our face.

這是什麼？這是你隨著外頭境界轉，都不許可。所以讀經，讀經目的在哪裡？把妄想讀掉。不讀經打妄想；讀經，心專注在經文上，妄想慢慢就離開了，用意在此地，我們去研究經裡意思不就又打妄想了嗎？

What does this mean? It means that you have been moved by the external environment. You should not let yourself be moved. Hence, what is the purpose of reading the sutras? It is to eliminate our wandering thoughts because when we do not read the sutras, we will give rise to wandering thoughts, but when we recite the sutras, our mind is focused on the sutra texts and

wandering thoughts will slowly diminish. This is the intention of reading the sutras. If we study the meanings in the sutra, aren't we giving rise to wandering thoughts again?

所以佛告訴我們經沒有意思，你要用它的話，它有無量義。這個我們明瞭，你看一部經自古到今，古人給它做註解，大概《金剛經》的註解最多，有幾百種註解，那就是幾百種的意思。我們都可以參考，統統不能執著，執著就上當了，就錯了。

That's why the Buddha told us that sutras have no meaning. If you apply the teachings, they will have infinite meanings. We can understand this. You see, the ancients had been annotating the sutras since ancient times. Probably *the Diamond Sutra* has the most annotations; there are hundreds of annotations on this sutra. That is to say, it has hundreds of meanings. We can use them all as reference but we must not be attached to them. Otherwise, we are wrong and have been fooled.

### **把分秒必爭用在念佛上 - 第 543 集**

**Use 'fighting for every minute and every second' on chanting Amitabha Buddha's name.**

一個方向，一個目標，這個法門完全建立在信願行的基礎上。信願行是一不是二，真信哪能不發願？發願哪有不念佛的道理？佛號肯定像海賢老和尚一樣。我也勸過同學多次，分秒必爭，我有一秒鐘的時間念一句佛號就沒有白過，這一秒鐘把佛號忘記，空過了。

We only have one direction and one goal. This method is entirely based on the foundation of 'belief, vow and practice' which are one and not two. If you have true belief, how can you not bring forth vow? With vow, how can you not chant Amitabha Buddha's name? You will surely chant Amitabha Buddha's name incessantly like Great Master Hai Xian. I have also advised you all many times to fight for every minute and every second to chant Amitabha Buddha's name. If I have one second, I will utilize it to chant Amitabha Buddha's name so that it will not slip by in vain. If I am unmindful of Amitabha Buddha's name, then I have let this one second slip by in vain.

現在科學技術講求分秒必爭，我們把分秒必爭用在念佛上，為什麼？古人有一句話說得好：「但得見彌陀，何愁不開悟。」我把四弘誓願分成兩階，在現前指導我的是前



面兩句，第一個發菩提心，「眾生無邊誓願度」，這是發心；「煩惱無盡誓願斷」，這是積累功德。用什麼？

Science and technology now stress that every minute and every second counts, but for us, we use fighting for every minute and every second on chanting Amitabha Buddha's name. What is the reason? Because the ancients had a good saying, "If we have seen Amitabha Buddha, why still worry about not becoming enlightened!" I divided the Four Great Vows into two stages. What guides me now are the first two vows; the first one is bringing forth the great vow to help boundless sentient beings. The second one is extirpating endless afflictions, which is accumulating merits. What method should we use to accumulate merits?

用念佛，聲聲佛號，每一聲的佛號無量無邊無數無盡的功德，稱性的。我們有，每個人都有，跟諸佛如來沒有兩樣，只是我們有煩惱習氣障礙，它不能現前，用這一句阿彌陀佛，慢慢的把自性的功德找回來。

We use the Buddha-name chanting method because every enunciation of Amitabha Buddha's name corresponds with the true nature and embodies infinite and boundless merits. Every one of us has exactly the same merits as all buddhas. It is just that the merits have been blocked by our afflictions and habituated tendencies, causing them to be unable to appear. By using this single phrase of 'Amitufo', our innate merits are gradually recovered.

把起心動念、分別執著念掉，讓心裡只有阿彌陀佛，除阿彌陀佛之外，決定沒有起心動念，沒有分別，沒有執著，我們淨土就成就了。淨土是准許帶業往生，煩惱習氣沒斷沒關係，只要這句佛號能把它控制住、把它壓住，它不起作用，對我們往生淨土不產生障礙，這比什麼都要緊，而且非常快速。

By only retaining Amitabha Buddha in our mind without giving rise to wandering thoughts, discrimination and attachments at all, we are bound to be reborn in the Pure Land. Since we are allowed to take our residual karmas (i.e., karmic obstacles) along to the Pure Land, it does not matter if we have not severed our afflictions and habituated tendencies. As long as this Amitabha Buddha's name can control and suppress them, they will not hinder us from being reborn in the Pure Land. This is more important than anything else. Moreover, we can achieve success very quickly.



我真正看到過一個一生沒學佛的人，最後臨終的三天才聞到佛法，念三天三夜往生，瑞相稀有，火化留有舍利，給大家做證明。

I had really seen a person who had never studied Buddhism all his life and only listened to the Dharma in the last three days of his life. He was reborn in the Pure Land after chanting Amitabha Buddha's name for three consecutive days and nights. His appearance was exceptionally good and rare when he left for the Pure Land and there were even relics from his body cremation. He had proven to everyone that rebirth in the Pure Land is true.

這個人是我在美國見到的，馬里蘭州周廣大居士。不能稱居士，他沒學過佛，得的癌症末期，臨走的前三天遇到我們，他找到我們，他的家人，那個時候華府佛教會建立才一年。華府佛教會一九八三年建立的，這個事情發生在一九八四年，讓我們看到生起信心，這不是假的。

This person was Mr. Zhou Guang Da (he can't be called 'Upasaka' because he had never learned Buddhism all his life) from Maryland whom I met in the States. He was suffering from terminal cancer and his family members found us three days before his death. At that time, the Buddhist Society of Washington (which was established in 1983) had only been established for a year. This incident happened in 1984. Seeing his rebirth in the Pure Land enables us to grow in confidence. This is not false.

### **遠離六塵到哪裡修行 - 第 544 集**

#### **Where do we cultivate if we stay away from the external six objects?**

蕩益大師真正發過心，想把戒律復興起來，看到出家人不持戒，他很痛心。到五十歲之後，深深感到心有餘而力不足，專心淨土，專求往生。他自己意識到，真正要度眾生，先度自己。

Great Master Ou Yi had really wanted to revive the precepts because he was very sad to see monks and nuns not observing the precepts, but after the age of fifty, he deeply felt that he did not have the ability to do so even though he wished to. That's why he focused on practising Buddha Mindfulness and seeking rebirth in the Pure Land. He realized that he must first help himself if he really wanted to help sentient beings.

先度自己就是先到極樂世界成佛，然後倒駕慈航，你才有能力。這個能力簡單講，就是這個花花世界它對你毫無影響，你不會被它干擾，你不會被它染污，真正具足戒定慧。

To help himself first, he must first go to the Land of Ultimate Bliss to become a buddha before returning to the world by vow. Only then would he have the ability to help sentient beings. Simply speaking, this ability means this enticing and acquisitive society has no effect on you at all. In other words, you will neither be disturbed nor defiled by it because you are really equipped with precepts, meditative concentration and wisdom.

眼在色塵當中入定，不是離開，根在塵上入定。什麼入定？不生眼識，這厲害！耳根在聲塵上入定，鼻在香塵入定，舌在味上入定。這個入定就是不起心、不動念、不分別、不執著，這是性德，圓滿的性德。起作用呢？

Instead of keeping away from the external objects, your faculties of sight, auditory, olfactory and gustatory enter into meditative concentration amidst the objects of form, sound, odour and flavour. What does 'enter into meditative concentration' mean? It means that your visual consciousness will not arise. This is awesome! Entering into meditative concentration is not giving rise to thoughts, discrimination and attachments. This is perfect innate virtue. What happen when the innate virtues become functional?

沒有一樣不知道，清清楚楚，明明瞭瞭，沒有起心動念。清楚明瞭是智慧，自性本具的般若智慧現前，這是法身大士。阿羅漢只能做到不執著，他有起心動念，他有分別，他沒有執著。為什麼能不執著？知道諸法實相。實相是什麼？

You will become omniscient. Being clear about everything without wandering thoughts is the appearance of prajñā wisdom, which is innate to the true nature. This is the state of Dharma-body Mahasattvas. Arhats can only become unattached, but they still have thoughts and discrimination. Why are they able to become unattached? Because they know the reality of all phenomena. What is the reality of all phenomena?

凡所有相皆是虛妄、一切有為法如夢幻泡影，清清楚楚、明明白白，就修這個東西，不是遠離六塵。遠離六塵到哪裡修？根塵識是一而三、三而一，是一樁事情。法身大士六根在六塵境界完全轉過來。

The reality is everything with form is illusory (unreal); and all conditioned dharmas are like dreams, illusions, bubbles and shadows. Arhats are clear about this. This is what we should cultivate and not stay away from the external six objects. Where do we cultivate if we stay away from the six objects! Faculties (sense-organs), objects and consciousnesses are one thing. Dharma-body Mahasattvas have completely turned around when their six-sense organs are in contact with the external six objects.

轉八識成四智，轉阿賴耶為大圓鏡智，轉末那為平等性智，轉第六意識為妙觀察智，轉前五識為成所作智，成所作智就是成就普度眾生的事業，這個是歸到根本。所以有這個能力，「解眾生種種言音」，為眾生說法。

They had transformed their eight consciousnesses into the four kinds of wisdom (i.e., their *alaya* had been transformed into the wisdom of the great round mirror, their seventh consciousness (*manas*) had been transformed into the wisdom of the impartial nature, their sixth consciousness had been transformed into the wisdom of wonderful contemplation, and their first five consciousnesses had been transformed into the wisdom of all realisations). The wisdom of all realisations is to accomplish their undertaking of helping sentient beings universally. This is returning to the fundamental. That's why they have the ability to "understand the various speeches and voices of sentient beings" and teach them the Dharma.

### **在枝葉裡尋求，找不到根本 - 第 545 集**

**We are seeking in the branches and leaves and did not find the root.**

「《會疏》引《密跡經》云：此三千大千世界有八十四億百千垓眾生之類」。這個「垓」是中國古時候數目字的單位，多少稱作垓？古書記載十兆是經，十經是垓，那就是一百兆，一百兆稱一個垓，以這個為單位，一百兆為單位。

*The Commentary of the Infinite Life Sutra* which cites *the Sutra of the Esoteric Ones, Mighty Kings of Great Supernatural Power* states, "This one great chiliocosm (i.e., one Buddha-world) has 8.4 billion hundred thousand 「垓」 *gāi* sentient beings and the like" --- this 「垓」 *gāi* is the unit of numbers in ancient China. How many is called '「垓」 *gāi*'? According to the ancient book records, ten trillion is one sutra, and ten sutras is one 「垓」 *gāi*, so one hundred trillion is called 'one 「垓」 *gāi*'. This 'one hundred trillion' is taken as the unit.

八十四億百千乘一百兆，這是說釋迦牟尼佛教區三千大千世界，這些眾生「言辭各異。計是一切皆歸一義至真之惠」，這個計是計度分別，這一切上面所指的八十四億百千垓眾生之類，統統歸一，這個一就是自性、就是真心，至真之惠，惠是恩惠。「菩薩應殊唱異言，說法開化」。菩薩，眾生有感菩薩有應，菩薩明心見性，見性就是證得自性性德的究竟圓滿，真的是無所不知、無所不能。無所不知，無所不能，這兩句話宗教裡常用，對神的讚歎。

It means that every of the 8.4 billion hundred thousand (times) one hundred trillion sentient beings in Sakyamuni Buddha's areas of edification "say different words, but they all are reverted to one true nature (i.e., true mind) which is the truest kindness." "Bodhisattvas respond to the seeking of sentient beings by expounding different Dharmas to edify them." These bodhisattvas had seen into their mind and true nature (i.e., had attained definitively perfect innate virtues), so they are really omniscient and omnipotent. These two words are commonly used in religions to praise their gods.

一般人不相信，為什麼？不可能，宇宙這麼大，你怎麼能知道。他不曉得，大乘經裡頭它的方法就教你明心見性，見性，見到宇宙的根源、宇宙的根本，根本見到了，枝葉全收，沒有一個不知道。我們今天是在枝葉裡頭尋求，沒找到根本。根本是性德，根本是相同的。

Most people do not believe it. What is the reason? Because they think that the universe is so vast, how can you know everything? It is impossible! They do not know that the method in the Mahayana sutras teach you to see into your mind and true nature. Once you have seen into your mind and true nature, you will see the origin (i.e., the root) of the universe and everything (i.e., the branches and leaves) will be clear. There is nothing that you do not know. Today, we are seeking in the branches and leaves, and did not find the root (the root is the innate virtues which is the same in every one).

所以《華嚴經》才說，「一切眾生皆有如來智慧德相，但以妄想執著而不能證得」，這說得多清楚。妄想就是起心動念，它太微細，我們根本沒有覺察到。起心動念的頻率，彌勒菩薩告訴我們，一秒鐘二千一百兆次的生滅，這樣微細。我們今天看電視，電視屏幕的畫面的生滅是一秒鐘一百次，我們對它一點感覺都沒有，何況一秒鐘二千一百兆次？一秒鐘一百次我們就被它迷了。

That's why *the Avatamsaka Sutra* says, "All sentient beings are replete with the wisdom, virtuous abilities and fine appearance of the Tathāgatas, but they cannot obtain them because they have wandering thoughts and attachments." How clear is this! Wandering thoughts are too subtle, so we do not notice them at all. Maitreya Bodhisattva told us that the frequency of thoughts is 2100 trillion arisings and ceasing in a second. They are so subtle! The images on the TV screen that we watch today arise and cease 100 times in a second. We do not feel anything about their arisings and ceasing at all, let alone 2100 trillion arisings and ceasing in a second! We have already been fascinated by the 100 arisings and ceasing in a second.

### **放下不是指事，是指心 - 第 546 集**

**Letting go is not referring to matters, but refers to the mind.**

「真實之際者，乃實相妙理究竟至極者也，亦正是佛之知見」，圓滿的佛知佛見。這是什麼境界？妙覺如來，在等覺之上。「《會疏》曰：開顯真實為顯示，謂會十界歸一乘剋成菩提故」。

The annotation states, "Ultimate truth is the supreme and marvellous principle of reality. It is also the Buddha's insight" --- it is the Buddha's perfect insight. What state is this? It is the state of marvellous enlightenment, which is above virtual enlightenment. "*The Commentary of the Infinite Life Sutra* states, 'Revealing the reality is teaching sentient beings of the Ten Dharma Realms and leading them to the Single-vehicle Dharma to accomplish enlightenment.'"

《法華經》，佛到最後說真的了，「唯有一乘法，無二亦無三，除佛方便說」。換句話說，法華之前統統是方便說，阿含成就人天，小果，方等成就三乘，般若成就大乘，法華成就一乘。

The Buddha finally told the truth in *the Lotus Sutra*, "There is only the Single-vehicle Dharma and there are neither two- nor three-vehicle Dharmas, unless the Buddha proclaimed the Dharmas as a provisional teaching." In other words, all teachings prior to *the Lotus Sutra* are provisional. For instance, the *Agama* is to accomplish the small karmic consequence of becoming humans and celestial beings. The *vaipulya* is to accomplish the karmic consequence of the three vehicles (i.e., śrāvaka, pratyekabuddha and bodhisattva), while *prajñā* is to accomplish the great vehicle, and *the Lotus Sutra* is to accomplish the Single-vehicle.

唯有一乘法，佛說法才究竟圓滿。一乘裡頭最方便的，淨宗法門，它要求的條件就三個，真信，沒有絲毫懷疑；真願，願生極樂世界，把這個世間一切緣全放下，一絲不掛。

Only with the Single-vehicle Dharma can the Buddha's teachings be complete. As far as the Single-vehicle Dharma is concerned, Pure Land Buddhism is the most convenient method because it only requires three conditions to succeed, namely, true belief without the slightest doubt, and true vow to be reborn in the Land of Ultimate Bliss. To be reborn in this Land, you must let go of everything in this world without the slightest concern.

在這個世間，一切資身之具不能沒有，但是心上沒有。放下不是指事，是指心，心上沒有。心上沒有，什麼時候走都成，沒有牽掛了。還有一樁事情牽掛，凡夫知見，那個淨宗對你難了；完全放下了，淨宗對你太容易了，什麼時候走都可以。

Material belongings are indispensable in this world, but you cannot retain them in the mind. Letting go is not referring to matters, but refers to the mind. If you have nothing in your mind (except Amitabha Buddha), you can go anytime because you have no worries at all. If you still have one more thing to worry about, it is the view and understanding of ordinary beings, and Pure Land Buddhism is difficult for you. If you have completely let go, then Pure Land Buddhism is too easy for you because you can leave anytime.

### **真實之際中的真實之際 - 第 547 集** **The ultimate truth within the ultimate truth.**

「若依小乘」，偏真涅槃是小乘的實際。「若依漸教，以離二邊」，二邊不住，中道不存，這是漸教的真實際。「若依聖道實教，諸法實相為真實際」。如果依淨土，「光闡道教為權方便，誓願一佛乘為真實際，一實真如海故」。

甄解 (zhēn jiě); *the Annotation of the Infinite Life Sutra* states, "If according to Theravada Buddhism, one-sided nirvana is the ultimate truth. If according to the gradual teaching, staying away from two sides is the ultimate truth." Not dwelling on two sides and the middle path is the ultimate truth of gradual teaching. "If according to the real teaching of enlightenment, the reality of all phenomena is the ultimate truth. If according to Pure Land Buddhism, widely propagating the path to Buddhahood is a skilful teaching because Amitabha Buddha's Forty-



eight Single Buddha-vehicle vows is the ultimate truth and is one reality (i.e., the ocean of thusness<sup>70</sup>).”

這些說法無非是讓我們漸漸體會到，十方三世一切如來所說、所修、所證的是一佛乘，本經幫助我們契入的也就是這個一佛乘。讓我們難信，一佛乘是真難得到，怎麼這麼容易？怎麼這麼簡單？讓我們產生懷疑，不敢相信。這是我們什麼？我們沒有智慧，我們完全用常識來判斷，不是用智慧觀察。

These sayings are nothing more than letting us gradually realize that what all the Tathāgatas of the ten directions and in the three periods of time teach, practise and attained is the Single Buddha-vehicle. What this sutra helps us to enter into is also this Single Buddha-vehicle. It is hard to believe that the Single Buddha-vehicle, which is really hard to come by, is so easy to practise and succeed. It makes us doubtful and cannot believe it. What does this imply? It implies that we do not have wisdom. We have been using common sense to judge instead of wisdom to observe.

常識的判斷就有問題了，為什麼？它裡頭有等級，有分別、有執著；智慧沒有，智慧是照見。有智慧的人有問必答，不用去考慮，不用去思惟。用知識不行，知識，人家提出問題，在那多想一想，怎麼回答他，怎麼樣講了他能理解。

There is a problem with common sense judgement. What is the reason? Because there are grading, discrimination and attachments in it. Wisdom is observation and does not have these things. That's why people with wisdom answer all questions without considering and thinking. Using knowledge is not enough because when people ask you questions, you need to think how to answer them so that they can understand.

智慧沒有這個，智慧像敲鼓一樣，敲得重聲音大，敲得輕聲音小，大叩則大鳴，小叩則小鳴，不叩則不鳴，這智慧。所以祖師大德種種開導都是讓我們要體會到，淨宗一佛乘，淨宗是真實之際裡面的真實之際，是一佛乘當中的一佛乘，了不起。

But that's not the case with wisdom because wisdom is like beating a drum. The drum makes a loud sound when it is beaten hard, and makes a soft sound when it is lightly beaten. In other words, knocking hard makes a loud sound, knocking lightly makes a soft sound, and no

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<sup>70</sup> The ocean is a metaphor for the containment of limitless quality of thusness.



knocking makes no sound. This is wisdom. That's why all the teachings of the patriarchs and great masters are to let us understand that Pure Land Buddhism is a Single Buddha-vehicle. It is the ultimate truth within the ultimate truth, and the Single Buddha-vehicle within the Single Buddha-vehicle. This is awesome!

### **沒根基，禁不起風吹雨打 - 第 548 集**

**Without foundation, you will not be able to withstand the tests of external environment.**

出世間法能通世間法，世間法不通出世間法，但是它能給出世間法做基礎。現在的戒為什麼這麼難持？受戒很容易，受完之後做不到。怎麼辦？為什麼古時候人做得到，我們現在做不到？就以海賢那個時代人他能做到，他能做到人也不多了，愈往前面去人數愈多，都能做到。

Supramundane teachings can comprehend mundane teachings but not the other way round. However, the latter can provide the foundation for the former. Why is it so difficult to observe the precepts now? It is very easy to receive the precepts, but we cannot observe the precepts after receiving them. What should we do? Why could the people in ancient times observe them, but we cannot? Why could the people of Great Master Hai Xian's time observe the precepts (not many of them though)? The further we go back in time, the more people who were able to observe the precepts.

做不到佛不說，祖師大德不傳，真能做到，什麼原因？有根柢。我們在淨業三福裡面所看到的，你看看，淨業三福第一福提到「修十善業」，十善業前面，「孝養父母，奉事師長，慈心不殺」，這個重要，這是十善業的根。

If they themselves could not observe the precepts, the Buddha as well as the patriarchs and great masters would not have imparted them. They were really able to observe the precepts. What is the reason? Because they had foundation. You see, the first of the Three Conditions of pure karmas are being filial to and supportive of one's parents, serving one's teachers and elders, as well as compassionately abstaining from killing. These are vitally important because they are the foundations of the Ten Virtuous Acts.

所以，在這些年來，我們強調這個根，有這個根，戒律決定沒有問題。人不孝父母、不敬師長，他怎麼會持戒？這個我們能想得到。

That's why we have been emphasizing this foundation over the years. If you have this foundation, you definitely have no problem observing the precepts. If people are unfilial to their parents and disrespectful to their teachers and elders, how can they observe the precepts? We can imagine this.

所以我們提倡，孝親尊師落實在《弟子規》，慈心不殺落實在道教的《感應篇》，《太上感應篇》，有這個基礎，修十善業不成問題。缺少這兩門，不行，沒根基，禁不起風吹雨打。這根多重要。

That's why we recommend 'be filial to and supportive of one's parents' as well as 'serving one's teachers and elders' to be implemented in *Di Zi Gui*, and 'compassionately abstain from killing' to be implemented in the *Treatise on Response and Retribution*. With this foundation, you will have no problem practising the Ten Virtuous Acts. If these two subjects are missing, you will not be able to withstand the tests of external environment because you have no foundation. How important this foundation is!

### **小小戒是什麼 - 第 549 集**

#### **What are the precepts of the lesser vehicle?**

我們今天講小小戒，小小戒是什麼？三皈、五戒、十善，再加上一個《沙彌律儀》，這小小戒，小小戒不能守，全是假的。根太重要了，今天佛法為什麼這麼困難？我們沒有從《弟子規》、沒有從孝親尊師這個地方紮根，所以都是虛的、浮的，問題出在這裡。

What are the precepts of the lesser vehicle (i.e., Theravada Buddhism) that we are talking about today? They are the Three Refuges, the Five Precepts, the Ten Virtuous Acts, plus the Precepts for Monks and Nuns. If we cannot keep these precepts, everything that we do is fake. Foundation is too important. Why is Buddhism so difficult today? Because we did not take root from *Di Zi Gui* (i.e., being filial to parents and respectful to teachers and elders), so our learning and practice are in vain. The problem lies here.

那怎麼辦？補習，惡補。這做人基本的道理，古聖先賢、諸佛菩薩哪個不是根紮在這裡？你能小看它嗎？淨土宗念佛往生淨土，這也是根；沒有這個根，喊破喉嚨也枉然。中國古人講究實學，真實的學問，真實學問就是實幹，沒有絲毫虛偽。

What should we do then? We should learn *Di Zi Gui* from scratch because it is the basic principle of being a good person. Which of the ancient saints and sages, buddhas and bodhisattvas did not take root from here? Can you underestimate it? It is also the foundation of Pure Land Buddhism (i.e., chanting Amitabha Buddha's name to seek rebirth in the Pure Land). Without this foundation, your chanting of Amitabha Buddha's name is futile. The ancient Chinese paid attention to practical learning, which is real learning and practising without hypocrisy at all.

所以佛法裡頭，要知道，證果第一個條件是什麼？把身放下，才能證得須陀洹。五種見惑，身見不破你證不到須陀洹，須陀洹是小小果，初果。

That's why in Buddhism, you must know what is the first condition for attaining the realisation of a stream-enterer (srotāpanna). Only by letting go of the attachment to physical body can you attain this realisation. There are five kinds of afflictions of view. If you do not eliminate the erroneous view of regarding this body as real self, you will not attain the realisation of a stream-enterer (srotāpanna) (i.e., the first realisation in Theravada Buddhism).

大乘十信菩薩，初信位要破身見、破邊見，要破見取、戒取，這兩個合起來中國人叫成見，要破邪見，這才能證果。

To attain the realisation of bodhisattvas of the initial stage of the Ten Faiths (初信) in Mahayana Buddhism or the first realisation in Theravada Buddhism, you have to sever the erroneous view of regarding this body as real self, as well as extreme views (i.e., opposing views), attachment to own views (見取見) and mistaken precepts (戒取見) (the Chinese call them pre-conceived views) and deviant views.

《華嚴》上說的，開示、悟入，你才能悟入。不真幹不行，口頭上學的佛法是知識，現在人叫佛學。我們看到搞佛學的人多，拿到佛學博士學位，沒有真修，沒有悟入，信解行證，他有信解，沒有行證。

As *the Avatamsaka Sutra* states, "Disclosing, showing, awakening (sentient beings) and (making them) enter." Only by truly practising can you be awakened and enter the Dharma door. Otherwise, the Buddhism that you learn is merely knowledge. We see many people engaging in Buddhist studies. Even though they have a doctorate in Buddhism, they do not actually practise it. Hence, in terms of belief, understanding, practice and attainment, they have

the former two but not the latter two (i.e., they are not awakened and did not enter the Dharma door).

### 著相就變成輪迴的福報 - 第 550 集

**If we are attached to the phenomenal appearance, then our act of giving will become the karmic reward of reincarnation.**

「淨土以事而非唯事」，上面還有一句，「聖道守理而非唯理」，淨土以事而非唯事，底下括弧裡頭說，「即事即理，事事無礙」，全是華嚴境界。守理而非唯理，這什麼意思？

甄解 (zhēn jiě); *the Annotation of the Infinite Life Sutra* states, “The teaching of enlightenment observes the truths but it is not just the truths; Pure Land Buddhism is based on practice but it is not just on practice (practice and truths work together, so everything is mutually unobstructed).” All these are the state in *the Avatamsaka Sutra*. What does ‘observing the truths but it is not just the truths’ mean?

守理真的要守，不要放在心上，要把守理放在心上就錯了，心乾乾淨淨一塵不染；事，也不要把手放在心上。心是清淨的，能大師說得好，「何期自性，本自清淨」，它從來沒有染過。

It means that we really have to observe the truths but must not imprint them on the mind. We are wrong if we imprint them on the mind because our mind should be pure and clean without the slightest pollution (i.e., defilement). We must also not retain practice in our mind. Our mind should be pure. Great Master Hui Neng said it well, “Who would have thought that the true nature is originally pure!” The true nature has never been defiled.

我們今天如果說是守理，要把守理放在心上，放到哪裡？放在阿賴耶種子裡頭。心上有沒有？心上沒有，你想放也放不進去。所以這是妄心，不是真心，那就是染污。大乘講的三輪體空，舉一個例子布施，布施不著布施的相，我以財物布施，不著財的相，也不著對方的相，叫三輪體空。

Today, if we retain ‘observing the truths’ in our mind, where would it be stored? It would be stored in the seeds of the *alaya*. Does the mind have this thing? No, it does not have; you cannot put it in the mind even if you want to. That’s why this is the deluded mind, and not the true

mind. It is a defilement. An example of emptiness of the three aspects of giving mentioned in Mahayana Buddhism is being unattached to the act of giving (i.e., the donor) as well as to the wealth (i.e., the donation) that we give, and to the recipient (i.e., the donee). This is called ‘emptiness of the three aspects of giving.’

這是什麼？這稱性的功德，這個功德自然在佛性裡頭。如果我們布施給人家，我做布施，我做了多少好事，對方是什麼人，我送了多少好東西給他，供養給他，統統著相了。著相就變成輪迴的福報。不著相那就是超越六道的真理。

What is this? This merit corresponds with the true nature and is innate to it. If we give alms to others and think about how many good deeds we have done, what kind of a person the donee is, and how many good things we have given him, then we are being attached to the phenomenal appearance and our act of giving will become the karmic reward of reincarnation. If we are unattached to the phenomenal appearance, then it is the truth for transcending the Six Realms.

怎麼樣會做到三輪體空？知道凡所有相皆是虛妄，你就不會去執著它，不會去想它，做再多的好事，不知道！好，真好事。做再多的好事，一樣一樣都給它登記列出來，那就是世間法，那不能超越六道輪迴。

How to see the donor, donee, and the donation as all being empty of self-nature? If you know that everything with form is illusory (unreal), you will not become attached to them, neither would you think about them. No matter how many good things you have done, you will not retain them in the mind! This is really a good deed. If you register and list out every of the good deeds you have done, then it is a mundane teaching and you will not be able to transcend the Six Realms of reincarnation.

### **十方一切諸佛必定為眾生講的經 - 第 551 集**

**The sutra that all buddhas of the ten directions must expound to sentient beings.**

下面，淨土以事而非唯事，所以它即事即理，即理即事，理跟事是一不是二。我們布施給人，給對方，對方跟我是一體不是二，你還有什麼分別？你還有什麼執著？所以事事無礙，為什麼？事都等於零，零跟零沒有隔礙，理是空的，事也是假的，假的等於空的，所以它沒有障礙，理事無礙，事事無礙。

“Pure Land Buddhism is based on practice but it is not just on practice.” That’s why practice and truths work together; they are one and not two. Likewise, when we give alms to others, the other person and I are one and not two. What is there for you to discriminate and become attached to? That’s why everything is mutually unobstructed. Why is that so? Because all phenomena are equal to zero, and there is no barrier between zero and zero. Noumena are empty, and all phenomena are also illusory. Since illusoriness is equal to emptiness, everything is noumenally and phenomenally unobstructed.

「於眾生所入，則雖有事理空有不同，而從諸佛咨嗟見」，諸佛讚歎這個方面來觀察、來看，「則唯此誓願一佛乘」。這又合到我們本經上來了。諸佛如來圓滿證得諸法實相，實相是一，實相無相，實相無不相，無相是理，無不相是事，無相、無不相是一不是二，叫事事無礙。

甄解 (zhēn jiě); *the Annotation of the Infinite Life Sutra* states, “Even though there are phenomena, noumena, emptiness and existence from the perspective of sentient beings, from the perspective of the praises of all buddhas, only this Amitabha Buddha’s Forty-eight Single Buddha-vehicle vows and one reality are the ultimate truth.” This is again in line with our sutra teachings. All buddhas had perfectly attained the one reality of all phenomena. Reality is noumenally formless, but it is phenomenally not without forms. Formlessness and not without forms are one and not two, so-called ‘everything is mutually unobstructed.’

這些都是本經所說的一佛乘，「一實真如海為真實之際」，講到極處了，講到究竟圓滿了。「今諸大士」，這個經上所說的諸佛、法身菩薩，「為諸眾生宣演十方諸佛同讚之誓願一佛乘」，就是指的這部經。這部經是十方一切諸佛必定為眾生講的經，這真是諸佛如來度眾生的第一經。

These are the Single Buddha-vehicle mentioned in this sutra. “One reality (i.e., the ocean of thusness<sup>70</sup>) is the ultimate truth.” This has been perfectly said. “All buddhas and Dharma-body Bodhisattvas (in this sutra) have been proclaiming to sentient beings (by words and examples) Amitabha Buddha’s Forty-eight Single Buddha-vehicle vows which are unanimously praised by all buddhas of the ten directions.” This sutra is a sutra that all buddhas of the ten directions must expound to sentient beings. It is really the foremost sutra expounded by all buddhas to help sentient beings.

四十八願就是為這個，乃至於極樂世界，也是為誓願一佛乘，將誓願一佛乘落實了，確確實實成就無量無邊眾生，在一生圓滿成佛了。不要通過聲聞、緣覺、權教、實教，都不需通過，直截了當的他就成就一佛乘，稀有難逢。所以這是真實之際，這就是真正的、圓滿的佛知佛見。

The Forty-eight Vows and even the Land of Ultimate Bliss are for the fulfilment of the Single Buddha-vehicle vows. These vows have indeed enabled infinite and boundless sentient beings to achieve perfect Buddhahood within one lifetime without needing to pass through the realisations of śrāvakas, pratyekabuddhas, and bodhisattvas of the Provisional and Real Teaching. This is rare because they can directly accomplish the Single Buddha-vehicle. That's why these vows are the ultimate truth and are really the perfect Buddha's insight.

### **諸佛菩薩旅遊的目的是什麼 - 第 552 集**

#### **What is the buddhas' and bodhisattvas' purpose of travelling?**

『遊步十方，行權方便』。「此二句初讚大士之權德」，權是對實說的，實是體，權是用，也就是我們常講善巧方便。觀世音菩薩三十二應，善財童子五十三參，都是講的善巧方便到極處。

The sutra states, “The great bodhisattvas travel throughout the ten directions to teach skilfully according to the different capacities of sentient beings.” The annotation states, “This phrase first praises the expedience and virtue of the great bodhisattvas.” Expedience (i.e., function) is telling the truth (i.e., the substance); it is also the skilful and expedient means that we often say. The thirty-two forms/manifestations of Avalokitêśvara Bodhisattva and the fifty-three visits of Sudhana are all talking about the skilful and expedient means to the extreme.

看諸佛如來應化在六道、應化在十法界，這叫權德。「遊步，是遊行與遊化之義」。我們今天講旅遊，旅遊的目的是教化眾生，旅遊不離開教化，這裡頭就有功德，要去學習。諸佛菩薩旅遊在遍法界虛空界，教化一切有緣眾生。什麼叫有緣？

We see all buddhas manifesting in the Six Realms and the Ten Dharma Realms in response to sentient beings' seeking; this is called 'expedience and virtue.' “Travelling connotes touring around and wandering about” --- today we talk about travelling and their purpose is to edify sentient beings. Since they edify sentient beings while travelling, there are merits in it and we should learn from them. All buddhas and bodhisattvas travel throughout the empty space of the



Dharma realms to edify sentient beings who have affinity with them. What is called ‘having affinity’?

能信的人有緣，願意學的人有緣。菩薩善巧方便，應以什麼身得度就現什麼身，看他的程度，能接受什麼樣的法就說什麼樣的法。所以佛沒有定法可說，完全是與機相應，就是跟對方相應，他的愛好、他的根性、他能理解的程度，樣樣都適合他，他學起來並不困難，慢慢把他向上提升。

People who can believe and are willing to learn have affinity with them. With their skilful and expedient means, bodhisattvas will manifest in whatever form is helpful to enlighten sentient beings, and the Dharma that they teach is exactly what sentient beings of different capacities can accept. That’s why there is no fixed Dharma expounded by buddhas. Their teachings are completely corresponding to sentient beings’ interests, capacities and their level of understanding. Everything is suitable for them and is not difficult for them to learn so that they will gradually improve.

### **世尊教學的本願是希望你成佛 - 第 553 集**

**The original wish of Sakyamuni Buddha’s teaching is to hope that you will become a buddha.**

前面我們學到，念老為我們解釋「開化顯示真實之際」這句經文，引用日本淨宗大德的註解，就是《會疏》。《甄解》也是日本的，寫得非常好。日本這些祖師大德都是隋唐時代在中國留學，親近善導大師，他們都是善導的學生，確實都是開悟的人，不是凡人。

We have earlier learned this sutra text which Upasaka Huang explained to us, “The great bodhisattvas teach and clearly demonstrate the ultimate truth.” He cited the annotations of *the Infinite Life Sutra* by the Japanese great masters of the Pure Land school, namely, 會疏 (huì shū) and 甄解 (zhēn jiě). Both were very well written. These Japanese patriarchs and great masters who were studying in China during the Sui and Tang dynasties used to be Great Master Shan Dao’s students. They were indeed enlightened people and not ordinary people.

這總結前面所說的，「可見《會疏》與《甄解》均以此淨宗一佛乘，為真實之際」。這句話說得非常肯定，都是將淨土宗看為一佛乘，一佛乘是最圓滿的大教。釋迦牟尼佛當年在世講經教學四十九年，這個地方用車乘做比喻，比喻大小、淺深。

The following phrase sums up the aforesaid, “It can be seen that both 會疏 (huì shū) and 甄解 (zhēn jiě) regard the Pure Land Single Buddha-vehicle as the ultimate truth.” This sentence, which regards Pure Land Buddhism as a Single Buddha-vehicle, is very certain. Single Buddha-vehicle is the most complete great teaching. Sakyamuni Buddha had been expounding the Dharma lectures for forty-nine years during his lifetime. This place uses vehicle as a metaphor to describe the comprehensiveness and depth of the Buddha’s teachings.

小乘這是入門的，聲聞是小乘，緣覺算是中乘，比聲聞高一點，上面還有大乘，大乘最後就是一佛乘。世尊示現在人間，教學的目的是希望每個接受他老人家教誨的人，在一生當中都能證得佛果。

The lesser vehicle (i.e., Theravada Buddhism) leads one to enter the Dharma door. Śrāvakas belong to the lesser vehicle, while pratyekabuddhas who are slightly above śrāvakas are considered middle vehicle. Above the lesser and middle vehicles is Mahayana Buddhism followed by the Single Buddha-vehicle. The purpose of the Buddha appearing and teaching in the world is to hope that everyone who accepts his teachings can achieve Buddhahood in one lifetime.

換句話說，你這一生證阿羅漢、證辟支佛、證得菩薩，都不是世尊教學的本願，世尊教學的本願是希望你成佛，跟他一樣。這老師心量大，沒有絲毫嫉妒心，希望我們每個人都證得像他一樣的圓滿。這就是一佛乘。佛是用車乘做比喻。古時候車有羊車，有鹿車，有牛車，有馬車，大白牛車那是馬車。這些車是馬車最大。

In other words, if you attain the realisations of arhats, pratyekabuddhas and bodhisattvas in this life, it is not the original wish of Sakyamuni Buddha’s teaching because his original wish is you will become a buddha like him. This is because the Buddha is big-hearted without jealousy at all. He hopes that all of us can achieve the same perfection as him. This is the Single Buddha-vehicle. The Buddha used vehicle as a metaphor. In ancient times, there were sheep carts, deer carts, ox carts, and horse-drawn carts. The big white ox cart, which was a horse carriage, was the biggest among them.

## 如何能一生成佛 - 第 554 集

### How to become a buddha in one lifetime?

如何能一生成佛？這個一生成佛的一乘，只有一門，沒有第二門，就是淨宗，獨一無二。淨宗主張是帶業往生。那就方便了。帶業是什麼？帶著剛才說的見惑，身見、邊見、見取、戒取、邪見，統統帶著，沒斷。

How to become a buddha in one lifetime? The one and only Single-vehicle to achieve Buddhahood in one lifetime is Pure Land Buddhism, which advocates taking one's residual karmas (i.e., karmic obstacles) along to the Pure Land. This would be convenient. What is meant by taking residual karmas? As mentioned just now, we will be taking the five kinds of afflictions of view (i.e., the erroneous view of regarding this body as real self, extreme views (i.e., opposing views), attachment to own views (見取見) and mistaken precepts (戒取見) as well as deviant views) to the Pure Land because we have not severed them.

到哪裡去？到極樂世界去。往生到極樂世界，不要說是見惑了，再加上思惑、塵沙惑、無明惑，到西方極樂世界統統都斷掉了。換句話說，往生到極樂世界就等於成佛，是真的不是假的。凡聖同居土最低的位次是下下品往生，帶業往生。

Where will we be taking these afflictions to? We will be taking them to the Land of Ultimate Bliss. Once we are reborn there, not only our afflictions of view will be extirpated, but our afflictions of thought, the afflictions of dust and sand as well as nescience will all be extirpated too. In other words, being reborn in the Land of Ultimate Bliss is equivalent to becoming a buddha. This is true and not false. People who were reborn in the lower level of the basic grade (i.e., the lowest grade of rebirth in the Land where Sages and Ordinary beings Dwell Together) also took their residual karmas along to the Pure Land.

下下品往生的人，生到西方極樂世界，這經上講得清楚，作阿惟越致菩薩。阿惟越致菩薩是什麼？是一佛乘。這還得了！所以淨土叫難信之法，什麼人難信？聲聞、緣覺、菩薩都不相信，哪有這麼便宜的事情？

It is clearly stated in this sutra that these people will become *avaivartika* bodhisattvas in the Land of Ultimate Bliss. What is *avaivartika* bodhisattva? It is the Single Buddha-vehicle. How great is this! That's why Pure Land Buddhism is called 'a method that is difficult to believe in.'

Who cannot believe it? The śrāvakas, pratyekabuddhas and bodhisattvas do not believe it. To them, how can anything be so easy to achieve Buddhahood?

他們修行時間長，你無量劫的修行才能修行到菩薩果位，不是阿惟越致菩薩，叫三乘菩薩，也就是別教裡面十住、十行、十迴向，沒出十法界，他超越輪迴，沒有出十法界。你說凡夫帶業生極樂世界就成佛了，他怎麼都不會相信，他不能接受。

They have to cultivate for a long time. They can only attain the realisation of bodhisattvas of the three vehicles (which are also bodhisattvas of the Ten Abodes (十住), the Ten Practices (十行), and the Ten Dedications of Merit (十迴向) of the Distinct Teaching) and not the realisation of an *avaivartika* bodhisattva despite having cultivated for infinite kalpas. They had transcended reincarnation but not the Ten Dharma Realms. That's why if you say that ordinary beings will become a buddha when they are reborn in the Land of Ultimate Bliss with residual karmas, they will not believe and accept it no matter how.

那為什麼有些人能接受？真正是凡夫，煩惱習氣很重，他能接受，他一生真成就了，遠遠超過聲聞緣覺三乘菩薩。生到極樂世界就等於是法身大士，阿惟越致菩薩。阿惟越致是不退轉。

Why can some people accept it? If ordinary beings who are burdened with very heavy afflictions and habituated tendencies can accept it and have really succeeded in becoming a buddha in one lifetime, then their achievement far surpasses that of śrāvakas, pratyekabuddhas, and bodhisattvas of the three vehicles. This is because being reborn in the Land of Ultimate Bliss is equivalent to becoming Dharma-body Mahasattvas and *avaivartika* bodhisattvas who will never retrogress.

三乘都還退，十法界裡頭都有退轉，菩薩、佛都有退轉，往生就不退了。不是指我們一般凡夫，凡夫當中真的，還有許多人相信，像海賢老和尚他是徹底相信，一絲毫都不懷疑，他就用一句佛號就證果了，證的什麼果？此地所說的一佛乘，他證的是這個果，你說還得了嗎？

Bodhisattvas of the three vehicles and buddhas in the Ten Dharma Realms will still retrogress, but not people who are reborn in the Pure Land. Indeed, there are still many among ordinary people (not referring to most ordinary beings) who do believe it, like Great Master Hai Xian,

who completely believed it without the slightest doubt. He attained realisation by chanting one single phrase of Amitabha Buddha's name. What realisation did he attain? He attained the realisation of Single Buddha-vehicle mentioned here. Don't you think it is awesome?

### **生到淨土，我們的問題全部都解決了 - 第 555 集**

**Once we are reborn in the Pure Land, all our problems will be solved.**

大乘經上世尊給我們有解釋，我們這一生迷惑顛倒，到人間來了，遇到這個佛法，淨宗，能夠相信，能夠發願，這什麼原因？過去生中無量劫以來，你曾經供養無量諸佛如來。經上這兩個字要記住，無量，不是一尊、二尊，幾十個、幾百個，不是，你就曉得這個善根多深厚！

Because of being deluded, we are reborn as humans in this life. Why are you able to believe and develop vow when you encounter Pure Land Buddhism? The Buddha explained to us in the Mahayana sutras that it is because you had made offerings to innumerable buddhas since immeasurable kalpas in your former lifetimes. You must remember the word 'innumerable' in the sutra; you had not only made offerings to one buddha, two buddhas, dozens or hundreds of buddhas, but to innumerable buddhas. You know how deep this virtuous root is!

過去生中曾經供養這麼多的諸佛如來，這一生遇到了，得諸佛如來的加持，所以你能生起信心，你願意往生淨土，你不懷疑。換句話說，不是偶然，是我們沒有宿命通，不知道過去世的事情。佛沒有妄語，在經上這個說法，肯定是真實的，不是假的。這個法門條件只有三個。

Since you had made offerings to so many buddhas in your former lifetimes, you are able to have confidence and are willing to be reborn in the Pure Land when you encounter Pure Land Buddhism in this life owing to the support received from all buddhas. In other words, your encounter with this Dharma is not by chance. It is just that you do not have the supranormal abilities to know past life events. The Buddha did not lie to us, so these sayings in the sutra must be true and not false. This Dharma method only has three conditions.

第一個真信，決定沒有懷疑，相信西方有極樂世界，有阿彌陀佛，有信願持名、念佛往生這樁事情，真的一點都不假，只要我們具足信願持名就能往生。太難得了！我們遇到千萬不要疏忽，決定在這一生求生淨土。生到淨土，我們的問題全部都解決掉了。

The first condition is truly believing (without doubt) that the Land of Ultimate Bliss and Amitabha Buddha do exist in the West. With belief, vow and practice, chanting Amitabha Buddha's name and reborn in the Pure Land is really not false at all. As long as we have belief, vow and practice, we can be reborn in the Pure Land. This is too rare! Now that we have encountered this Dharma method, we cannot be negligent in our practice. We must seek rebirth in the Pure Land in this very life. Once we are reborn there, all our problems will be solved.

如果不生淨土，我們不能證得初果。剛才說的，身見、邊見、見取、戒取、邪見，統統斷得乾乾淨淨，你證得了初果，小乘；大乘，你證得了初信菩薩。

Otherwise, we cannot even attain the realisation of a stream-enterer (srotāpanna). As I just mentioned, you will attain the first realisation in Theravada Buddhism and the realisation of a bodhisattva of the initial stage of the Ten Faiths (初信) in Mahayana Buddhism after you have completely severed the erroneous view of regarding this body as real self, extreme views (i.e., opposing views), attachment to own views (見取見) and mistaken precepts (戒取見) as well as deviant views.

小學一年級到十年級，你入了一年級。入了一年級雖然是地位很低，小小聖人，你不是凡夫，你雖然沒有出六道輪迴，你決定不墮三惡道，而且保證你天上人間七次往返，你證得阿羅漢果。

In other words, you have entered the first of the ten grades of primary school. Even though this grade is a very low status, you are a small saint and not an ordinary being. You definitely will not degenerate into the Three Evil Realms even though you have not escaped from the Six Realms of reincarnation. Moreover, you are guaranteed of attaining the realisation of arhatship after you have undergone seven rebirths between the human and celestial realms.

如果在大乘，七信位的菩薩，從初信到七信，天上人間七次往來，人間壽命到了生天，天上壽命到了又到人間來，不墮三途，也不會變成修羅、羅刹。這其中有聲聞、羅漢照顧你，有三乘菩薩照顧你，那很幸運。我們這一生能不能證得、有沒有把握？

In Mahayana Buddhism, you will attain the realisation of a bodhisattva of the seventh stage of the Ten Faiths (七信) after undergoing seven rebirths between the celestial and human realms. When your life in the human realm ends, you will ascend to heaven, and when your life in the celestial realm ends, you will return to the human realm, but you will not fall into the Three



Evil Realms, neither will you become an asura. During that period, you have the śrāvakas, arhats and bodhisattvas of the three vehicles taking care of you, which is very lucky. Do we have the confidence of attaining the first realisation in Theravada Buddhism in this life?

### **破身見是什麼境界 - 第 556 集**

#### **What state is severing the erroneous view of regarding this body as real self?**

破身見是什麼境界？是《金剛經》前半部的境界，無我相、無人相、無眾生相、無壽者相這個境界，須陀洹。《金剛經》的後半部，那個境界很高，那是大乘教裡面初地以上的境界，《華嚴經》裡面，《華嚴》是圓教，初住菩薩的境界，不容易！

What state is severing the erroneous view of regarding this body as real self? It is the state of the first half of *the Diamond Sutra* which states, “Without the notion of an ego, a personality, a being, and a life” --- this is the state of a stream-enterer (srotāpanna). The state of the second half of *the Diamond Sutra* is very high because it is the state of bodhisattvas above the first ground in the Mahayana teachings. In *the Avatamsaka Sutra*, which is a Perfect Teaching, it is the state of bodhisattvas of the initial stage of the Ten Abodes. This state is not easy to achieve!

往生到極樂世界等於證得華嚴初住，天台別教裡面的初地，這麼高的位次，就是因為它是真正的一佛乘。《華嚴》是一佛乘，《法華》是一佛乘，《梵網》是一佛乘，一佛乘的經只有這三部。

Reborning in the Land of Ultimate Bliss is equivalent to attaining the realisation of a bodhisattva of the initial stage of the Ten Abodes in *the Avatamsaka Sutra* (the Perfect Teaching) or the realisation of a bodhisattva of the initial stage of the Ten Grounds in the *Tiantai* school (the Distinct Teaching). It is such a high ranking because Pure Land Buddhism is really a Single Buddha-vehicle. There are only three sutras of the Single Buddha-vehicle, namely, *the Avatamsaka Sutra*, *the Lotus Sutra* and *the Brahma's Net Sutra*.

《華嚴》、《法華》翻成中文了，《梵網》沒有，《梵網》只翻了一品「心地戒品」，菩薩戒品。《梵網經》的梵文本也找不到了，這可能失傳了，在中國只有這一品，出家人多半都是依這一品受梵網菩薩戒。

The former two had been translated into Chinese but for *the Brahma's Net Sutra*, only the *Chapter on Mind-ground Precepts (i.e., the Bodhisattva Precepts)* had been translated. The



Sanskrit text of this sutra also cannot be found (it may have been lost). In China, only this chapter is available, so most monks and nuns follow this chapter to receive the Brahma's Net bodhisattva precepts.

### **藥不能亂吃，法門不能亂學 - 第 557 集**

**Medicines cannot be taken indiscriminately; Dharma methods cannot be learned indiscriminately.**

「為真實之際，亦即佛之知見也」。《會疏》、《甄解》都肯定淨土宗是一佛乘，是真實之際。真實之際就是真如自性，真如本性，都可以講，也就是佛之知見。《法華經》上所說的，釋迦牟尼佛出現在這個世間為什麼，就是為佛之知見，「開示悟入佛之知見」，教你成佛，不是做別的。

The annotation states, "The Pure Land Single Buddha-vehicle is taken as the ultimate truth, which is also the Buddha's insight." Both 會疏 (huì shū) and 甄解 (zhēn jiě) confirmed that Pure Land Buddhism is the Single Buddha-vehicle and is the ultimate truth. Ultimate truth can also be termed 'intrinsic nature of thusness' which is the Buddha's insight too. As what *the Lotus Sutra* said, why did Sakyamuni Buddha appear in this world? He appeared in this world to disclose and show us the reality so that we will become enlightened and enter the Buddha's insight (i.e., teaching you to become a buddha and nothing else).

佛為我們開示，我們自己要有能力悟入。開示的方法很多，所謂八萬四千法門，法是方法，門是門徑，為我們說出八萬四千。四弘誓願裡面說得更多，「法門無量誓願學」，那就不止八萬四千了，實際上，八萬四千就是無量法門，它不是數字，我們要看成數字就錯了，它是表法的。

While the Buddha disclosed and showed us the reality, we ourselves must have the ability to become enlightened and enter the Buddha's insight. The Buddha had expounded many methods to us, so-called 'the 84,000 Dharma methods.' There are even more methods mentioned in the Four Great Vows, so-called 'Dharma methods are immeasurable, I vow to master them all.' There are more than 84,000 Dharma methods then. In fact, 84,000 Dharma methods mean infinite Dharma methods because 84,000 is not a number. It is wrong to see it as a number. It is a representative and not a number per se.

《金剛經》上告訴我們，「法門平等，無有高下」，這一句話非常重要。八萬四千法門，門門都是平等的。為什麼？都能幫助我們斷煩惱證菩提。問題要對症，好比害病，藥要對症，藥到病就好了，病除了；藥要不對症，會讓你的病加重了，甚至於死亡。

*The Diamond Sutra* tells us, “All methods are equal; no method is superior or inferior to the other.” This phrase is supremely important. All the 84,000 Dharma methods are equal. What is the reason? Because they can all help us to sever afflictions and attain enlightenment. The problem is we must choose the right method. It is like when you fall sick, you must take the right medicine to treat it. Only then can your illness be cured. If you take the wrong medicine, it will cause your illness to become worse or even death.

所以藥不能亂吃，這個我們知道，法門不能亂學，亂學，學了不對症的可麻煩了！所以為什麼要老師，老師修學法門，他有心得，他有經驗，他可以幫助我們選擇，提供我們選擇的這些知識，必須要具的這些條件，老師幫這個忙。真正的問題，自己怎麼樣去悟入。

That’s why medicines cannot be taken indiscriminately (which we know), and Dharma methods cannot be learned indiscriminately. It would be troublesome if you learned the wrong method. That’s why we need teachers to guide us. Since they have a wealth of experience in choosing the right method, they can provide us with this knowledge (i.e., what conditions we must meet) to help us choose wisely. The real problem is how to become enlightened and enter the Buddha’s insight.

### **儒、道、佛都是以開悟為學習的目的 - 第 558 集**

#### **Confucianism, Taoism and Buddhism all take enlightenment as the purpose of learning.**

古時候，佛教這些學習的理論方法傳入中國，我們中國人接受了，所以儒、道統統接受了，都是以開悟為學習的目的，不是記誦。記誦是一種方法，什麼方法？開悟的方法。這個道理要懂。為什麼你不悟？

In ancient times, when the learning principle and method of Buddhism were introduced to China, we Chinese had accepted them, so both Confucianism and Taoism had accepted them too. They all take enlightenment (and not memorization) as the purpose of learning. Memorization is a method. What method is that? It is a method to achieve enlightenment. You must understand this truth. Why are you unenlightened?

你本來是覺悟的，這一切眾生本來是佛，佛就是覺。你本來覺，現在為什麼不覺了？迷了。我們本覺、自覺這個上面有障礙了，他就不覺了。什麼障礙？煩惱，煩惱障礙他。煩惱多，無量無邊，歸納為三大類。

You are originally enlightened because all sentient beings are originally buddhas (buddha means enlightenment) but why are you unenlightened now? Because you have become deluded. Since there are obstacles in your innate enlightenment, you become unenlightened. What are the obstacles? Afflictions have blocked your innate enlightenment. Afflictions, which are infinite and boundless, can be summed up into three major categories.

第一大類無明煩惱。這個煩惱很深，不容易理解，它太微細了，它就在面前，我們對它毫無覺知，大乘教裡叫它做無明。無明就是你對什麼都不明瞭，本來整個宇宙沒有一樣東西你不明瞭，現在變成沒有一樣你能夠明瞭，這無明害的。無明是極其微細的煩惱。

The first category is nescience (ignorance), which is very deep-rooted. It is not easy to understand this affliction because it is too subtle. We are totally unaware of it even though it is right before us. It is called 'nescience' in the Mahayana teachings. Nescience means you do not understand anything. Originally, there is nothing in the entire universe that you do not understand, but now you can understand nothing. This is due to the harm caused by nescience, which is an extremely subtle affliction.

釋迦牟尼佛跟彌勒菩薩的對話，佛問彌勒，心有所念，我們凡夫起個念頭，這個念頭有多少微細的念頭組成一個粗的念頭？粗的念頭我們能覺察到，微細的覺察不到，太微細了。彌勒菩薩告訴我們，這一彈指，一彈指的時間很短，一彈指有三十二億百千的微細念頭。一百個千是十萬，三十二億乘十萬，三百二十兆，就這一彈指。一彈指有三百二十兆個微細念頭，你怎麼會知道？沒法子知道。

There is such a dialogue between Sakyamuni Buddha and Maitreya Bodhisattva: the Buddha asked Maitreya Bodhisattva, "When we ordinary beings give rise to a thought, how many subtle thoughts make up one gross thought?" We can be aware of gross thoughts but not the subtle ones because they are too subtle. Maitreya Bodhisattva told us that there are 320 trillion (3.2 billion times 100,000 is 320 trillion) subtle thoughts in one finger-snap. The duration of one

finger-snap is very short, so how can you be aware of these subtle thoughts? There is no way you can know them.

### **半信半疑，不得受用 - 第 559 集**

**We partially believe and partially doubt Buddhism, so we cannot reap its benefits.**

整個宇宙，跟我自己是一體。什麼是我？整個宇宙是我。為什麼？是我們自性變現出來的。惠能大師說的，「何期自性，能生萬法」，這個萬法就是全宇宙，過去、現在、未來，三際十方全包括在其中。從哪裡來的？自性變出來的，就是常寂光。

The entire universe is one entity with us. What is real self? The whole universe is real self. What is the reason? Because it is manifested by our own true nature. As Great Master Hui Neng said, “Who would have thought that the true nature can produce myriads of phenomena!” All phenomena are the entire universe. The past, present and future (i.e., the three periods of time) as well as the ten directions are all included in it. Where did the universe come from? It was manifested by the true nature (i.e., the Eternally Tranquil Light).

沒有緣不現，就是一片光明，有緣它就現形。它能現，能現實報莊嚴土，為法身菩薩現的，為十法界眾生現的，眾生起什麼念頭，它就現什麼樣的身土。它現身土沒有起心動念，「隨眾生心」，《楞嚴經》上說的，「應所知量」。

In the absence of condition, the true nature will not manifest anything but is total brightness. When there is a condition, it will manifest myriads of phenomena. It can manifest the Adorned Land of Real Reward for the Dharma-body Bodhisattvas and sentient beings of the Ten Dharma Realms. Whatever thoughts sentient beings give rise to, it will manifest bodies and lands accordingly without giving rise to thoughts. As stated in *the Suramgama Sutra*, “To manifest in accordance with sentient beings’ mind.”

所以佛才說，整個宇宙一切萬法從哪裡來的？從心想生，講得一點都不錯。誰的心想？自己的心想。這個話你有沒有聽懂？沒聽懂。為什麼？真聽懂了你就成佛了。真聽懂了，他肯定把一切妄念全放下了，我不想它。

That’s why the Buddha said, where does everything in the entire universe come from? What the Buddha said is not wrong at all: they arise from the mind. From whose mind? From our own mind. Do you understand this? No, you don’t. What is the reason? Because had you really

understood it, you would have attained Buddhahood and must have let go of all wandering thoughts.

凡是不善的、邪惡的，我統統不想。那你生活在什麼境界？極樂世界，其他宗教裡面講的天堂。佛家講得清楚，天堂之上還有四聖法界，你總會落在一道，這是真的不是假的。

You will not think of anything that is unwholesome and evil. So, what state are you living in? You are living in the state of the Land of Ultimate Bliss (or heaven mentioned in other religions). It is clearly stated in Buddhism that there are Four Sage Dharma Realms above heaven, so you will always end up in one of these realms. This is true and not false.

我們還留戀這個世間，還不想出離，對於佛這句話沒有了解，「一切法從心想生」，這是一個佛門的學說而已，未必是真的。我們對於佛法怎麼樣？半信半疑，所以不得受用。要能完全相信，一絲毫懷疑都沒有，現前就得受用。

If we are still emotionally attached to this world and do not want to be liberated, then we do not understand the words of the Buddha, i.e., all phenomena arise from the mind. We think that this is just a Buddhist theory and may not be true. What do we think about Buddhism? We partially believe and partially doubt it, so we cannot reap its benefits. If we believe it completely without a shadow of doubt, we will gain the benefits now.

### **什麼是三個真實 - 第 560 集** **What are the three trueness?**

佛在講經的時候，參與法會的這些大菩薩，特別是在家菩薩，出家菩薩只說了三個人，在家菩薩說了十六個。十六也是表法，代表圓滿，用這十六位菩薩代表一切在家大菩薩。

When the Buddha was teaching the Dharma, the great bodhisattvas who took part in the Dharma assembly were mainly lay bodhisattvas because only three renunciant bodhisattvas were mentioned but there were sixteen lay bodhisattvas being mentioned. Number 'sixteen' is also a representative; it represents perfection. The sixteen bodhisattvas were used to represent all great lay bodhisattvas.

「為諸眾生宣演」，宣說表演，「十方諸佛同讚之誓願一佛乘」，這就是《無量壽經》、《阿彌陀經》。《阿彌陀經》跟《無量壽經》同一部經。《無量壽經》是一佛乘，《阿彌陀經》也是一佛乘，跟《華嚴》、《法華》平等的。

“They have been teaching sentient beings (by words and examples) Amitabha Buddha’s Forty-eight Single Buddha-vehicle vows which are unanimously praised by all buddhas of the ten directions.” This refers to *the Infinite Life Sutra* and *the Amitabha Buddha Sutra*, both of which are the same sutra. *The Infinite Life Sutra* is a Single Buddha-vehicle, so is *the Amitabha Sutra*. They are equal to *the Avatamsaka Sutra* and *the Lotus Sutra*.

我們學哪個法門，完全自己做主，不是別人做主，佛菩薩不給我們做主。信願是從自己心裡發的，不是佛菩薩給的。佛菩薩能給我們信願，我們全都得度了。這個與佛菩薩不相干。

Which method we learn and practise is entirely up to us and not up to others because buddhas and bodhisattvas do not make decisions for us. Belief and vow arise from our own mind and not given by buddhas and bodhisattvas. If buddhas and bodhisattvas were able to give us belief and vow, we would all have been liberated. This has nothing to do with buddhas and bodhisattvas.

佛只能夠開示，我們自己要悟入，這叫感應道交。「故云：開化顯示真實之際」。結歸到本經佛說三個真實，第一個就是真實之際，真實之際就是真如自性；第二個是真實的智慧。什麼是真實智慧？

The Buddha can only disclose and show us the reality, but we ourselves have to become enlightened and enter the Buddha’s insight. This is called ‘mutual correspondence between sentient beings and buddhas.’ “It is thus stated, ‘The great bodhisattvas teach and clearly demonstrate the ultimate truth.’” It boils down to three trueness which the Buddha mentioned in this sutra. The first one is ultimate truth, which is the intrinsic nature of thusness. The second one is true wisdom. What is true wisdom?

你對於這個法門你能信，你能夠發願求生淨土，真實智慧。為什麼？你這一生成佛了。後面一句真實的利益，幫助你永遠脫離六道輪迴，脫離十法界，到極樂世界去作佛去，真實的利益，三個真實。



If you can believe in this Pure Land method and vow to be reborn in the Pure Land, this is true wisdom. Why is that so? Because you will achieve Buddhahood in this life. The last one is real benefits. This Buddha-name chanting method helps you to be liberated from the Six Realms of reincarnation and the Ten Dharma Realms forever by enabling you to go to the Land of Ultimate Bliss to become a buddha. These are the three trueness.

### **成佛之後再來度眾生，就對了 - 第 561 集**

**Returning to the world to help sentient beings after we become a buddha is the correct way.**

真正搞通、搞明白，會下一個什麼決心？萬緣放下，決定不再把它放在心上了，心上只有一句阿彌陀佛，除這句阿彌陀佛什麼都沒有，得大自在，念念與佛都相應。我們壽命到了，阿彌陀佛一定來接引；壽命沒有到想往生，只要你常常想，阿彌陀佛就會現前帶你走，慈悲到極處。

If you truly understand the Pure Land method, what will you do? You will let go of all worldly matters and will definitely not retain them in your mind. Your mind only has one single phrase of 'Amitufo' and nothing else. You will obtain great freedom because every of your thought corresponds with Amitabha Buddha. Amitabha Buddha will surely come to receive you to the Pure Land when your life ends. If your life has not yet ended, but as long as you often think of wanting to be reborn in the Pure Land, Amitabha Buddha will appear to take you there. Amitabha Buddha is extremely compassionate.

我們有人天天想，阿彌陀佛為什麼不接他？他那個想裡頭有疑惑，我剛才講了，百分之九十九想，還有一分懷疑，是真的嗎？那就不靈了，有這一念懷疑就是障礙。

Some of us have been thinking about it every day, but why didn't Amitabha Buddha come to receive them? Because they have doubt in their thought. As I mentioned just now, they still have one percent doubt in their thought (they think, 'Is it true Amitabha Buddha will come?') Their thinking about wanting to be reborn in the Pure Land is not effective because having this one thought of doubt is an obstacle.

這一分懷疑要去掉，圓滿的信心，圓滿的願心，我只想往生極樂世界，這個世間什麼都不想了，連弘法利生都不能想，你想這個，極樂世界去不了。那佛不是叫我們想，發願要度眾生？對的，沒錯，先到極樂世界，成佛之後再來度眾生，就對了。



If this one percent doubt is removed, your confidence and vow will be perfect. I only want to be reborn in the Land of Ultimate Bliss and do not want anything in this world. I cannot even think about propagating the Dharma to benefit sentient beings. If you think about this, you will fail to be reborn there. But didn't the Buddha ask us to bring forth the vow to help sentient beings? It is true, but we must first go to the Land of Ultimate Bliss to become a buddha and then return to the world to help them. This is the correct way.

你要把這個時候度眾生擺在第一，我很慈悲，大慈大悲，先利益眾生，然後再利益自己，結果自己不能往生，不能往生注定就是搞六道輪迴。六道輪迴怕的是愈迷愈深，太危險了！

If you put the matter of helping sentient beings first at this time because you are very compassionate and want to benefit sentient beings first before benefitting yourself, then you are bound to revolve in the Six Realms of reincarnation if you fail to be reborn in the Land of Ultimate Bliss. I'm afraid you will become increasingly deluded in the Six Realms. This is too dangerous!

你要不相信，用現前的例子來做比喻，現前社會上五花八門，你能不動心嗎？財色名利，七情五欲，你能不動心嗎？只要一動心就完了。你那個願不是真願，真願是真放下，真不動心了，這才能有感應道交。

If you do not believe it, you can use current examples as an analogy. Can you remain unmoved amidst so many temptations in today's society? Can you remain unaffected by the Seven Emotions and Five Desires (e.g., wealth, lust, fame and profits)? As long as you are tempted, you have failed. Your vow to be reborn in the Pure Land is not true because true vow is truly letting go without being tempted. Only then can you correspond with Amitabha Buddha.

**不能徹底放下，阿彌陀佛不能加持你 - 第 562 集**  
**Amitabha Buddha cannot support you if you cannot let go completely.**

不能徹底放下，阿彌陀佛不能加持你。你真能放下，像海賢老和尚一樣，阿彌陀佛就拜託他，不是不接他往生，你在這個世間多住幾年，給佛門弟子做個好樣子，跟念佛的這些佛弟子做一個見證。阿彌陀佛給他任務，叫表法，佛門叫表法。表法的任務到圓滿了，佛就接他去了。真做好樣子，真做好樣子要持戒，要吃苦。

Amitabha Buddha cannot support you if you cannot let go completely. If you could really let go like Great Master Hai Xian, Amitabha Buddha would entrust you to live in this world for a few more years to set a good example for the Pure Land practitioners. Amitabha Buddha had given him this task, so-called ‘setting an example’ in Buddhism. When his task was completed, Amitabha Buddha came to receive him to the Pure Land. To really set a good example, you must observe the precepts and endure hardships.

海賢，你看給我們做的，以苦為師，以戒為師，一句佛號念念沒有忘掉。穿衣吃飯的時候，佛號在心裡沒斷，工作沒間斷，處事待人接物，心裡全是阿彌陀佛。這樣的人是阿彌陀佛囑託他、委託他來表法。如果做不到這樣子，佛不會找他，他表的不是正法，表的法裡面都有問題，那怎麼可以！

You see, the Great Master had demonstrated to us taking hardships and precepts as his teacher. He had never been unmindful of Amitabha Buddha as he never stopped chanting Amitabha Buddha’s name in his mind when he worked, wore clothes and had meals, as well as dealing with people, matters and things. Such a person was entrusted by Amitabha Buddha to set an example. If he could not set this example, Amitabha Buddha would not have found him because what he demonstrated was not a True Dharma and there were problems in his demonstration. How can this be allowed to happen?

**真實之際即是自心 - 第 563 集**  
**Ultimate truth is our own true mind.**

「若圓會宗下」，圓是圓滿，會是會通，宗是禪宗，跟禪宗來比一比，有會通之處。「如布袋和尚」，布袋和尚是參禪的，禪宗的，就是彌勒菩薩，他說，「祇這心心心是佛…一切不如心真實」。誰知道這個心是佛？我們心是妄心，妄心跟真心是一個心，真妄不二。什麼叫真心？圓滿的覺悟是真心。什麼是妄心？迷惑顛倒是妄心。

It is stated in the annotation, “If it is compared with Zen Buddhism, there are some similarities between them. As *Budai Heshang* (Maitreya Bodhisattva) said, ‘Only this mind is a buddha’s mind. Nothing is as real as the mind.’” Who knows this mind is a buddha’s mind? Our mind is the deluded mind. Deluded mind and true mind are one and not two. What is called ‘true mind’? Perfect enlightenment is the true mind. What is ‘deluded mind’? Being deluded is the deluded mind.

我們的心裡頭，真心、妄心全都有，先是用妄心，慢慢就用真心了。現在我們舉一個明顯的例子，念阿彌陀佛是真心，念其他的都是妄心。為什麼？其他的，凡所有相皆是虛妄，念阿彌陀佛、極樂世界不是虛妄，它是真的，它是法性土。

We have both true mind and deluded mind. We initially use the deluded mind and then gradually use the true mind. Now let's take an obvious example: being mindful of Amitabha Buddha is the true mind, while thinking of other things is the deluded mind. What is the reason? Because other things are illusory. Being mindful of Amitabha Buddha and the Land of Ultimate Bliss is real and not illusory because the latter is a land of the true nature.

極樂世界的人，雖然有四土三輩九品，但是都是法性身。這個世界是平等的世界，每個往生的人跟阿彌陀佛完全平等，智慧平等，道力相等，神通相等，樣樣都平等。這什麼原因？阿彌陀佛的本願，四十八願。

Even though the Land of Ultimate Bliss has Four Lands, Three Levels and Nine Grades, the people's bodies are expressed from the true nature. The Land of Ultimate Bliss is an impartial world because everyone who is reborn there is totally equal to Amitabha Buddha in everything (e.g., wisdom and power of supernatural abilities). What is the reason? Because this is Amitabha Buddha's original Forty-eight Vows.

極樂世界是平等的世界，沒有高下，沒有善惡，沒有是非，沒有真假，那才叫圓滿。十法界裡面不平等，一真法界平等。「故知真實之際即是自心」，自己的真心。我們現在就是自己的念佛心，這就更清楚了。

The Land of Ultimate Bliss is an impartial world without superiority and inferiority, without good and evil, rights and wrongs, as well as realness and illusoriness. Only then can it be called perfect. The Ten Dharma Realms are not impartial, but the One True Dharma Realm is impartial. The annotation states, "Ultimate truth is thus our own true mind" --- our mind now is the mind that chants Amitabha Buddha's name. This makes it clearer.

### **念佛確是深妙禪 - 第 564 集**

**Chanting Amitabha Buddha's name is indeed profound meditative concentration.**

「明自本心，見自本性」，這兩句合起來就是宗門講的明心見性。明心見性就是開化顯示真實之際，真實之際是本心，是真心，是本性，「即為開化顯示真實之際」。說明彌陀會上，這些出家在家的菩薩都有這個能力教化眾生。

It is stated in the annotation, “Seeing into our original mind and intrinsic nature.” When these two phrases are combined, it is ‘seeing into the mind and true nature’ mentioned in Zen Buddhism. Seeing into the mind and true nature “is teaching and clearly demonstrating the ultimate truth” --- ultimate truth is our original mind, the true mind and our intrinsic nature. It explains that the renunciant and lay bodhisattvas at the Dharma assembly of Amitabha Buddha have this ability to edify sentient beings.

教化到什麼程度？幫助眾生開化顯示真實之際。我們再說得簡單一點，明白一點，也就是說他們有能力幫助我們明心見性，他有這個能力，極樂世界每尊菩薩都有這個能力幫助別人，我們想想他自己有沒有明心見性？當然有，自己沒有怎麼能幫助別人？

To what extent do they edify sentient beings? They help sentient beings by teaching and clearly demonstrating the ultimate truth to them. Let’s make it simpler and clearer: they have the ability to help us see into our mind and true nature. Every bodhisattva in the Land of Ultimate Bliss has this ability to help others. Let’s think about it: have they themselves seen into their mind and true nature? Of course, they had. Otherwise, how can they help others?

惠能大師有，他能幫助別人；釋迦牟尼佛有，他能幫助別人。必須自己證得，往生到極樂世界就證得。這是淨宗最重要的開示，不能懷疑，不能猶豫，要直下承當，要決定這個法門，一生決定不改變。海賢老和尚九十二年不拐彎，就是沒有改變，他就一句佛號念到底，念到明心見性，念到開化顯示真實之際。

Great Master Hui Neng had seen into his mind and true nature, so had Sakyamuni Buddha. That’s why they can help others. We must first attain enlightenment by being reborn in the Land of Ultimate Bliss. This is the most important teaching of Pure Land Buddhism. We cannot doubt and hesitate it, but must keep to this method and never change it for life. Great Master Hai Xian had been holding fast to this method for 92 years without switching to other methods. He had been chanting this Amitabha Buddha’s name unceasingly till he saw into his mind and true nature, and until he taught and clearly demonstrated the ultimate truth.

我們在他身上能看見。「但念佛法門，亦復不二」。這跟禪宗對應，也證明了念佛確實是，世尊在《大集經》上所說的「深妙禪」，不是普通的禪定，深妙禪就是指八地以上，登峰造極了。

We can see these in him. “The Buddha-name chanting method is also the same” --- this corresponds with Zen Buddhism. It also proves that chanting Amitabha Buddha’s name is indeed the profound meditative concentration mentioned by Sakyamuni Buddha in *the Great Collection Sutra*. This concentration is not an ordinary one, but is the highest concentration achieved by bodhisattvas above the eighth ground stage of bodhisattva practice.

### **念佛成佛的理論根據是什麼 - 第 565 集**

#### **What is the theoretical basis for chanting Amitabha Buddha's name and becoming a buddha?**

「是心是佛，是心作佛」，這兩句話是念佛成佛的理論根據，出自《觀無量壽佛經》，釋迦牟尼佛說的。是心是佛，我們本來是佛，說明這樁事情本來是佛。現在不是佛了，現在變成凡夫了，所以我們要是心作佛，真的會作佛。

“This mind is a buddha’s mind; this mind thus becomes a buddha” --- this is the theoretical basis for chanting Amitabha Buddha’s name and becoming a buddha cited from *the Contemplation Sutra* expounded by Sakyamuni Buddha. ‘This mind is a buddha’s mind’ means we are originally buddhas, but we became ordinary beings and are not buddhas anymore. That’s why if this mind of ours becomes a buddha, we will really become buddhas.

我們心裡頭只要專供養阿彌陀佛，除阿彌陀佛之外全部都請出去，那就叫是心作佛，於是你就是心是佛了，回歸到是心是佛就圓滿了。佛法是什麼？就這兩句話。「故念佛之本心，正是真實之際」。真實是真心，什麼是真心？念這句佛號就是真心。

If we only make offerings to Amitabha Buddha in our mind, this is called ‘this mind becomes buddha.’ That’s why your mind is a buddha’s mind. By returning to ‘this mind is a buddha’s mind’, everything will be complete. What is Buddhism? It is explained in this phrase: “Hence, the original mind that chants Amitabha Buddha’s name is exactly the ultimate truth” --- ultimate truth is the true mind. What is the true mind? Chanting this Amitabha Buddha’s name is the true mind.

但是很多人念這一聲佛號，他裡頭有雜念在裡頭，有妄想、雜念夾雜在裡面，不純。有沒有真心？有，真妄和合，所以功夫不得力。要持之以恆，久久功夫自然得力了。不要害怕，不要猶豫，這種現象一般凡夫都有。

But many people have distracting and wandering thoughts while they chant this Amitabha Buddha's name, so their mind is impure. Does the true mind exist? Yes, it is, but because the true mind and deluded mind are mixed together, their effort of practice is ineffective. If we could persevere in our chanting, our practice would naturally become effective after a long time. Do not be afraid and hesitate because this phenomenon is common to ordinary people.

我們相信海賢也有，但是他的緣比我們殊勝，他從小看過許許多多人生痛苦的例子，他看到太多了，所以他求出離的心很懇切。現代這些人，這一代的人跟我就不能比。為什麼？我們經歷過戰爭，看到過悽慘那個畫面，想起來心有餘悸，所以出離的心比你們懇切多了。

We believe Great Master Hai Xian also had it, but his karmic condition was better than ours because he had seen too many examples of suffering in life since he was a child. That's why he was very earnest in seeking liberation. People of this generation cannot compare with me. What is the reason? Because we had experienced war and seen the miserable scenes, and I still have lingering fears when I think about it. That's why I am much more earnest than you in seeking liberation.

你們都生在太平盛世，雖然這個世界上有很多災難，不在這個地方，這個地方平安無事，所以你們沒有警覺心，沒有經歷過這些災難。經歷過災難，對於平安無事非常珍惜，很不容易得到。得到要珍惜，要認真努力求出離。

You were all born in a time of peace and prosperity. Although there are many disasters in this world, they do not happen in this place. You never experienced these disasters because this place is safe and sound, so you are not vigilant. Had you experienced disasters, you would have cherished safety and security very much because you know that they are not easy to come by. Now that you are enjoying safety, you must cherish it all the more and strive to seek liberation.

### **求出離就是一句佛號 - 第 566 集**

**The way to seek liberation is chanting one single phrase of Amitabha Buddha's name.**



求出離就是一句佛號，這一句佛號就是究竟圓滿的戒定慧三學，都在這一句佛號當中。所以念這一句佛號，三聚淨戒，八萬四千法門圓滿了，多殊勝，多難得！

The way to seek liberation is chanting one single phrase of Amitabha Buddha's name. This Amitabha Buddha's name embodies the definitively perfect Threefold Learning of precepts, meditative concentration and wisdom. Therefore, by chanting this Amitabha Buddha's name, the three categories of pure precepts, as well as the 84,000 Dharma methods, are perfectly practised. How exceptional and rare this method is!

難得，我們得到了，人身難得我們得人身，佛法難聞我們聞到，而且得到佛法當中最尊最貴、究竟圓滿的大法。信願持名，因為這個法子，三根普被，利鈍全收，只要遇到，真相信，真發願，這一生就成佛了，往生就是成佛。

It is rare yet we have obtained it; it is difficult to be born as a human but we have been born as a human; it is difficult to hear the Dharma, yet we have listened to it. Moreover, we have obtained the most respected, valuable, and definitively perfect great Dharma in Buddhism. Since the Buddha-name chanting method embraces sentient beings of three capacities (i.e., superior, modest and inferior capacities) including those who are sharp and dull, everyone who encounters it is bound to become a buddha in this life as long as they truly believe and vow to be reborn in the Pure Land (reborning in the Pure Land means becoming a buddha).

所以念佛是真實之際，真實之際就是明心見性，我這樣說你就好懂。念這一聲南無阿彌陀佛，或者是念阿彌陀佛，這一聲就是明心見性。念念明心見性，真的見性了。還有哪一個法能跟它相比？「故云一聲佛號一聲心」，這個心就是明心見性，真心，見性了。

That's why chanting Amitabha Buddha's name is the ultimate truth; ultimate truth is seeing into the mind and true nature. It will be easier for you to understand if I explain it like this. Chanting 'Namo Amitufo' or 'Amitufo' is seeing into the mind and true nature. If we see into our mind and true nature in every thought, then we have really seen into our true nature. What other method can compare with it? "It is thus said, 'Every recitation of Amitabha Buddha's name is seeing into the mind and true nature.'" This mind is the true mind because you have seen into your true nature.



「又經云：若人但念阿彌陀，是名無上深妙禪」，這個經，《大集經》，世尊在《大集經》上說的。我們不要把它忘記。念佛裡頭有修禪，要不要再去修禪？不必要了，你念佛修的是深妙禪，比禪宗要高，禪宗沒有這麼深，沒有這麼妙，深妙。妙是什麼？妙是講極樂世界。理、事都要搞清楚，都要搞明白。

“It is also stated in the sutra, ‘If a person only chants ‘Amituo’, it is called ‘unsurpassed, profound meditative concentration.’” The Buddha mentioned this in *the Great Collection Sutra*, so do not forget this. Since you are cultivating meditative concentration when you chant Amitabha Buddha’s name, do you still have to practise Zen meditation? No, you do not have to because you are cultivating profound meditative concentration, which is even higher, deeper and more marvellous than Zen Buddhism. What is marvellous? It is the Land of Ultimate Bliss. We must be clear about this.

### **我們每天在莊嚴六道輪迴，還是極樂世界？ - 第 567 集**

#### **Are we adorning the Six Realms of reincarnation every day, or are we adorning the Land of Ultimate Bliss?**

『超過世間諸所有法』，這句話重要，超過太多了，世間法怎麼能比？你要真正懂得，你還會留戀世間法嗎？你還不趕快把佛號抓住嗎？一秒鐘空過了，那就是漏掉了，沒掌握住。

It is stated in the sutra, “The ultimate truth surpasses all worldly ways.” This phrase is important; the ultimate truth far exceeds the worldly ways, so how can worldly ways be compared with it? If you really understand this, will you still be emotionally attached to the worldly ways? Wouldn’t you quickly grasp this Amitabha Buddha’s name? If you let one second slip by in vain, it means that you did not grasp it to chant Amitabha Buddha’s name.

所以，一定要像現在科學所說的，叫分秒必爭，我一秒鐘都不能讓它空過。為什麼？一秒鐘的時候，我這一句佛號莊嚴極樂世界。打妄想，有雜念，那是什麼？

That’s why you must do what science says now, i.e., fighting for every minute and every second. I must fight for every minute and every second to chant Amitabha Buddha’s name and cannot let one second slip by in vain. What is the reason? Because I’m adorning the Land of Ultimate Bliss with this Amitabha Buddha’s name in that one second. If I give rise to wandering and distracting thoughts, what am I adorning?

也是莊嚴，莊嚴六道輪迴。你每天幹的是莊嚴六道輪迴還是莊嚴極樂世界？莊嚴極樂世界這有分，這一生當中決定得生；莊嚴六道輪迴也有分，你肯定離不開六道輪迴。我們得細心去體會。

I'm adorning the Six Realms of reincarnation. So, are you adorning the Six Realms of reincarnation with what you do every day, or are you adorning the Land of Ultimate Bliss? If you adorn the latter, you will definitely be reborn in that Land in this life. If you adorn the former, you certainly cannot leave the Six Realms of reincarnation. We have to understand this carefully.

### **年輕的時候永遠不再回頭了 - 第 568 集** **We will never return to youth again.**

「《淨影疏》曰：謂過分段、變易世間一切法也。」說得細一點，說得好。超過，超過世間什麼？兩種生死。六道裡頭有分段生死，有變易生死，兩種生死都有。

“It is stated in *the Jingying's Commentary*, ‘Ultimate truth surpasses the fragmentary and miraculous birth-and-death in the world.’” This is more specifically said and is well said. What does it surpass in the world? It surpasses the two kinds of birth-and-death. There are fragmentary and miraculous birth-and-death in the Six Realms of reincarnation.

一切法都有生有滅，動物有生老病死，植物有生住異滅，礦物有成住壞空，這就是說，世間一切法都有分段生死。

Everything is subject to arising and ceasing. For instance, animals undergo birth, old age, sickness and death, and plants have growing, abiding, changing and extinction, while minerals go through formation, abidance, decay and disappearance. It means that everything in the world is subject to fragmentary birth-and-death.

變易是變化，人年輕的時候沒有感覺到，到十幾歲之後他就有感覺了，一年跟一年不一樣。四十、五十的時候，那就太明顯了，一年一年衰老了，衰老是變易，年輕的時候永遠不再回頭了。

Miraculous transformation means change. People do not feel the change when they are young, but after they reach their teenage years, they start to feel that every year is different. The

difference will be too obvious when they are in their forties and fifties because they get older year by year. Senescence is miraculous transformation, so we will never return to youth again.

雖然這個身體還在，一年比一年衰老，一年不如一年，這叫變易。變易天天在變，時時刻刻在變，要把它看破，諸所有法。為什麼？所有一切法都有分段、變易這兩種生死，消失了。

Although this body is still here, it is getting older and worse every year. This is called ‘miraculous transformation’ whereby the body changes every day and all the time. We must see through everything in the world. What is the reason? Because they are all subject to fragmentary and miraculous birth-and-death, and will eventually disappear.

### **身體不好使用了換一個 - 第 569 集**

**When this body is not functioning well, we change into a new one.**

《會疏》裡面說：「三界虛妄，皆不常住，總名世間」。世間就是六道輪迴，為什麼說三界？六道裡頭有欲界，有色界，有無色界，所以稱為三界。三界都是假的，都不是真的。

“It is stated in 會疏 (huì shū); *the Commentary of the Infinite Life Sutra*, ‘The Three Realms of Samsara are illusory and impermanent, so they are generally termed ‘mundane’” --- mundane refers to the Six Realms of reincarnation. Why are they called ‘Three Realms’? Because the Six Realms consist of the Heaven of Desire, the Heaven of Form and the Heaven of Formlessness. These Three Realms are illusory and not real.

換句話說，六道輪迴是一場夢，決定不是真實。你能夠把見思煩惱統統斷了，六道就不見了。我們前面說了一個，證初果，證得須陀洹果，須陀洹果，身見就沒有了，不再執著這個身是我，這是智慧，再不會為這個身生煩惱了，那是斷德。

In other words, the Six Realms of reincarnation are a dream and are definitely not real. If you could sever the afflictions of view and thought completely, the Six Realms would disappear. As we mentioned earlier, a stream-enterer (srotāpanna) had severed the erroneous view of regarding this body as real self, so he is no longer attached to this body as himself. This is wisdom because he no longer gives rise to afflictions for this body. This is the virtue of elimination.

身是假的。身是什麼？小乘教裡頭說的，身是我所，不是我，是我所有的，像衣服，衣服不是我，是我所有的，身體不是我，是我所有的，所以很容易丟掉。衣服髒了換一件，身體不好使用了換一個，不再執著這個身是自己。

This body is illusory. What is this body? According to the Theravada teachings, this body is mine but not my real self. Like clothes, it is not my real self but is what I own. Likewise, this body is not my real self but is mine, so it is very easy to be discarded. We change our clothes when they get dirty. When this body is not functioning well, we change into a new one, so we will not be attached to this body as real self again.

有沒有我？有我，我不生不滅，我是永恆的，身是暫時的。在這個世間能活一百一十二歲的不多，大多數人都是五、六十歲就走了，很多很多。所以要曉得無常，不常住就是無常。無常不是我，無常不是真的，是虛妄，所以不可以貪戀。貪戀怎麼樣？

Is there real self? Yes, there is. Real self neither arises nor ceases and is eternal, but this body is temporary. Not many people can live to a ripe old age of 112 in this world. Most people die at the age of 50 or 60. That's why you have to understand impermanence. Impermanence is not real self. It is illusory and not real, so do not develop greedy attachment to it. What happens if you are greedily attached to it?

貪戀你就變成無常了，你就墮落到裡面去了，那個很麻煩，生生世世無量劫都出不了頭。你要不遇到佛法，你就不會出頭。遇到佛法，你真正依照佛法修行，你可以永遠擺脫六道輪迴，擺脫三界虛妄。

You will become impermanent because you have fallen into it. This is very troublesome because you will not be able to get out of impermanence life after life for countless kalpas. You can never escape it if you do not encounter Buddhism. If you encounter Buddhism and really practise according to the teachings, you can escape from the Six Realms of reincarnation and the illusory Three Realms forever.

擺脫了這個三界，三界是六道，你生到方便土，就是四聖法界，聲聞、緣覺、菩薩、佛。那還是一場夢，也不是真實的，跟六道輪迴比較，它好像是真實的，但是它跟上面的實報土比較，它就是假的，還是一場夢。不但三界虛妄，十法界也不是真的。

Once you have escaped from the Three Realms (i.e., the Six Realms), you will be reborn in the Land of Skilful Means with Remainder (i.e., the Four Sage Dharma Realms) where śrāvakas, pratyekabuddhas, bodhisattvas and buddhas live. These realms are still a dream and are not real either. Compared with the Six Realms of reincarnation, they seem to be real, but when compared with the Adorned Land of Real Reward above, they are illusory and are still a dream. Not only are the Three Realms illusory, but the Ten Dharma Realms are not real either.

### **我們如何脫離六道 - 第 570 集** **How can we escape from the Six Realms?**

我們如何脫離？脫離六道，阿羅漢；脫離十法界是法身菩薩，明心見性才能脫離，真的不容易！但是我們今天遇的這個法門，太方便了，信、願、持名，不但能脫離六道輪迴，十法界也出離了。

How can we escape from the Six Realms? Arhats had escaped from the Six Realms while Dharma-body Bodhisattvas had escaped from the Ten Dharma Realms. Only after one has seen into one's mind and true nature can one be liberated from the Ten Dharma Realms, so this is really not easy! But the Pure Land method that we encountered today is too expedient because by chanting Amitabha Buddha's name with belief and vow, not only can we escape from the Six Realms, but we can also be liberated from the Ten Dharma Realms.

你到哪裡去找這個法門？找不到。這個法門，阿彌陀佛為我們開顯的，我們要知道感恩。怎麼感恩？信願持名求生淨土就是感恩。那為什麼有很多人做不到？

Where else can you find such an expedient method? You can never find it! Amitabha Buddha had opened this method for us, so we must know how to be grateful. How do we show our gratefulness? We show our gratefulness by chanting Amitabha Buddha's name with belief and vow and seeking rebirth in the Pure Land. Why are there so many people who cannot do this?

對這個世間留戀，捨不得離開，以為還有更好的辦法，殊不知大錯特錯！真正要找到，像我們這種程度煩惱習氣業障很重的人，除這個法門之外走投無路。這個世間是假的，絕對不是真的。

Because they are emotionally attached to this world and are reluctant to leave. They thought there are better ways, not knowing that they are completely wrong. People like us who are

burdened with very heavy afflictions, habituated tendencies and karmic obstacles have no other way out except this method. This world is illusory and is definitely not real.

我們過去看一個紀錄片，日本的海嘯，上一次只有十米。這是紀錄片，是從飛機上往下照下來的，是真的，不是表演的。你看海嘯到來，幾分鐘的時間就沒有了，一個城市幾分鐘就不見了，完全被水淹掉了，速度之快無法逃避。它的速度比你快，開著汽車都跑不掉，多麼可怕！看這個片子深深體會到無常，世間無常。

We once watched a documentary about the tsunami in Japan, which was only ten meters high then. This was a documentary taken from a plane, so it was real and not a show. You see, when a tsunami hit, a city disappeared in a few minutes as it was completely inundated with water. The speed was too fast that no one could escape it. It is faster than you. You cannot even run away in a car; how scary it is! After watching this film, I deeply feel the impermanence of the world.

### **念佛就是向極樂世界投資 - 第 571 集**

#### **Chanting Amitabha Buddha's name is investing in the Land of Ultimate Bliss.**

「眾生國土，臧否萬差」，眾生是指六道眾生，好壞差別太大太大了。為什麼有人有福報，有人沒福報？這要看自己有多少分的覺悟，有沒有真正修行。本經後面說得好，世間人都是忙著，天天忙，忙不急之務，都是雞毛蒜皮，不相干的小事情，把大事情忘得一乾二淨。

It is stated in 會疏 (huì shū); *the Commentary of the Infinite Life Sutra*, “Sentient beings of the Six Realms vary enormously in terms of good and bad.” Why are some people blessed with fortune but others are not? It depends on how awakened that person is and whether he truly practises. It is well said in the later part of this sutra, “People in the world are busy with non-urgent and irrelevant trivial matters every day that they totally forget about the great matter.”

大事情是認識自己，認識我居住的環境，這個重要！我認識之後，我才能有所選擇。這個經把極樂世界介紹清楚了，把娑婆世界也說得很明白，兩個一對比，我就知道怎樣取捨，決定捨娑婆世界，決定取極樂世界。

The great matter is understanding ourselves and our living environment. This is important because only then can we make our choice. This sutra clearly introduces the Land of Ultimate Bliss, and also explains the Saha World very clearly. By comparing the two, we know how to choose: I will definitely abandon the Saha World and choose the Land of Ultimate Bliss.

取極樂世界比娑婆世界容易，只要一個信，只要一個願，只要你念佛，念佛就是莊嚴佛國土，念佛就是向極樂世界投資，投資到達這個標準我就去了。念佛要緊，不念佛就錯了，大錯特錯了！「是名諸所有法」，諸所有法說的這些，一個認知，一個真幹。

It is easier to choose the Land of Ultimate Bliss than the Saha World because all we need to do is chanting Amitabha Buddha's name with belief and vow. Chanting Amitabha Buddha's name is adorning and investing in Amitabha Buddha's Pure Land, so we can go there when our investment is up to the required standard. Chanting Amitabha Buddha's name is vital and it is a great mistake if we do not do so! "This is called 'the reality of human life and the universe.'" There are two points here: one point is fully understanding it, and the other is truly practising after understanding it.

**一執著就錯了 - 第 572 集**  
**You are wrong once you become attached.**

「菩薩深以大智慧，達性空無相，故云超過」，菩薩有這個智慧通達性空無相。四個字可以連起來一起念，也可以分開。性，能生能現，它也不生不現，不生不現是真空。說它是真，為什麼？

會疏 (huì shū); *the Commentary of the Infinite Life Sutra* states, "Bodhisattvas with great wisdom thoroughly understand that the true nature is empty and formless. It is thus said that they surpass everything in the world." Bodhisattvas have this wisdom to understand that the true nature is empty and formless. The true nature is able to produce and manifest, but it also neither produces nor manifests (i.e., true emptiness). Why is it called 'true emptiness'?

它什麼都沒有，自性沒有物質現象，沒有精神現象，也沒有自然現象，常寂光一片光明，什麼也沒有，這性空，無相，但是它遇到緣，它能生萬法，它能現相，物質現象、精神現象、自然現象，它統統都能現。



Because it has nothing at all; it has no physical phenomena, neither does it have mental phenomena nor natural phenomena. The eternally tranquil light is total brightness with nothing at all. The true nature is empty and formless, but it can produce and manifest myriads of phenomena (i.e., the physical, mental and natural phenomena) when it encounters a condition.

雖能現相，相是假相，你可別執著，不要被它欺騙了。空，你知道不執著，有，對付有要像對付空一樣的心態，空不可得，有也不可得，這是真實智慧。菩薩、佛陀，在十法界現身說法，「隨眾生心，應所知量」，《楞嚴經》上說的。

Despite that, these phenomena are illusory, so do not be attached to and be deceived by them. Knowing that they are empty, you will not be attached to them. You must deal with existence and emptiness with the same mentality because both of them are unobtainable. This is true wisdom. As mentioned in *the Suramgama Sutra*, buddhas and bodhisattvas manifest in the Ten Dharma Realms to preach the Dharma in accordance with sentient beings' mind.

他有沒有起心動念？沒有。他在空，自性空裡頭不起心、不動念；他在自性現相萬有裡頭，也不起心、不動念，這叫真正通達性空無相。所以分作兩個，性空是體，相而無相，無相而相，那是作用。千萬不能執著，這一執著就錯了。

Do they give rise to thoughts? No, they don't. They neither give rise to thoughts in the empty true nature nor in the true nature that produces myriads of phenomena. This is called 'thoroughly understand that the true nature is empty and formless.' That's why this phrase is divided into two, namely, the empty true nature is its substance, while the illusory phenomena produced and manifested by it is its function. You must not become attached to them. You are wrong once you become attached.

性空，不但凡夫不知道，二乘權教菩薩都不知道。起作用都知道，凡夫都知道，起作用他以為是真的，把夢境當真，在這個裡頭起貪瞋痴慢，起分別執著，這就錯了。這些大菩薩有大智慧超過，超過世間諸所有法。

Not only ordinary beings do not know that the true nature is empty, but bodhisattvas of the two-vehicle of Provisional Teaching also do not know it. However, they know the phenomena when the true nature becomes effective. Since they think that everything is real (they take dream for real), they give rise to greed, anger, ignorance and arrogance as well as

discrimination and attachments amidst these phenomena, which is wrong. These great bodhisattvas have great wisdom, so they surpass everything in the world.

### **佛陀應化到這個世間來為什麼 - 第 573 集** **Why did the Buddha manifest in this world?**

『心常諦住度世之道』，「諦者，安也。度者，出也。故本句之大義為：心常安住於出世無為之道。」這一句話很重要，學佛人在一生當中出不了六道輪迴，原因就出在這個地方，我們的心沒有把它安放在出世無為之道，就是了生死出三界。

It is stated in the sutra, “The great bodhisattvas are constantly focused on helping sentient beings transcend reincarnation.” The annotation states, “諦 (dì) means focusing; 度 (dù) denotes transcending. Hence, the meaning of this sentence is ‘their mind is constantly settled on helping sentient beings transcend reincarnation and realize their true nature.’” This phrase is of vital importance. This is the reason why most Buddhists cannot escape transmigration within the Six Realms in their lifetime. That’s because our mind is not settled on the path to transcend reincarnation and realize our true nature (i.e., ending reincarnation and transcending the Three Realms of Samsara).

我們在大經上學到，佛陀應化到這個世間來，為什麼？實在是他無盡的慈悲，為幫助我們離苦得樂。苦有究竟苦，究竟苦是什麼？就是六道輪迴，出不了六道輪迴，你沒有離開究竟苦，苦的根沒有拔掉。下面一句，你要不生到極樂世界，你就沒有得到究竟樂。

We learned in the great sutra that the Buddha came to this world to manifest. What is the reason? It was indeed the Buddha’s boundless compassion and mercy to help us end sufferings and attain happiness. In terms of sufferings, there are extreme ones. What are extreme sufferings? They are the Six Realms of reincarnation. If you cannot escape from the Six Realms, you can never leave extreme sufferings because the root of suffering has not yet been extirpated. The following phrase says that if you are not reborn in the Land of Ultimate Bliss, you will not attain perfect happiness.

所以善導大師在這個淨宗法門，他說過一句話，「如來所以興出世，唯說彌陀本願海」。這句話念老引用在這個註解裡頭。我們自己過去還刻了這一顆印章，裡面的文

就這兩句話。這兩句話太重要，佛出現在世間就是為了說《無量壽經》，就是為了說這個法門。為什麼說許許多多法門，八萬四千法門、無量法門？

That's why Great Master Shan Dao once said this in Pure Land Buddhism, "The reason why the Tathagata appeared in the world was to solely expound the original vows of Amitabha Buddha." Upasaka Huang cited this phrase in this annotation and we ourselves had carved it in this seal in the past because it is too important. The Buddha appeared in the world just to expound *the Infinite Life Sutra*, which is this Pure Land method. But why did the Buddha expound infinite Dharma methods?

是為那些福薄、善根不厚的眾生，他不相信這個法。這個法是一切諸佛都說的難信之法，但是它很容易成就。換句話說，幫助你離究竟苦、得究竟樂，是這麼一部經，真難信！如果真信，一年、二年往生的人，我們見到過。

They were expounded for sentient beings with meagre fortune and shallow virtuous roots because they do not believe in this method. All buddhas agree that this Dharma is difficult for one to believe in, but it is very easy for the practitioners to succeed in it. In other words, this sutra helps you to end extreme sufferings and attain perfect happiness. It is really difficult for people to believe this! If you truly believe it, then you can make it. We had seen people who were reborn in the Pure Land within one to two years of practising it.

### **我們念佛就是智慧 - 第 574 集**

**When we chant Amitabha Buddha's name, it is wisdom.**

如果真信，一年、二年往生的人，我們見到過。他憑什麼？憑他的智慧，選擇這個法門。佛說這個法門，他一聽就接受，這是智慧。

If you truly believe that this sutra can help you to end extreme sufferings and attain perfect happiness, then you can make it. We had seen people who were reborn in the Pure Land within one to two years of practising it. Based on what, did they achieve rebirth in the Pure Land? Based on their wisdom in choosing this Dharma method. They accepted this method as soon as they heard the Buddha expound it; this is wisdom.

心安住在這個法門上，老實念佛，這是真正有福。遇到了，那是緣分，要有智慧，要有福德。《彌陀經》上說，「不可以少善根福德因緣得生彼國」，善根就是智慧，這個東西缺少，三樣缺少一樣都不能往生。

Their mind was settled on practising this method as they chanted Amitabha Buddha's name sincerely. This is really having fortune. Encountering it is your karmic condition but you must have wisdom and fortune. As *the Amitabha Sutra* states, "One cannot have few virtuous roots, fortune and causal condition to be reborn in Amitabha Buddha's Pure Land." Virtuous root is wisdom. If you lack one of these three criteria, you will not be reborn in the Pure Land.

所以我們想真正離苦得樂，不但脫離六道輪迴，還脫離十法界，真正不可思議，就這一句佛號，真信切願，一心專念阿彌陀佛就能辦到。真難信，理太深了。深到什麼程度？

So, if we really want to end sufferings and attain happiness, we can achieve it by single-mindedly concentrating on chanting Amitabha Buddha's name with true belief and earnest vow because not only will we escape from the Six Realms of reincarnation, but we will also be liberated from the Ten Dharma Realms once we are reborn in the Pure Land. It is truly inconceivable! It is really difficult to believe it because the reasoning is too profound. How profound is it?

佛在經上說，「唯佛與佛方能究竟」，你成了佛才知道。你沒有成佛，對於徹底明瞭這個法門，做不到。我們要想徹底明瞭，先到極樂世界，到達極樂世界就會明白了，為什麼？

The Buddha said in the sutra that only a buddha can definitively comprehend the reasoning, so you will only know it when you become a buddha. Prior to becoming a buddha, you can never fully understand this Dharma method. If we want to understand it completely, we must first go to the Land of Ultimate Bliss. We will understand it when we reach there. What is the reason?

見到阿彌陀佛了，見佛就開智慧，見佛就消業障。我們現在，我們念佛就是智慧，我們念佛就消業障，這肯定的。極樂世界如是，這個地方亦如是，不信就沒有法子。所以這些菩薩們心常諦住，諦是真實、老實，有這個意思，老老實實的就住在度世之道。

Because our wisdom will then be uncovered and our karmic obstacles will be eliminated once we see Amitabha Buddha in the Land of Ultimate Bliss. When we chant Amitabha Buddha's name, it is wisdom and our karmic obstacles will be eliminated for sure. It holds true in the Land of Ultimate Bliss, so is in this place. Nothing can be done if you do not believe it. "Hence, these bodhisattvas' minds are constantly settled on helping sentient beings transcend reincarnation."

### **我們看經教要能會通 - 第 575 集**

**We must be able to understand the connotation when we study the sutra teachings.**

「《淨影疏》云：諦謂安諦，謂常安住真實無為度世之道。」《甄解》裡頭說，「出有為，證無為」，有為是有生有滅，叫有為，有為是世間法，包括十法界，十法界都是有為的。

"It is stated in *the Jingying's Commentary*, '諦 (dì) means becoming settled, so-called 'their mind is constantly settled on helping sentient beings transcend reincarnation and realize their true nature.'" It is stated in 甄解 zhēn jiě, 'Transcending the conditioned and attaining the unconditioned.'" Anything that is subject to arising and ceasing is called 'conditioned.' It refers to everything in the world, including the Ten Dharma Realms.

無為是自性，超出有為證得無為，就是禪宗所說的明心見性。明心是出有為，見性是證無為，這樣的果位往生到極樂世界是生實報莊嚴土。《甄解》說得好，這些菩薩確實了生死出三界，可是怎麼樣？

'Unconditioned' refers to the true nature. 'Transcending the conditioned and attaining the unconditioned' is what Zen Buddhism said: seeing into the mind and true nature. Seeing into the mind is 'transcending the conditioned', while seeing into the true nature is 'attaining the unconditioned.' With this attainment, one will be reborn in the Adorned Land of Real Reward in the Land of Ultimate Bliss. It is well stated in 甄解 zhēn jiě: these bodhisattvas had indeed ended reincarnation and transcended the Three Realms of Samsara, but what do they do?

「而不著無為」，著是著相，執著，他不執著無為。為什麼？他要度世之道。度世是什麼？度化眾生。如果要住無為，跟眾生就脫離關係，眾生見不到他，他回到常寂光去了。

“But they are not attached to the unconditioned.” Why are they unattached to the unconditioned? Because they want to help sentient beings transcend reincarnation. What is ‘helping sentient beings transcend reincarnation’? It is edifying sentient beings to attain liberation. If they were to settle their mind on the unconditioned, they would be dissociated from all sentient beings because sentient beings cannot see them since they had returned to the Eternally Tranquil Light.

但是雖然回到常寂光，遇到有緣眾生，他就現身說法。這個現身說法叫不住無為，他從常寂光出現，事情辦完，就又回常寂光去了。這是法身菩薩、諸佛如來，這個佛是法身佛，不是普通的佛，法身佛。二邊不住，中道不存，這叫諦住，這是真正安住。

Despite having returned to the Eternally Tranquil Light, they will manifest to preach the Dharma when they encounter sentient beings who have an affinity with them. Manifesting to preach the Dharma is called ‘being unattached to the unconditioned.’ After their tasks have been completed, they will return to the Land of Eternally Tranquil Light where they came from. These are Dharma-body Bodhisattvas and Dharma-body Buddhas (not ordinary buddhas). To neither become settled on two sides nor the middle path is to really become settled.

「此菩薩心常住無住處涅槃」，小乘是有住處的涅槃，大乘菩薩住無住處的涅槃。我們看經教要能會通，無住處涅槃就是常寂光淨土，就是真如自性，名詞很多，都是說同樣一樁事情，教我們心裡能會通這個意思，不要執著名字相，這就對了。

“These bodhisattvas’ minds are constantly settled on the nirvana of abiding in neither samsara nor nirvana.” Arhats dwell on the abiding nirvana, while Mahayana bodhisattvas dwell on the non-abiding nirvana. We must be able to understand the connotation when we study the sutra teachings. ‘Non-abiding nirvana’ refers to the Land of Eternally Tranquil Light which is the intrinsic nature of thusness. There are many nouns but they all refer to the same thing. It teaches us to understand the connotation and not be attached to the mark of names. We are then on the right track.

**真實智慧，不落痕跡 - 第 576 集**

**True wisdom leaves no trace.**

「云心常住」，常住是說心，不是說身，身是假的，有生有滅。在六道人道裡頭，壽命長的一百多歲，但是一百多歲的人很少見。一般講長壽，長壽大概都是指七老八十，七、八十歲就長壽，不到這個壽命的太多太多了，不止一半，超過百歲的稀有。

“The mind abides eternally” --- ‘abiding eternally’ refers to the mind (i.e., the mind-nature) and not the body because the latter is illusory and is subject to arising and ceasing. In the human realm of the Six Realms, people with a long life live over one hundred years old, but such people are rarely seen. Generally speaking, longevity probably refers to a lifespan of seventy or eighty years, but there are too many people (more than half of them) who do not reach this lifespan. People who live over one hundred years old are rare.

所以心真的是常住，心性不生不滅、不垢不淨、不來不去、不增不減，《中觀》講八個不，這是常住。「又《會疏》曰：悲智相印，以為棲神之宅，故云諦住。」也說得好。

That’s why the mind really abides eternally --- the mind-nature neither arises nor ceases, and is neither impure nor pure; it neither comes nor goes, and neither increases nor diminishes. The eight ‘neither’ mentioned in *the Contemplation of the Middle Way* denotes abiding eternally. “And it is stated in 會疏 (huì shū); *the Commentary of the Infinite Life Sutra*, ‘Both compassion and wisdom are the home of bodhisattvas’ minds. It is thus called ‘becoming settled.’” This is also well said.

悲是慈悲，慈悲是恩德，沒有慈悲他就不來了，所以有智德、有悲德。菩薩住在大智、大慈悲當中，這就是度世之道。慈悲是動力，推動你在幹，你所作所為的全是智慧，真實智慧。真實智慧是不落痕跡，也就是我們常常講的，不起心不動念、不分別不執著，這是真實智慧，心要安住在這個地方。

Compassion is the virtue of kindness. Without compassion, bodhisattvas would not come to this world. That’s why they have both virtues of wisdom and compassion; they abide in great wisdom and great compassion. This is helping sentient beings transcend reincarnation. Compassion is the driving force that push them to help sentient beings. Everything they do is true wisdom which leaves no trace. That is what we often said: not giving rise to thoughts, discrimination and attachments; this is true wisdom. Your mind should rest in this place.



用本經的經題說得也很清楚、很明白，那就是「清淨平等覺」，清淨是戒，平等是定，覺是慧，就是戒定慧三學。戒定慧是自性裡頭本來具足的，不是從外來的，一切眾生都有，只是迷失了自性，雖有不能現前。

It is also explained very clearly in the title of this sutra: purity, impartiality and enlightenment. Purity is precept, while impartiality is meditative concentration and enlightenment is wisdom (i.e., the Threefold Learning of precepts, meditative concentration and wisdom). The Threefold Learning is innate to the true nature and is not obtained externally. All sentient beings are replete with it. It is just that they have lost their true nature, so these virtues cannot appear.

### **於一切萬物隨意自在 - 第 577 集**

**The great bodhisattvas thoroughly understand everything without obstruction.**

『於一切萬物隨意自在』，「萬物指萬法。自在者，通達無礙也」。要有這個本事才能度化眾生，當然先自己有、具足了，然後才能夠教化眾生，於一切萬物隨意自在。

《法華經序品》裡面說，「盡諸有結，心得自在」，盡是乾淨了，諸有結，結就是煩惱。諸有：欲界有、色界有、無色界有，這叫三有，這三種煩惱讓你永遠不能夠超越六道輪迴。

It is stated in the sutra, “The great bodhisattvas thoroughly understand everything without obstruction.” Of course, we must first have this ability before we can edify and save sentient beings. “It is stated in *the Preface of the Lotus Sutra*, ‘When the mind is free from afflictions, it can thoroughly understand everything without obstruction.’” The three kinds of affliction which are present in the Heaven of Desire, the Heaven of Form and the Heaven of Formlessness make you unable to transcend transmigration within the Six Realms forever.

於是我們就明白，我們要想往生極樂世界，必須把這三種有斷盡，完全放下，絲毫都不能夠有。有，它就是障礙，障礙你往生，所以要徹底放下，連佛法也要放下。為什麼？你用執著心來學佛，你用分別執著心來學佛，這個佛是什麼？這個佛是世間法，是假的，不是真的。真的佛是什麼？真的佛是自己的心性。自己心性像什麼樣子？在哪裡？經論、祖師大德都告訴我們，「不可得」。

We can thus infer that if we want to be reborn in the Land of Ultimate Bliss, we must sever all these three kinds of affliction by letting go of them completely because having them will hinder

you from being reborn in the Pure Land. That's why you must let go completely; even Buddhism must be let go. What is the reason? Because if you learn Buddhism with attachment and discrimination, what is this Buddhism? It is a mundane teaching and not true Buddhism. What is true Buddhism? It is our own mind-nature. What does our mind-nature look like? Where is it? The sutras and treatises, as well as the patriarchs and great masters told us that it is unobtainable.

**眾生的心好比大海裡面起的水泡 - 第 578 集**  
**Sentient beings' minds are like bubbles in the sea.**

達摩祖師到中國，慧可遇到了，求達摩祖師給他安心，他心不安。達摩祖師叫他，你把心拿出來我替你安。慧可回光返照，回祖師一句話，「我覓心了不可得」，你叫我找心，我找心不可得，找不到。達摩祖師回他一句話，「與汝安心竟」，我為你把心已經安好了。他在這一句話裡頭開悟了。這是心法，不是事，不是物質。

When Patriarch Dharma went to China, Great Master Hui Ke met him. He requested the Patriarch to ease his troubled mind. The Patriarch asked him to take out his mind so that he could ease it for him. Hui Ke reflected back upon himself and replied the Patriarch, "My mind is unobtainable." When the Patriarch asked him to take out his mind, he could not find it. The Patriarch replied him, "I've already eased your mind." Upon hearing this, Hui Ke became enlightened. This is a mental Dharma and not a physical one.

決定是有，為什麼不能得？因為它不是形相，它不是物質形相，也不是念頭的形相。念頭都是妄念，它是一切萬有的自體（本體），一切萬法離開心都消失了，心是一切萬法的本體。更要了解，心只有一個，沒有兩個。

The mind definitely exists, but why is it unobtainable? Because it is neither a physical form nor a thought form. Thoughts are wandering thoughts. The mind is the intrinsic nature (i.e., basic substance) of everything. All things will disappear when they leave the mind because the latter is their basic substance. To understand the mind more, there is only one mind and no two minds.

「十方三世佛，共同一法身」，法身就是自性，法身就是真心，十方三世佛要論心是一個心。佛把這樁事情比喻作大海，我們這些眾生，眾生的心好比是大海裡面起的水

泡，大海是一，大海裡面的水泡無量無邊，可太多了。這水泡沒有破的時候，個個認為自己有心，是獨立的，我的心跟你的心不一樣。

As the sutra states, “All buddhas of the ten directions and in the three periods of time share the same Dharma-body” --- Dharma-body connotes the true nature (i.e., the true mind). If we talk about the mind of all buddhas of the ten directions and in the three periods of time, there is only one mind. The Buddha compared this matter to the great sea: sentient beings’ minds are like bubbles in the sea. The sea is one, but there are countless bubbles in the sea. Before these bubbles burst, everyone thought they have a mind independent from others.

水泡破了之後都歸大海，破了以後都是一個，就知道了，不是兩個。這個信息對於我們非常重要，為什麼？我們要是相信、接受了，常常作如是觀，我們的煩惱就輕，慢慢就沒有了，智慧就生起來，自性裡頭本有的智慧德相它就往外透。

After the bubbles burst, they all return to the sea, which is one. We thus know that the mind is one and not two. This information is very important to us. Why is that so? Because if we believe and accept this, and often contemplate it as such, then our afflictions will be light and will gradually disappear while our wisdom will grow. The wisdom, virtuous abilities and fine appearance innate to our true nature will surface.

所以，諸有結就是一切煩惱，要放下，放得乾乾淨淨，你就得自在，為什麼？見性了。見到真心就得自在，智慧道力神通全都現前，都是自性裡頭本有的。

That’s why when you have completely let go of all afflictions, you will thoroughly understand everything without obstruction. What is the reason? Because you have seen into your mind and true nature (i.e., having attained Supreme Enlightenment). You will obtain freedom once you have seen into your true mind because the wisdom and power of supernatural abilities innate to the true nature will all appear.

### **自在是什麼意思 - 第 579 集**

**What is the connotation of ‘自在 (zì zài; freedom)’?**

「又自在者」，這自在什麼意思？你所作所為稱心如意，沒有障礙，這叫自在。我們想做事情，總是要等待眾緣具足，緣不具足，那個想是妄想，不能兌現。可是明心見性，他得自在了，他沒有障礙，過去、現在、未來他都知道。

What is the connotation of ‘自在 (zì zài; freedom)’? It means that everything you do is satisfying without hindrance. This is called ‘freedom.’ When we want to do something, we always have to wait for myriad conditions to be sufficient, or else that wish is a wandering thought that cannot be fulfilled. However, people who had seen into their mind and true nature know everything in the past, present and future without obstruction because they had obtained freedom.

底下一句是「神通自在」，通達，神也是通的意思，對於世出世間一切法，通達無礙就叫神，就叫神通，用一個字也行，兩個字也可以。下面念老為我們說，「夫心有拘累，隨物而轉，故為煩惱所縛」，我們心確實是隨物而轉。翻過來，「若能轉物，則同如來」，如來跟我們正好相反，我們被物轉了，如來能轉物。

The next phrase is, “（神通自在）(shén tōng zì zài)” --- thoroughly understand everything in the world and beyond without obstruction is called （神）(shén) or （神通）(shén tōng) (you can use one word or two words). In the next phrase, Upasaka Huang explained to us, “Ordinary beings’ minds have restrictions and are swayed by the environment. Hence, they are bound by afflictions.” Our mind indeed changes with the environment. By contrast, “If you could change the environment, then you would be the same as the Tathagatas.” The Tathagatas are just the opposite of us; we are swayed by the environment but the Tathagatas can change the environment.

他用什麼轉？他用的是真心，真心得大自在。真心有三德：有般若德（智慧）、有法身德、有解脫德（解脫是自在），它不隨境界轉，境界就隨著它轉，所以叫一切法從心想生。我們今天的心想，轉不了物質現象，什麼原因？我們的心被煩惱拘累，所以只能隨著物去轉，而沒有辦法轉物。

What do they use to change the environment? They use the true mind to change it because the true mind is replete with the Three Virtues of prajñā wisdom, Dharma body, and freedom. Since it does not change with the environment, the environment is transformed by it. That’s why it is called ‘all phenomena arise from the mind.’ Why can’t our thoughts today change the

physical phenomena? Because our mind is burdened by afflictions, so we can only change with the environment, but we have no way to transform the environment.

那要怎麼辦？放下，把煩惱放下，把憂慮放下，把起心動念放下，把分別執著放下，你就能轉物了。經上講的，我們常常念到的，這個隨物而轉太可怕，我們隨著六道裡頭見思煩惱轉到哪裡去？轉到地獄，轉到餓鬼，轉到畜生，轉到羅刹，就愈陷愈深，真正叫苦不堪言。

What should you do then? If you let go of your afflictions, worries, wandering thoughts, discrimination and attachments, you can change the environment. We often read in the sutra that being swayed by the environment is too frightening! Since we have been going along with the afflictions of view and thought in the Six Realms, where will we be heading to in the next life? We are bound to degenerate into the realms of hells, hungry ghosts, animals and asuras (we will be sinking deeper and deeper). This is really miserable!

### **我們學如來的經教要用什麼樣的心態 - 第 580 集**

#### **What kind of mentality should we use when we learn the Tathagatas' teachings?**

我們聽經聞法，好！隨不隨著經教去轉？隨著經教轉也轉到六道輪迴裡去了。所以馬鳴菩薩在《大乘起信論》裡頭教給我們，我們要用什麼樣的心態來學如來的經教？

It is good that we listen to the Dharma lectures, but will we be swayed by the sutra teachings? If we will, then we are bound to transmigrate within the Six Realms too. That's why in *the Mahayana Treatise of Awakening of Faith*, Āśvaghōṣa Bodhisattva taught us: what kind of mentality should we use when we learn the Tathagatas' teachings?

第一個離言說相，第二個離名字相，第三個離心緣相，你就像佛菩薩一樣，不會被外面境界轉了。換句話說，我們要是著相，著言說相、著名字相、著心緣相，以為我想的都是對的，想的都很有道理，這叫心緣相，全錯了。

First, you must not be attached to the mark of oral languages. Second, you must not be attached to the mark of names, and third, you must not be attached to the mark of mental cognition. You will then be like buddhas and bodhisattvas who are not swayed by the external environment. In other words, if you are attached to the mark of oral languages, the mark of names, and the

mark of mental cognition (thinking that what you think is right and makes sense), then you are completely wrong.

所以禪宗高明就高明在這一招，非常明顯，它是賊來斬賊，佛來斬佛，你看看這個口氣。賊是煩惱，自性清淨心裡面沒有煩惱，也沒有佛，哪來的佛？佛是假名，確實跟中國的老子所說的「名可名，非常名；道可道，非常道」相同。離開這些假名、這些虛妄，道一句來，你說一句給我聽聽，說不出來了。

That's why the marvellousness of Zen Buddhism lies in this trick. It is very obvious; regardless of thieves or buddhas coming, they will dismiss them altogether --- look at this tone! Thieves which represent afflictions do not exist in the true nature and pure mind, so are buddhas. Where are buddhas? 'Buddha' is a nominal term; it is exactly what the Chinese Lao Tzu said, "Names that can be given are not real names; *Dao* that can be expressed is not real *Dao*."<sup>20</sup> If you abandon these nominal terms and illusoriness, not a single word can be said.

### **能說得出來的都是假的 - 第 581 集** **Anything that can be said is illusory.**

能說得出來的都是假的，為什麼？生滅法。言說有生滅，心緣有生滅，我們聽經聽教聽得很歡喜，心裡好像明白了，那都不是真的明白。真的明白是離相，離一切相，即一切法，離相才能契入，著相怎麼能契入？沒這個道理。為什麼要離相？

Anything that can be said is illusory. Why is that so? Because oral languages and mental cognition are subject to arising and ceasing. We feel very happy when we listen to the sutra teachings, and it seems that we understand them, but it is not really so. Real understanding is being unattached to all forms without abandoning anything. Only by renouncing forms can we enter the Buddha's state. Otherwise, how can we enter the Buddha's state? That does not make sense. Why must we renounce all forms?

因為相是假的，凡所有相皆是虛妄，沒有一樣是真的。為什麼佛要用假的？對下根人說。人的根性分上中下，上根人學禪，中根人學教，真實教誨，下根人就講方便。

Because everything with form is illusory and nothing is real. Why must the Buddha use illusoriness in his teaching? Because the Buddha was targeting people of inferior capacity. People's capacity is divided into superior, modest and inferior. People with superior capacity



can succeed by learning Zen Buddhism, while those of modest capacity can succeed by learning the sutra teachings. For people of inferior capacity, the Buddha expounded the expedient teaching.

你執著什麼就讓你執著，把你執著換一換，你執著那個不善，那個將來會墮三途，佛就用善法代替不善，讓你雖然出不了六道輪迴，你可不墮三惡道，這也是幫你很大的忙。但是你總得聽明白不能產生誤會，誤會了，那個麻煩可就大了，愈墮愈深，愈陷愈苦。

The Buddha will let you become attached to whatever you are attached to. By switching your attachment from the unwholesome to wholesome ones, you will not degenerate into the Three Evil Realms in the future. This is also a great help to you even though you still cannot escape from the Six Realms of reincarnation. But you have to listen clearly to avoid any misunderstanding. Otherwise, you will be in great trouble because you will sink deeper and suffer greater pain.

怎樣才能遠離誤會？就是放下。聽了之後，明白它的意思，不執著言說，不執著名字，這就圓通了，這是智慧。所以隨物而轉，這是為煩惱所繫縛。

How can misunderstanding be avoided? You can avoid it by letting go! After listening to the sutra teachings and understanding the meanings, you cannot be attached to the mark of oral languages and the mark of names. Then, you will thoroughly understand the meanings. This is wisdom. That's why people who are swayed by the environment are bound by afflictions.

### **如何能不隨物轉 - 第 582 集**

#### **How can we not be swayed by the environment?**

「大士深達法性」，見性，明心見性，見性的人怎麼樣？「當相離相」，眼見相不著相，所以他能夠「不隨物轉」。我們是怎麼樣？當相著相，所以就隨著外面境界轉，以為外面境界都是真的，虧吃在這裡，不知道外面境界全是假的，沒有一樣是真的。

It is stated in the annotation, "The great bodhisattvas have deeply penetrated the dharma nature." What do people who have seen into their mind and true nature do? "They are not attached to the forms they see." Hence, "they will not be swayed by the environment." What about us? We become attached to the forms we see, so we are swayed by the external environment. We think



that the external environment is real, not knowing that everything outside is illusory and nothing is real, so we suffer a loss here.

《金剛經》上比喻，比喻得好，「一切有為法，如夢幻泡影」，這個比喻太好了。一切有為法，有為就是有生有滅。阿賴耶的三細相就是生滅法，佛家的名詞，阿賴耶的業相、轉相、境界相。要換個名詞，就是第八識的四分，自證分是業相，見分是轉相，相分是境界相，是物質，是生滅法。

“All conditioned dharmas are like dreams, illusions, bubbles and shadows” --- this metaphor in *the Diamond Sutra* is so good. Conditioned dharmas, which are the three subtle marks of the *alaya*, are subject to arising and ceasing. The Buddhist nouns for these three marks are the mark of karma, the mark of transformation, and the mark of the objective world (of the *alaya*). Other nouns used are the four parts of cognition of the eighth consciousness whereby the self-witnessing part is the mark of karma, the subjective part is the mark of transformation, and the objective part is the mark of the objective world.

生滅的速度，一秒鐘二千一百兆次的生滅，就在我們面前，我們一絲毫感覺都沒有。這是什麼？這是迷，麻木不仁。明心見性的菩薩他的心清淨，他感覺到了，清淨心能感覺到一些，不是很清楚，平等心真正感覺到了。

The objective part is the physical phenomena which arise and cease 2100 trillion times in a second. This phenomenon is right before us yet we cannot feel it at all. What does this imply? It implies that we are deluded and indifferent. Bodhisattvas who had seen into their mind and true nature can feel it because their mind is pure. A pure mind can feel it a bit (not very clear though) while an impartial mind can really feel it.

清淨心是阿羅漢、辟支佛的境界，粗重的煩惱，就是見思煩惱斷了，塵沙無明在。平等心比清淨心功夫要深，不但見思斷了，塵沙無明也斷了。只要無明一斷，十法界就不見了，夢醒了，醒過來之後，這個夢中境界痕跡都找不到，它不是真的，什麼境界現前？

Purity of mind is the state attained by arhats and pratyekabuddhas who had severed the gross afflictions of view and thought, but not the afflictions of dust and sand as well as nescience. Impartial mind is a deeper effort of practice than purity of mind because not only the afflictions of view and thought had been extirpated, but the afflictions of dust and sand as well as

nescience had been extirpated too. As long as nescience is extirpated, the Ten Dharma Realms will disappear. In other words, one has awakened from a dream. After one has awakened, not a trace of the realm of dream can be found because it is not real. What realm will appear?

實報土現前了。所以大乘教上常說，四十一位法身大士居報土。這個報土就是實報莊嚴土，這是真的。實報土是心現的，自性變現的，裡頭沒有阿賴耶。阿賴耶有生滅，沒有阿賴耶它不生不滅，不變不異，人的相貌是化生的，永遠不會改變，真的是無量壽。壽命無量，相貌永遠年輕，這是實報土。

The Adorned Land of Real Reward will appear. That's why it is often mentioned in the Mahayana teachings that the forty-one levels of Dharma-body Mahasattvas live in the Adorned Land of Real Reward, which is manifested by the true nature. The *alaya*, which is subject to arising and ceasing, is absent in the Adorned Land of Real Reward, so this land neither arises nor ceases and will always remain the same. The appearance of the people there is born from natural transformation, so it will never change too. Their lifespan is really infinite and they will forever look young.

### **用真心，很自在很瀟灑 - 第 583 集**

**One who uses the true mind is very free and noble.**

辟支佛斷什麼？斷塵沙煩惱，塵沙煩惱斷了，他就是菩薩。在菩薩這個位次上，斷塵沙煩惱習氣，塵沙煩惱習氣斷盡了，他就成佛。這個佛是十法界的佛，天台大師六即佛，判他叫相似即佛，他很像，不是真的。

What do pratyekabuddhas have to sever? They have to sever the afflictions of dust and sand. After they have severed these afflictions, they will become bodhisattvas, and once bodhisattvas have completely severed the habituated tendencies of the afflictions of dust and sand, they will become buddhas in the Ten Dharma Realms. In the six kinds of buddhas, Great Master Zhiyi (the founder of the *Tiantai* school) called them 'semblance of buddhas' because they closely resemble buddhas, but are not real buddhas.

這什麼原因？因為他沒有轉識成智，他還是用阿賴耶，但是用得很正，一點錯誤都沒有，也就是佛在經教裡所說的，他統統做到了，做得很好，所以很像佛。他還是用生滅心，還是用阿賴耶，他不是真佛。真佛呢？

Why are they not real buddhas? Because they have not transformed their consciousnesses into wisdoms; they are still using the *alaya*, but they use it very correctly without any mistakes. It means that they have fully implemented the Buddha's teachings in the sutra and practise them very well. That's why they closely resemble buddhas even though they are not real buddhas (they still use the *alaya* which is subject to arising and ceasing). What about real buddhas?

真佛轉識成智，轉八識成四智，那是真佛。阿賴耶沒有了，不用阿賴耶，用真心，不用妄心。什麼等級的菩薩？圓教初住以上，別教初地以上，他們用真心，不用妄心。

Real buddhas had transformed the eight consciousnesses into the four kinds of wisdom, so they use the true mind and no longer use the deluded mind (i.e., the *alaya*). What levels of bodhisattva are they? They are bodhisattvas of the Perfect Teaching who had attained above the first stage of the Ten Abodes, or bodhisattvas of the Distinct Teaching who had attained above the first stage of the Ten Grounds. These bodhisattvas use the true mind and not the deluded mind.

所以我們學佛，會學的什麼？要用真心，不要用妄心。用妄心很累，用真心很自在、很瀟灑，為什麼？看破、放下了。妄心是沒看破，也沒放下。真正看破放下，不會被這個世間五欲六塵累贅，他全放下了。這個是真佛，不是假佛。他在這個地位上，無明煩惱斷了，他才能得到這個地位。

So, what must we use when we learn Buddhism? We must use the true mind and not the deluded mind because using the latter mind is very tiring, but using the former mind is very free and noble. Why is that so? Because one who uses the true mind has seen through and let go (one who uses the deluded mind has not seen through and let go). People who have really seen through and let go will not be burdened by the Five Desires (i.e., wealth, lust, fame, food and sleep) and the external six objects in this world because they have completely let go. They are real buddhas and not false ones. Only after their nescience is extirpated can they achieve this position.

在這個地位上，要斷無始無明習氣，換句話說，實報土裡面有四十一個階級，這四十一個階級，是習氣厚薄不一樣，有人習氣很重，有人習氣很輕，是這樣說的。有沒有妨礙？一點妨礙都沒有，他們確實住在平等的法界，實報土。沒有起心動念，哪來的分別執著？

While in this position, they must further eradicate the habituated tendencies of nescience from beginningless time. In other words, the forty-one levels of Dharma-body Bodhisattvas in the Adorned Land of Real Reward have different degree of habituated tendencies. Some of them have very heavy habituated tendencies while some have very light habituated tendencies. Will their habituated tendencies pose any obstacle? Not at all because they are living in an equal Dharma Realm, which is the Adorned Land of Real Reward. If they have no thoughts, how can they have discrimination and attachments?

起心動念、分別執著都沒有，還有什麼階級好說。所以這四十一個階級，不能說它真有，也不能說它真沒有，從帶著習氣淺深有，但是一點都不礙事它就沒有，等於完全沒有。

Since they have no thoughts, discrimination and attachments, what level is there to talk about? That's why we cannot say that the forty-one levels really exist, neither can we say that they do not really exist. From the aspect of the Dharma-body Bodhisattvas taking different degree of habituated tendencies, these levels do exist, but from the aspect that these habituated tendencies will not pose any obstacle, they do not exist, so it is equal to saying that these levels do not exist at all.

他只有一樁事情有障礙，就是不能回歸常寂光，他在實報土是分證寂光，不是圓滿寂光。一定要習氣斷乾淨，完全沒有了，這才是究竟寂光，那才是真正的無上菩提。

The only obstacle they have is they cannot return to the Eternally Tranquil Light because they have only attained partial but not complete realisation of Tranquil Light in the Adorned Land of Real Reward. They have to eradicate the habituated tendencies of nescience altogether before they can attain definitive realisation of Tranquil Light. Only then have they really attained Supreme Enlightenment.

### **發菩提心的人叫大乘 - 第 584 集**

**People who have developed the bodhi mind are termed 'Mahayana.'**

當相離相就是不隨物轉，在教學當中不為佛所轉，那是什麼人？法身菩薩。沒有到這個境界，我們聽教著相，聽經著言說相，看經著文字相，所有這些名詞術語，說佛我們有個佛的相，說菩薩我們馬上腦子裡頭就有個菩薩的相，這都叫著相。

Being unattached to the forms one sees is not being swayed by the environment. What kind of people are not swayed by the Buddha in the course of their teaching and learning? They are the Dharma-body Bodhisattvas. Prior to attaining this state, we will still be attached to the mark of oral languages and the mark of names (i.e., all these nouns and terms) when we listen to the Dharma lectures and read the sutras respectively. For instance, we immediately have the image of a buddha and a bodhisattva in our mind when their names are mentioned. This is called ‘being attached to forms.’

如果見了性，聽佛講經不著相。《大乘起信論》，那個境界高！高你應該曉得，它上頭冠上大乘。大乘是什麼人？發菩提心的人叫大乘。什麼是菩提心？清淨平等覺是菩提心。

If you have seen into your mind and true nature, you will not become attached to the mark of oral languages when you listen to the Buddha giving Dharma lectures. The state mentioned in *the Mahayana Treatise of Awakening of Faith* is high. You should know that this treatise had been crowned Mahayana. What kind of people are termed ‘Mahayana’? They are people who have developed the bodhi mind. What is bodhi mind? It is purity, impartiality and enlightenment.

早年我在美國，跟大家講菩提心，我就用清淨平等覺，很多同學也都接受了。菩提心有三心，《觀經》上講的至誠心、深心、迴向發願心；《大乘起信論》裡面講的直心、深心、大悲心。

When I was in the States in my early years, I used purity, impartiality and enlightenment to explain ‘bodhi mind’ to everyone, and many of them also accepted it. Bodhi mind consists of three minds; the three minds taught in *the Contemplation Sutra* are the mind of utmost sincerity, the profound mind and the mind of dedicating merits to others. The three minds taught in *the Mahayana Treatise of Awakening of Faith* are the straightforward mind, the profound mind and the great compassionate mind.

經論合起來看意思就清楚，至誠心就是直心，這是菩提心的體，我們講戒，戒體。至誠心、直心是什麼？就是自性，就是本性。從這個體，從體起用有兩種作用，一個是對自己，自受用；一個是對別人，他受用。

The meaning is clear when the three minds in this sutra and treatise are combined. The mind of utmost sincerity is the straightforward mind, which is the essence of bodhi mind (we call it the essence of precepts). What is the mind of utmost sincerity and the straightforward mind? They are the true nature (i.e., the original nature). From this essence, the bodhi mind has two functions: one for oneself (i.e., self-benefit) and another one for others (i.e., benefitting others).

對自己叫深心，古德的註解，深什麼意思？好德好善，能講得通，但是很不好講。所以我就把深心應對在《無量壽經》經題上，這五個字「清淨平等覺」，這是自受用，深心。對別人，對眾生，慈悲心，大慈大悲，對人永遠是大慈大悲；對自己永遠是清淨平等覺。

Self-benefit is called ‘the profound mind.’ According to the ancient great masters’ annotation, what does profoundness connote? It connotes inclination towards accumulating virtue and goodness. This makes sense, but it is very hard to explain. That’s why I matched the profound mind to the title of the *Infinite Life Sutra* i.e., purity, impartiality and enlightenment which is for self-benefit. We are always compassionate to others (sentient beings), and always treat ourselves with purity, impartiality and enlightenment.

清淨平等覺就是三學、三慧，三寶這完全具足。清淨是戒，是僧寶；平等是定，是法寶；覺是智慧，是佛寶。覺正淨，自性三德，我用這個來解釋深心，大家概念比較清楚一點。

Purity, impartiality and enlightenment, which are fully replete with the Threefold Learning, the Three kinds of Wisdom and the Triple Gems, represent precepts (i.e., the Sangha Gem), meditative concentration (i.e., the Dharma Gem) and wisdom (i.e., the Buddha Gem) respectively. I used these three innate virtues (i.e., enlightenment, propriety and purity) to explain the profound mind so that everyone has a clearer idea of it.

### **貪瞋痴三個根本煩惱從哪來的 - 第 585 集**

#### **Where do the three fundamental afflictions of greed, anger and ignorance come from?**

所以我們學佛，你說有所得，得什麼？最淺的功夫得清淨心，見思煩惱斷了。見思煩惱沒有斷，清淨心不現前。所以清淨心現前，這個人是聖人，不是凡夫。小乘初果就是聖人，小小聖，三界八十八品見惑他斷盡了。

That's why when you say that you gained something from learning Buddhism, what did you gain? The most superficial effort of practice is attaining purity of mind (i.e., after you have severed the afflictions of view and thought). Before these afflictions are severed, purity of mind will not appear. That's why people who have attained purity of mind are saints and not ordinary beings. People who have attained the first realisation in Theravada Buddhism are small saints because they had completely severed the eighty-eight kinds of afflictions of view of the Three Realms of Samsara.

這是見思煩惱，思煩惱沒有斷，見煩惱斷了。佛為教學方便起見，將八十八品見惑歸納五大類，這好說。第一個是身見，執著身是自己，這是錯誤的。所有一切的不善，這個身見是根。比身見更深的一層是我見，我見比身見深。你看《金剛經》前半部，破我相，「無我相、無人相、無眾生相、無壽者相」，這個都是相。

They have not severed the afflictions of thought, but had severed the afflictions of view. For the convenience of teaching, the Buddha summarized the eighty-eight kinds of afflictions of view into five major categories. The first category is the erroneous view of regarding this body as real self. This attachment is the root of all unwholesomeness. Self-view is deeper than bodily attachment. You see, the first half of *the Diamond Sutra* taught us to eliminate the notion of an ego; it is stated, "Without the notion of an ego, a personality, a being, and a life." These are all conceptions of form.

更深的我們講靈魂，有身見，這個是身。身見是誰？末那識，第七識，第七識是四大煩惱組成的。末那識第一個身見，從身見生起來就是我見。我，我見，執著這個東西，我們一般講靈魂，就是指這個。我愛，我愛是貪；我慢，傲慢，我慢是瞋恚；我痴，你看貪瞋痴。

A deeper attachment is what we say 'intelligent soul' --- because of having bodily attachment. Who is the master of this attachment? It is the seventh consciousness (i.e., *manas*) which is composed of the four major afflictions. One first becomes attached to this body as real self, and then gives rise to self-view. Self-view is what we usually termed 'intelligent soul.' Self-view gives rise to self-love which is greed, and self-conceit which is anger as well as self-ignorance (i.e., greed, anger, ignorance).



貪瞋痴是三個根本煩惱，從哪來的？從我見來的。沒有我，執著有個我。我是什麼？我就是貪瞋痴，就是我愛、我慢、我痴。所以《金剛經》後半部講得深，「無我見、無人見、無眾生見、無壽者見」，菩薩所證得的，平等心；前面是清淨心，小乘所證得的。

Greed, anger and ignorance are the three fundamental afflictions. Where do they come from? They come from self-view. There is no self but we are attached to a self. What is that self? It is greed, anger and ignorance, which is self-love, self-conceit and self-ignorance respectively. That's why the second half of *the Diamond Sutra* said it in depth: "Without the view of an ego, a personality, a being and a life." This impartial mind is attained by bodhisattvas. The first half of *the Diamond Sutra* aforementioned is purity of mind attained by the lesser vehicle saints.

我們有沒有能力在這一生當中證得小乘初果？這是事實，我們要認真去想想，然後選擇法門。八萬四千法門都要通過這個渠道，沒有第二條路可走的，一定是斷煩惱證菩提，能斷得了嗎？

Do we have the ability to attain the first realisation in Theravada Buddhism in this life? This is a fact. We have to think about it seriously and then choose the right method to cultivate. The 84,000 Dharma methods must go through this channel and there is no second way to go; one must sever afflictions to attain enlightenment. Can we do so?

### **我們六根接觸六塵境界總是分別執著 - 第 586 集**

**We always give rise to discrimination and attachments when our six-sense organs are in contact with the external six objects.**

證到初果，這是小小聖，最小的；在大乘就是初信位的菩薩，十信的初信，斷證的功夫完全相同，都是斷見惑。見惑斷了有兩種神通現前，天眼通，天耳通。

The smallest saints had attained the first realisation in Theravada Buddhism. In Mahayana Buddhism, they are bodhisattvas of the initial stage of the Ten Faiths (初信). Both of them have exactly the same effort of extirpation and realisation as they had severed the afflictions of view. With this extirpation, the two spiritual powers (supernatural abilities) of heavenly vision and heavenly hearing appear.

六種神通是自性上有的，被煩惱蓋覆住，你能夠斷煩惱，六種神通自然現前，它並不是修得的。修是去障礙而已，斷煩惱叫修，煩惱斷了之後性德就現前，智慧透露，透出來了。

The six kinds of spiritual power are innate to the true nature but have been covered by afflictions. If you could sever your afflictions, these six kinds of spiritual power would naturally appear, so they are not acquired from cultivation. Cultivation is just to remove the obstacles (i.e., afflictions), so severing afflictions is called 'cultivation.' After afflictions are severed, your innate virtues and wisdom will be revealed.

這個境界裡頭沒轉識，還是阿賴耶，阿賴耶不當家，當家的誰？末那跟第六意識，它兩個當家。第六的分別，末那的執著，我們想想，我們是不是在這境界裡頭，每一天幹這個，自己不知道。

In this state, you have not transformed your consciousnesses into wisdoms. You are still using the *alaya*, but it is not the master. Who are the masters? The seventh consciousness (*manas*) and the sixth consciousness are the masters. The latter discriminates while the former becomes attached. Think about it: aren't we discriminating and becoming attached every day in this environment? It is just that we ourselves are unaware of it.

佛說出來，我們想想是真的，沒錯，我的確六根接觸六塵境界，總是分別執著連帶就起來，用得很熟，好像很自然它就跟著起來。眼見色，眼識見色塵，跟著就起分別、就起執著。它真的是有次第的，但是它速度太快，好像是同時的，我們沒有看到當中有間隔。

The Buddha told us this and when we think about it, it is true and not wrong. Indeed, we always give rise to discrimination and attachments when our six-sense organs are in contact with the external six objects. We have been so used to using these consciousnesses that they seem to emerge very naturally one after another (we give rise to discrimination followed by attachments when our eyes see the forms). They really arise in sequence, but they happen too fast that they seem to be simultaneous and we do not see there is a gap in between.

如果你能夠看到二千一百兆分之一秒，你就看到了，眼識第一個見到，然後第六意識分別，第七識執著，你就會看得清清楚楚這層次。佛經上常說，誰有這個本事？八地

以上。八地以上菩薩清清楚楚、明明白白，一秒鐘二千一百兆次的生滅，每一次生滅他都看得很清楚，他有這個本事，那個心多清淨。

You would see the sequence if you could see 2100-trillionth of a second. The visual faculty first sees the form. Then, the sixth consciousness discriminates and the seventh consciousness becomes attached to it. You would see this sequence clearly. According to the Buddhist sutras, who have the ability to see this sequence? Bodhisattvas above the eighth ground stage of bodhisattva practice have this ability because with 2100 trillion arisings and ceasing in a second, they can see every arising and ceasing very clearly. Their mind is so pure!

所以離相，不要執著，相是假的。外面境界是假的，根也是假的，能見外面境界的眼根、耳根、鼻舌身根都是假的，都是物質現象。第六意識的根是真的，這個是藉比喻上講，比物質現象來得真，物質現象沒有了它還在，但它也還是假的，它不是真的。

So, do not be attached to forms because they are illusory. The external environment is illusory, so are the faculties of sight, auditory, olfactory, gustatory and body, which are all physical phenomena. Metaphorically speaking, the faculty of the sixth consciousness is more real than the physical phenomena because it still exists when the latter no longer exist. However, it is still illusory and not real.

因為他有這個現象在，他出不了十法界，有本事出六道輪迴，出不了十法界。十法界要破無明，起心動念沒有了，眼見色、耳聞聲看得清楚聽得明白，沒有起心動念，這是法身菩薩，就是明心見性，他沒有障礙。

Because of the existence of this phenomenon (i.e., the faculty of the sixth consciousness), one cannot escape from the Ten Dharma Realms even though one has the ability to escape from the Six Realms of reincarnation. To transcend the Ten Dharma Realms, one must sever nescience. Dharma-body Bodhisattvas do not give rise to thoughts and had seen into their mind and true nature, so they can see and hear everything clearly without obstacles.

### **發願求生淨土，生死心切才能做到 - 第 587 集**

**Only those who are resolute to transcend transmigration will seek to be reborn in the Pure Land.**

「宗門云」，宗門是禪宗，禪宗裡面有這兩句話，大家都很熟悉，「但自無心於萬物，何妨萬物常圍繞」。只要見性戒就圓滿，真圓滿了，他得大自在，在萬物當中不著萬物，所謂「百花叢中過，片葉不沾身」。

“There is this saying in Zen Buddhism, ‘As long as my mind is not affected by things, what does it matter if I’m always surrounded by things?’” Everyone is very familiar with this phrase. As long as you have seen into your mind and true nature, your practice of precepts is really perfect. You have attained great freedom because you are not attached to anything. As the saying goes, “One passes through thousands of flowers without being stained by the petals.”

也就是說，他能保持他的清淨平等覺，無論在什麼境界，順境不起貪愛，逆境不生瞋恚，他一點都不染污，他也不動搖，那是見性。性是什麼樣子？六祖惠能大師在《壇經》上講得很清楚、很明白，第一個他說清淨，「本自清淨」。

That is to say he can maintain his pure, impartial and enlightened mind regardless of the environment he is in because he will neither give rise to greedy attachment in favourable conditions nor resentment in adverse conditions. He will not be defiled and affected at all. This is having seen into one’s true nature. What does the true nature look like? The Sixth Patriarch, Great Master Hui Neng explained it very clearly in *the Platform Sutra*. First, he said that the true nature is originally pure!

他講的清淨，就是我們經題上的清淨心，真心，決定不受染污。我們今天受染污的是什麼？妄心，就是第六意識、第七識，染污。第七識染污最重，第六是分別重、染污輕，第七是分別輕、染污重，這妄心。

The pure mind mentioned by the Great Master is the pure mind (i.e., the true mind) stated in our sutra title. The pure mind will never become defiled. What has been defiled today? It is the deluded mind (i.e., the sixth consciousness and the seventh consciousness) that has been defiled. The sixth consciousness which seriously discriminates is lightly defiled, while the seventh consciousness which lightly discriminates is seriously defiled.

用妄心修八萬四千法門，任何一個法門都要經歷這些過程，這是佛經上講得非常詳細，一個等級一個等級，慢慢向上爬，叫豎出。淨土宗不然，淨土宗是橫出，不走這個路

子，它跟一般路子完全相違背，它叫橫出。這個法門真難信！所以不能相信、不能接受，這是正常現象。

When you cultivate any of the 84,000 Dharma methods with a deluded mind, you must go through the process of climbing up one level after another slowly. This is called ‘vertical escape.’ This has been explained in great detail in the Buddhist sutras. Pure Land Buddhism, which is completely contrary to the general approach, does not go this way. It is called ‘horizontal escape.’ This method is really difficult to believe in! That’s why it is a normal phenomenon if people cannot believe and accept it.

你要是能相信、能接受、不動搖，那是特殊現象，一萬人當中難得找到一個。為什麼？他決定往生，他不要通過八萬四千法門，不必那麼麻煩，就是一句佛號。條件很簡單，真信，真正發願求生。生死心切他才能做到，生死心不切做不到。所以這個要曉得。

If you can believe and accept it, and do not waver, that is a special phenomenon because it is rare to find one such person in ten thousand people. What is the reason? Because you are bound to be reborn in the Land of Ultimate Bliss by relying on one single phrase of Amitabha Buddha’s name without needing to pass through the 84,000 Dharma methods. There is no need to be so troublesome. The condition is very simple --- you must truly believe and vow to be reborn in the Pure Land. However, you must know that only those who are resolute to transcend transmigration can do so.

經教要圓解，圓解難，圓解總得有一點定慧，沒有一點定慧怎麼圓法？依文解義，三世佛冤，這祖師們說的，一切諸佛喊冤枉，你把我的意思搞錯了。真的，你要真有智慧，佛法裡門門都通，沒有一門不通。

In this regard, the sutra teachings must be fully comprehended, but this is difficult to accomplish because you must have some meditative concentration and wisdom. Otherwise, how can you comprehend the teachings completely? As the patriarchs said, if you only understand Buddhism through the superficial meaning of words in the sutras, then all buddhas of the three periods of time will be wronged. They would cry out, “You’ve got me wrong!” Indeed, if you really have wisdom, you can master every method in Buddhism.

八萬四千能不能通淨土？能通，你修任何一門，你將功德迴向求生淨土，統統都能往生。不但學佛教的，其他宗教也一樣，好好的認真去修，修那個宗教，把修行的功德迴向求生淨土，絕對往生。

Can the 84,000 Dharma methods connect to Pure Land Buddhism? Yes, they can. Regardless of which method you practise, you can all be reborn in the Land of Ultimate Bliss if you dedicate the merits of your cultivation to be reborn there. This is not only applicable to those who practise Buddhism, but also applicable to practitioners of other religions. You will definitely be reborn in the Pure Land if you seriously practise and dedicate the merits of your cultivation to be reborn there.

### **淨土法門易行難信 - 第 588 集**

**Pure Land Buddhism is easy to practise, but it is difficult to believe in it.**

這個法門往生成佛容易，就是難信。難什麼？我們的煩惱，我們的疑惑斷不掉，這是根本煩惱。特別是疑惑，根本裡面的根本，貪瞋痴三個根，貪瞋還好斷，痴難斷，最難斷的，藕斷絲連，這個懷疑沒有能拔除乾淨，對於往生就產生障礙。

It is easy to be reborn in the Land of Ultimate Bliss to become a buddha by practising this Pure Land method, but it is difficult for people to believe in it. Why is it difficult to believe? Because we cannot sever our afflictions and doubts. These are the fundamental afflictions, especially doubt, which is the root within the root. In terms of the three fundamental afflictions of greed, anger and ignorance, it is relatively easy to sever the former two, but it is difficult to sever ignorance. The most difficult to sever is doubt. Severing doubt is like breaking a lotus root but the silk fibre still remains. If this doubt is not completely severed, it will hinder us from being reborn in the Pure Land.

怎麼樣才能決定不疑？兩種人：一種人是過去生中善根深厚，他一聽就不懷疑，海賢老和尚這樣的人；第二種人，像我這樣的人，要花三十年在經教上，幫助我斷疑生信。

But how can we have no doubt at all? There are two types of people without the slightest doubt: one type of people has profound virtuous roots in their past lives, so they have no doubt in this method at all when they hear it. Great Master Hai Xian belongs to this type of people. The second type is people like me who had to take thirty years to study the sutra teachings to help me sever doubts and gain confidence.

我講《華嚴》、講《楞嚴》、講《法華》，在這個裡面明白了。為什麼？這三部經到最後都歸淨土，能不信嗎？這是教歸淨土，我要不是這三部經，懺雲法師勸我，我沒接受。

I finally understood this method after lecturing on *the Avatamsaka Sutra*, *the Suramgama Sutra* and *the Lotus Sutra*. What is the reason? Because these three sutras are reverted to the Pure Land in the end, so can I not believe it? Had I not lectured on these three sutras, I would not have believed in this method. Venerable Chan Yun exhorted me to practise it but I did not accept.

李老師勸我，讓我看《印光大師文鈔》，我看過了，《彌陀經》的三部註解，蓮池的《疏鈔》、蕩益的《要解》、幽溪的《圓中鈔》，我都認真學過。而且《要解》跟《疏鈔》我都講過。我還記得，我講蓮池大師《疏鈔》一共用了三百多次，就是講了三百多次，一次是一個半鐘點，我好像是三年講圓滿的，如果每天講的話要講一年，講得很詳細。

Teacher Li also persuaded me to practise this method. He encouraged me to read the *Letters from Patriarch Yin Guang* and I did. I had also seriously learned the three commentaries of *the Amitabha Sutra* by Great Master Lian Chi, Great Master Ou Yi and Great Master You Xi. Besides, I had also lectured on the former two Great Master's commentaries. I still remember I had more than 300 lectures on Great Master Lian Chi's commentary and each lecture lasted for one and a half hours. I seem to have finished lecturing on it in three years. Had I lectured on it every day, I would have taken one year to explain it in great detail.

那個時候沒有錄像，有錄音帶，我到美國去，把這一套錄音帶帶去，在美國講經，我就把這個卡帶擺在我的桌子前面。人家來看，這是什麼？《阿彌陀經》。《阿彌陀經》這麼多？大家也就呆了。他看到這個，不敢小看《阿彌陀經》，《阿彌陀經》一天講一個半個鐘點可以講一年。

At that time, there were no video tapes, but only had audio tapes. When I went to the United States to give Dharma lectures, I took this set of tapes with me and put them in front of my desk. The audience saw the tapes and asked me what they are. I said they are lectures on *the Amitabha Sutra*. They were shocked to see so many tapes on *the Amitabha Sutra* and dared not



underestimate it. If you were to lecture on this sutra for one and a half hour a day every day, you can lecture on it for one year.

沒有這個東西，你說人家不相信。現在我們講這部經跟註解，一年講一遍，用多少時間？一千二百個小時。哪個大學裡頭有這種課程？兩個小時是一個學分，六百個學分，有時候還要超過。不容易！這才讓我們生起信心。

Without these tapes, people would not believe what you say. Now that I am lecturing on this *Infinite Life Sutra* and its annotation once a year, how much time did I need to finish lecturing on it? I needed 1200 hours. Which university offers such a course? In the university, one credit is two hours; our lecture is equivalent to 600 credits (sometimes more than this). It is not easy to accomplish, but this was how I gained confidence in this method.

### **一句佛號，是大乘裡頭的大總持法門 - 第 589 集**

#### **One single phrase of Amitabha Buddha's name is the great dhāraṇī in Mahayana Buddhism.**

無心於萬物，禪宗如是，念佛亦如是。念佛跟禪宗有什麼不一樣？禪宗心地清淨，就是能大師說的本來無一物，他回歸本來無一物，他做得到，我們做不到。淨宗好處在哪？它有一物。有一物就好辦，這一物什麼？阿彌陀佛。

“Being unaffected by things” is the state of Zen Buddhism, and so is Pure Land Buddhism. What is the difference between the two? The mind of Zen practitioners is pure; as what Great Master Hui Neng said, ‘Not a single thing exists originally.’ The Great Master had returned to this state of mind. He could achieve it but not us. What is the advantage of practising Pure Land Buddhism? The advantage is it allows us to have one thing, so it is easy to practise. What is this one thing? It is ‘Amitufo.’

我們只要心裡只有這一句阿彌陀佛，除阿彌陀佛之外什麼都沒有，這就對了，就跟禪宗但自無心於萬物，這個境界幾乎相等了。這一物可不簡單，真正不可思議，因為這一聲阿彌陀佛是十方三世一切諸佛的共同名號。

As long as we have nothing except one single phrase of ‘Amitufo’ in our mind, we are on the right track because our state is almost equal to the state of being unaffected by things in Zen Buddhism. This one thing (i.e., ‘Amitufo’) is remarkable and really inconceivable because it is the common name of all buddhas of the ten directions and in the three periods of time.

阿彌陀佛是梵文，完全翻成中國字，不是不能翻，很好翻，是為了尊重不翻。阿，中國意思是無；彌陀，意思是量；佛，意思是覺，翻成中國意思是無量覺。你想想看，哪一尊佛不是無量覺？

Amitabha Buddha is a Sanskrit word. It can be fully translated into Chinese, but it is not being translated out of respect for the original Sanskrit word. When translated into Chinese, 阿 (Ā) means 'none', 彌陀 (Mítuó) denotes 'finite' while 佛 (Fo) means 'enlightenment.' In Chinese, this name (阿彌陀佛; Amitufo) connotes infinite enlightenment. Think about it: which buddha is not replete with infinite enlightenment?

所以念無量覺，把十方三世一切諸佛的名號全念到了，一個也不漏。其他諸佛名號不是這樣包容的，這是包容萬有，一個不漏，這太難得了。包容佛的名號，包容佛的智慧，包容佛的德能，包容佛的神通，一切全包在裡頭，所以這一句佛號，是大乘裡頭大總持法門。

That's why by reciting 'infinite enlightenment', we have recited the names of all buddhas of the ten directions and in the three periods of time without missing any of the buddhas' names. The names of other buddhas are not so inclusive. This Amitabha Buddha's name is all-inclusive, which is too rare. It incorporates the names, wisdom, virtuous abilities and spiritual power (supernatural abilities) of all buddhas. Everything is included, so this Amitabha Buddha's name is the great dhāraṇī in Mahayana Buddhism.

諸佛如來教化眾生所說的無量法門，都在這一句佛號當中，念這一句佛號統統都念到了。它不是枝葉，八萬四千法門是枝葉上做功夫，它是從根本，所以它是果教，它不是因。八萬四千法門都是從因到果，它這個是果，果到果，以果為因，到達西方極樂世界就是果教，就證果了。

The infinite Dharma methods expounded by all buddhas to edify sentient beings are all contained in this Amitabha Buddha's name, so by reciting this name, all methods have been recited. For the 84,000 Dharma methods, your effort is made on the branches and leaves, but for this method, your effort is made from the root. That's why it is a resultant teaching and not a causal teaching. The 84,000 Dharma methods are practised from the cause to achieve result,

whereas this method is practised from the result (because the result is used as the cause) to achieve result (you will attain Buddhahood in the Land of Ultimate Bliss).

證果還不必自己修，到極樂世界見到阿彌陀佛，阿彌陀佛以四十八願無量功德加持你，你馬上就等於阿彌陀佛。不是等於普通的佛，等於阿彌陀佛，阿彌陀佛的智慧、阿彌陀佛的神通、阿彌陀佛的德相，你全得到。真正明白人他勸你，他愛護你，不讓你走冤枉路。冤枉路你能走通，了不起，走不通，走不通就三途去了，太可怕！

You do not have to cultivate by yourself to attain Buddhahood because Amitabha Buddha will support you with the infinite merits of his Forty-eight Vows when you see him in the Land of Ultimate Bliss. You will immediately be equal to Amitabha Buddha (and not equal to ordinary buddhas) because you have obtained all his wisdom, spiritual power, virtuous abilities and fine appearance. A truly enlightened person will advise you to practise this method because he loves you and does not want you to take a tortuous path. It would be great if you could make it through the tortuous path, but if you fail, you will end up in the Three Evil Realms, which is so frightening!

### **隨緣變化，饒益眾生 - 第 590 集**

**The great bodhisattvas can transform and manifest according to conditions to bring abundant benefits to sentient beings.**

所以於一切物變化隨意，「故能利物，名為自在」，真的得自在。「大士神通自在」，這個大士是指前面所說的賢護等十六正士，全是在家菩薩，是在家等覺菩薩，他證到的地位跟文殊、普賢、彌勒、地藏，是平等的，示現的是在家身分。

“It is stated in *the Jingying's Commentary*, ‘The great bodhisattvas can freely transform and manifest, so they can bring benefits to all things. This is called ‘freedom’” --- these bodhisattvas have really obtained freedom. The annotation states, “The great bodhisattvas have unrestricted supernatural abilities” --- these great bodhisattvas refer to Bhadrāpāla Bodhisattva and the other sixteen bodhisattvas aforementioned. They are all virtually enlightened bodhisattvas of the laity and the status they attained is equal to that of Mañjuśrī, Samantabhadra, Maitreya and Kṣitigarbha Bodhisattva but they manifested as lay bodhisattvas.

他們的神通自在，這才能「於一切萬物心無拘束」，世出世間一切法，他沒有障礙，完全明白，無論是事是理、是性是相、是因是果，通達無礙。所以他能夠「隨緣變化，饒益眾生」。

Owing to their unrestricted supernatural abilities, they are “unrestrained in everything.” They thoroughly understand everything in the world and beyond without obstructions regardless of whether they are phenomena or noumena, nature or phenomenal appearances, and causes or effects. That’s why they can “transform and manifest according to conditions to bring abundant benefits to sentient beings.”

這兩句裡頭意思很深，他有能力看到這個眾生，過去生生世世他在哪一道，他學了些什麼，菩薩全知道，所以說法就契機。你過去學過的現在再教你，很容易入門，一點不困難；過去沒有學過的，現在教你這個法門，感覺到生疏，功夫不得力。

There is a profound meaning in this phrase --- the great bodhisattvas have the ability to see which realms this sentient being had been reborn into and what he had learned in his infinite former lifetimes, so their teachings are adapted to suit his capacity. If they teach you now the method that you had learned in the past, it will be very easy for you to enter the Dharma door. If they teach you now this method which you had never learned in the past, then your effort of practice will not be effective because you feel unfamiliar with it.

現在一般凡夫(法師)沒有這個能力，不知道他過去生中狀況，所用的一些法往往格格不入，他學得也痛苦，教的人也迷惑。遇到法身菩薩就容易了，法身菩薩個個都有神通，有天眼通、有宿命通、有他心通，好教。

Most ordinary beings (e.g., the venerable) now do not have this ability to know the past life situation of sentient beings, so some of the methods they employed are often inappropriate. As a result, sentient beings learn it with pain and the person who teaches is also confused. Teaching would be easy if they were to encounter the Dharma-body Bodhisattvas because these bodhisattvas are all endowed with the spiritual power of heavenly vision and the supranormal abilities of knowing the former lifetimes and thoughts of others.

**芥子納須彌 - 第 591 集**  
**Putting Mt. Sumeru in a mustard seed.**

下面舉這個比喻，好，非常之好！「納須彌於芥子」，這是形容他們神通的能量，須彌山是娑婆世界中心最大的一個山。佛告訴我們，《華嚴經》上講的宇宙觀，那是佛的現量境界，現在科學雖然是說得很多，但是沒有定論。

The following phrase gives this analogy which is very good, i.e., putting Mt. Sumeru in a mustard seed. It describes the power of the bodhisattvas' supernatural abilities. Mt. Sumeru is the largest mountain in the centre of the Saha World. The cosmology taught in *the Avatamsaka Sutra* is the present state of the Buddha. Even though science has been saying a lot about it now, their findings are inconclusive.

我今天早晨看到一份，這一個星期報紙信息所傳的標題，裡面有一條，最新的科學家發現，銀河系的核心沒有黑洞（以前說有黑洞），他說黑洞不存在，在理論上講不通；換句話說，把這一條推翻了，他這個靠不住。佛說的可靠，單位世界的中心是須彌山，現在我們只能說是中心點。但是我們在照片上看到銀河系的樣子，確實好像一個碟一樣，浮在這裡，當中高，由兩邊慢慢薄下去。

I saw a headline this morning in this week's newspaper. The latest discovery by scientists is black hole does not exist in the core of the Milky Way (they used to say that it exists). This does not make sense in theory. In other words, the scientists' finding is unreliable. What the Buddha said is reliable. The centre of the unit world is Mt. Sumeru, which we can only now say that it is the centre point. But what we saw in the photo is the Milky Way which really looks like a disc floating here, with a high centre gradually thinning from both sides.

看到這張照片，這照片不是假的，是人造衛星在太空當中拍攝的。地球，它回過來照地球，地球是很小的小行星，不是很大。但是這個星很特殊，這個星是個水球，類似地球這種水球的星，好像還沒有被發現。但是這種星它裡頭有生物，佛經上講，每一個星球都有眾生，他們空間維次跟我們不同。

This photo was taken by an artificial satellite in space, so it is not fake. When the satellite turned back to shine on the Earth, the Earth is a tiny asteroid (it is not very big). But this planet is very special; it is a water ball. It seems that this kind of water ball planet similar to the Earth have yet to be discovered. But there are living things in this kind of planet. According to the Buddhist sutras, there are sentient beings on every planet but their spatial dimensions are different from ours.

希望科學再向前發展，有一天科學能夠證明，所有的星球都有有情眾生住在那裡。須彌山大，芥菜子小，能把須彌山裝到芥菜子裡頭，這就是神通。他一點障礙都沒有，芥子沒有放大，須彌山沒有縮小，居然能裝進去。

I hope science will develop further and can one day prove that all planets have sentient beings living there. Mt. Sumeru is huge but mustard seeds are small. Being able to put Mt. Sumeru in a mustard seed is spiritual power. The great bodhisattvas have no obstacles at all, so they can actually put Mt. Sumeru in a mustard seed without enlarging the seed and shrinking Mt. Sumeru.

### **努力成熟淨土的緣 - 第 592 集**

#### **Strive to accomplish the condition to be reborn in the Pure Land.**

「轉四海入毛端」，這就是我們今天講的海洋，海洋的水多少、多大，能把這些海洋的水，放在汗毛尖端上，我們身上汗毛尖端上，把地球上的水統統集中放在那，他可以做得好，這些法身菩薩們能做到。「隨意利他，故云自在。」他幫助眾生一點障礙都沒有。

The annotation states, “Putting water from the four seas on the tips of hairs” --- this is the ocean we are talking about today. How much is the water in the ocean? Can you gather all the water on earth and put them on the tips of your hair? These Dharma-body Bodhisattvas can do so. “They can do this at will to benefit others. It is thus called ‘freedom.’” The great bodhisattvas can help sentient beings with no hindrance at all.

那我們要問，菩薩有這麼大的本事，為什麼不幫幫我們？我們現在日子過得太苦，為什麼不來？那就是佛經上有一句話說，「佛度有緣人」。有緣是什麼？是緣成熟，我們的緣成熟了，他來度我們。如果地球上真的有災難，我們緣熟了，阿彌陀佛、這些菩薩們都會幫助我們往生極樂世界，或者往生到天道，他們會做到，都有這個能力，他不是假的，是真的。

We would then ask, “Since they have such great ability, why don’t they help us? Our life is too hard now. Why don’t they come to help us?” There is this saying in the Buddhist sutra, “Buddhas can only help those who have an affinity with them.” What is meant by ‘having affinity’? It means that when our condition is right, they will come to help us. If there is really

a disaster on earth and our condition is right, Amitabha Buddha and these great bodhisattvas will help us to be reborn in the Land of Ultimate Bliss or in the heavenly realms. They have the ability to do so. This is true and not false.

我們沒有緣，還差那麼一點，努力把它趕上去，那就是什麼？信心、願心，把疑惑統統斷乾淨，我們的緣，淨土的緣就成熟了。證果很難，他們沒有這個能力，做不到。如果有這個能力，幫助我們修行證果，我們就什麼都不必幹，靠他就行了。

If our condition is still a little short, we must strive to catch up. How can we catch up? By increasing our confidence and vow, as well as severing our doubts completely, our condition to be reborn in the Pure Land will be accomplished. Achieving Buddhahood is very difficult. Buddhas and bodhisattvas do not have the ability to help us cultivate and achieve Buddhahood. If they had the ability to do so, we would not have to do anything but just have to rely on them.

連阿彌陀佛都做不到，阿彌陀佛還要你自己真信切願，放下萬緣，身心世界統統放下，一心專念，他能幫上忙。總的來說，還是一切法從心想生。心想，心不能有雜念，不能有妄想，妄想、雜念障礙你的正思惟，障礙你正念，所以你正念不能發揮它的能量。這個道理一定要懂，懂得之後你才真正肯放下，與阿彌陀佛感應就道交了。

Even Amitabha Buddha cannot do so. Amitabha Buddha still wants you yourself to have true belief and earnest vow, and to let go of all worldly matters and to single-mindedly concentrate on chanting his name before he can help you. Generally, all phenomena arise from the mind. That's why you cannot have distracting and wandering thoughts because these thoughts will pose obstacles to your right thinking, causing it to be unable to exert its energy to the fullest. You must understand this truth. Only then will you really be willing to let go and correspond with Amitabha Buddha.

### **真與真相應，妄跟妄相應 - 第 593 集**

**The true mind corresponds with the true mind, while the deluded mind corresponds with the deluded mind.**

『為諸庶類作不請之友』。請看念老的註解。「庶者，凡庶。類者，品類。又庶者眾也，庶類指眾生也」。經上說的庶類，就是我們現在所說的大眾。

It is stated in the sutra, "They become uninvited friends to all sentient beings." Please see Upasaka Huang's annotation: "庶 (shù) connotes ordinary beings while 類 (lèi) is



category/group/type. 庶 (shù) also connotes multitude. 庶類 (shù lèi) refers to sentient beings.”  
The 庶類 (shù lèi) mentioned in the sutra is what we now call ‘the public.’

「不請之友者，《會疏》云：眾生背覺」，違背覺性，「沉迷漂流，生盲無目」，生盲就是出生下來眼睛就瞎了，叫生盲，他看不見，「無希出心」，沒有希望出離六道輪迴的這個念頭。這個都是說的庶類。

“In regard to ‘uninvited friend’, 會疏 (huì shū); *the Commentary of the Infinite Life Sutra* states, ‘Sentient beings are against their enlightened nature. They are submerged in delusion and are drifting aimlessly. They are born blind and have no intention to escape from reincarnation.’”  
They never hoped to leave the Six Realms of reincarnation. These are all talking about sentient beings.

「菩薩愍之」，菩薩大慈大悲，「無疲厭念」，在六道、在十法界普度眾生。有些經論上我們看到，菩薩所度的這些眾生都是有緣眾生，佛不度無緣眾生，緣在哪一邊？在眾生，不在菩薩。什麼叫無緣？

“With great compassion and mercy, bodhisattvas universally help sentient beings (of the Six Realms and the Ten Dharma Realms) without getting tired and bored.” We can see from some sutras and treatises that the sentient beings saved by bodhisattvas are those who have an affinity with them (because buddhas will not help those who have no affinity with them). The affinity is on which side? It is on the side of sentient beings and not bodhisattvas. What is called ‘having no affinity’?

眾生不接受，跟菩薩就無緣。所以緣不在菩薩那一邊，在眾生這一邊。菩薩度眾生永遠沒有疲勞、沒有厭倦，不疲不厭，這是菩薩。眾生迷惑顛倒，沒有智慧辨別，不認識菩薩，菩薩示現，他看不出來，菩薩說法，他聽不懂。

Sentient beings who cannot accept bodhisattvas’ teachings have no affinity with them. That’s why the affinity is not on the side of bodhisattvas, but is on the side of sentient beings because bodhisattvas will never become tired and bored when they help sentient beings. However, sentient beings who are deluded do not have the wisdom to discern bodhisattvas who have manifested here. They cannot understand their teachings either.

開經偈上說「願解如來真實義」，雖然有這個願，他沒有智，往往把菩薩所講的意思誤會了。在末法時期這樣的人多，幾個人能懂得菩薩的意思？為什麼？

The opening verse of this sutra says, “May I comprehend the true meaning of the Tathagatas.” Even though they have this wish, they have no wisdom and often misunderstand what bodhisattvas said. There are many such people in the Dharma Ending Age. How many people can understand the meaning of bodhisattvas? What is the reason?

菩薩所說都是從自性流出來的，眾生用妄心、用八識五十一心所，永遠不能夠理解。縱然世間聰明才智，似乎是理解了，還是把菩薩的意思講錯了，這什麼人？

Because what bodhisattvas said are expressed from their true nature. Sentient beings who use the deluded mind (i.e., the fifty-one mental factors produced by the eight consciousnesses) will never understand the meaning of bodhisattvas. Even though people with worldly intelligence, abilities and wisdom seemed to have understood the bodhisattvas’ meaning, they still misinterpret them. Who are these people?

我們稱為專家學者。世間大智慧、大福德之人尚且不免，何況一般人？這是什麼原因？真跟妄不相應，真與真相應，妄跟妄相應。

We call them experts and scholars. People with great wisdom and great fortune in the world cannot avoid having this misunderstanding, let alone ordinary people. What is the reason? Because the true mind does not correspond with the deluded mind (the true mind corresponds with the true mind, while the deluded mind corresponds with the deluded mind).

### **念佛這一法可以救你 - 第 594 集** **The Buddha-name chanting method can save you.**

不違背禮，不違背戒，不違背因果，這個人是好人。好人一定有好的果報，好人行好事沒有得到好的果報，那是什麼原因？過去生中造的惡太多，前世造的這個因，這一世變成果報，是這麼個原因，不善的業顯出來的果報。

People who do not violate the etiquette, precepts and the law of causality are good people. A good person will surely have good karmic consequences. But why do good people who have been practising virtues not receive good karmic consequences? Because they had committed too many evils in their former lifetimes, these karmic causes have become the karmic

consequences in this life. In other words, the karmic consequences are the result of their past unwholesome karmas.

這一生做了好事，那好事在，這一生所造的因，來生形成果報，來生就享受到了。因果報應絲毫不爽，這個道理一定要懂，然後我們才會非常認真斷惡修善，這個一點都不含糊。學了佛之後，我們知道，最殊勝的果報是什麼？

The good deeds that they do in this life (i.e., the karmic causes) will become the karmic consequences in the next lifetime, so they will then get to enjoy them. The law of causality is without the slightest inaccuracy. We must understand this truth. Only then will we be very serious about ceasing wrongdoings and practising virtues. This is not ambiguous at all. After learning Buddhism, we know what is the most remarkable karmic consequence, which is what?

是念佛求生淨土。這是阿彌陀佛跟十方諸佛如來無盡的慈悲，為一切眾生開這樣無比殊勝的法門，幫助我們，即使我們造了五逆十惡，這個法門可以救我們。

It is chanting Amitabha Buddha's name and seeking rebirth in the Pure Land. Amitabha Buddha and all buddhas of the ten directions had opened such an incomparably exceptional Dharma method for all sentient beings, helping us to attain liberation. This method can save us even if we had committed the Five Grave Offences<sup>1329</sup> and the Ten Evil Acts<sup>14</sup>.<sup>14</sup> This is Amitabha Buddha's and all buddhas' endless compassion.

這次我們開戒學班，有些同學來告訴我，他說以前不知道，現在聽了這個課程，知道起心動念、言語造作無不是罪，有很多人嚇壞了。怎麼辦？你造的這個因，後面的果報三途地獄，你能避免嗎？

We held a precept class this time. Some practitioners came to tell me that after attending the lessons, they realized that every of their thought, speech and deeds is an offence (which they were unaware of before). Many of them got frightened. What should they do then? The causes that you committed will result in rebirth in the Three Evil Realms in the future. Can you avoid it?

不可能，已經在阿賴耶識裡結成種子，這個種子永遠不壞，來生後世遇到緣，果報就現前。你要是真的搞清楚、搞明白了，真的害怕了，佛門裡頭有一法，只有這一法，沒有第二法，這一法是什麼？念佛這一法可以救你。

It is impossible to avoid it because the seeds that had been formed in the *alaya* consciousness never go bad. When these seeds encounter the right condition in the next lifetimes, the karmic consequences will surface. If you are really clear about this and are really afraid, there is one and only method in Buddhism that can save you. What is this method? It is the Buddha-name chanting method.

### 一句阿彌陀佛，問題全解決了 - 第 595 集

**With one single phrase of 'Amitufo', all problems are solved.**

我們看來佛三聖，其中有海賢的母親，你看這三個人走，走得多麼自在、多麼瀟灑。他們到哪裡去了？他們到極樂世界去了。一生，沒念過書，不認識字，就會念這一句南無阿彌陀佛，行了，就這一句阿彌陀佛，問題全解決了。

Great Master Hai Xian's mother was one of the three saints of *Lai Fo Si*. Look at how these three people left for the Pure Land. How free and noble their leaving was! Where had they gone to? They had gone to the Land of Ultimate Bliss. They were illiterate because they never attended school all their life, so they only knew how to chant this 'Namo Amitufo.' Evidently, with one single phrase of 'Amitufo', all problems are solved.

慈雲灌頂法師，清朝乾隆時代的人，我們佛門的大德，著作非常豐富，我知道的就有四十多種，還有我不知道的，《卍續藏》裡面收了二十多種，不到三十種。

Great Master Ci Yun Guan Ding was an eminent monk during Emperor Qianlong's era in the Qing dynasty. He had a wealth of remarkable works. There are more than forty kinds of his works that I know of, but there are still some which I'm unaware of. More than twenty kinds (but less than thirty kinds) of his commentary are collected in *the Japanese Buddhist Canon (wàn xù zàng)*.

我看過他的《大勢至菩薩圓通章疏鈔》、《觀無量壽經直指》，這兩部東西我從前講過，就用他的註解。在《觀經直指》裡面說，你做的重罪不通懺悔，無有法子懺悔，所有的經教、懺儀都失效了，對你造的這個罪它都失效、都不靈了。這個時候，他說還有一門可以救你，這一門是什麼？就是念佛，這一句阿彌陀佛能救你。

I had studied *the Commentaries on the Suramgama Sutra: the Chapter on Perfect Penetration Through Mindfulness of Amitabha Buddha* and *the Contemplation Sutra on Direct Pointing*

written by him. I had also lectured on these two commentaries before and I did use his annotation as reference. It is mentioned in *the Contemplation Sutra on Direct Pointing* that when all sutra teachings and repentance methods are ineffective for people who had committed very serious karmic misdeeds, there is still one method that can save them. What is this one method? It is the Buddha-name chanting method; this single phrase of ‘Amitufo’ can save you.

### **六字統攝萬法，一門即是普門 - 第 596 集**

**The six-syllable ‘Namo Amitufo’ embraces everything; one method is the universal method.**

夏蓮居老居士在《淨修捷要》裡頭說得好，「六字統攝萬法」，萬法，世出世間一切法，這六個字總攝了，這一句佛號，「一門即是普門」，普門是觀世音菩薩代表的。

Upasaka Xia Lian Ju said it well in the *Essential Practice of the Pure Land School*: “The six-syllable ‘Na Mo A Mi Tuo Fo’ embraces everything” --- this six-syllable Amitabha Buddha’s name embraces everything in the world and beyond. “One method is the universal method” -- - universal method is represented by Avalokitêśvara Bodhisattva.

下面蓮老說，「全事即理，全妄歸真，全性起修，全修在性，廣學原為深入」，我們今天廣學不是深入，入得很淺，古人廣學原為深入，目標不一樣，理念不相同，「專修即是總持」。

Upasaka Xia said thus in the following phrase, “All phenomena spring from the mind-nature; all illusoriness is returned to the reality; all practices begin from and lie in the true nature; studying broadly is originally delving deeply.” Today, we study broadly instead of delving deeply. Our delving is very shallow. The ancient people’s goal and concept of learning are different from ours as they delved deeply and not studied broadly. “Focused practice is mastering in everything.”

現在人所犯的毛病，廣學多聞，入得很淺，不深，學得很散很雜，把頭腦都學亂了，他不是總持。淨宗貴的就是一門深入，長時薰修，不夾雜。

The mistake people make nowadays is they study broadly and do not delve deeply. Their learning is very scattered and miscellaneous, so their mind is confused. They do not master in

anything. What makes Pure Land Buddhism valuable is its learning principle is ‘delving deeply into one subject and persevering with it for a long period of time’, so there are no distractions.

古大德常常教我們，這個法門不懷疑、不夾雜、不間斷，你能守住這個原則，就跟來佛三聖一樣，果報不可思議。海慶走得多自在，海賢的母親，人家是怎麼走的？

The ancient great masters often taught us to practise Buddha-name chanting without doubts, distractions and interruptions. If you could uphold this principle, then your achievement would be the same as the three saints of *Lai Fo Si* and the karmic consequence is inconceivable. Both Great Master Hai Qing and Great Master Hai Xian’s mother left for the Pure Land so freely.

海賢老和尚自己，不需要人助念，他自己曉得幾分幾秒走，不告訴人，自己念佛往生。念佛從來不敲引磬的，往生這天，自己敲著引磬走了。生到西方極樂世界就是圓滿成就，成佛了。

Great Master Hai Xian himself did not need others to chant Amitabha Buddha’s name to support his rebirth in the Pure Land. He knew the date and time (including the minute and second) he was bound for the Pure Land but he did not tell people about it. He chanted Amitabha Buddha’s name by himself and went to the Pure Land. He never struck the hand-chime when he chanted Amitabha Buddha’s name, but on the very day he left for the Pure Land, he struck the hand-chime while chanting before he left. By being reborn in the Pure Land, his achievement was perfect (as he had attained Buddhahood).

生到極樂世界，即使是凡聖同居土下下品往生，也作阿惟越致菩薩，阿惟越致高，法身菩薩。一生到那裡就是法身菩薩，為什麼？阿彌陀佛本願威神功德加持你，讓你的智慧、德能、相好、神通跟阿彌陀佛差不多，達到像阿彌陀佛那樣的成就。沒有人相信，難信之法。

You will become an *avaivartika* bodhisattva (i.e., a Dharma-body Bodhisattva) even if you are reborn in the lower level of the basic grade in the Land where Sages and Ordinary beings Dwell Together in the Land of Ultimate Bliss. Why is that so? Because you will be supported by the awe-inspiring majestic merits of Amitabha Buddha’s original vows, thereby enabling your wisdom, virtuous abilities, fine appearance and spiritual power to be similar to that of Amitabha Buddha. No one believes that their achievement will be like Amitabha Buddha’s because it is a teaching that is difficult to believe in.

**中國傳統文化能救全世界 - 第 597 集**  
**Traditional Chinese culture can save the world.**

我們看到一本書，日本人寫的，湯恩比博士的中國觀，他對中國的看法，總結是什麼？未來屬於中國。這也是難信之法，跟我們淨土法門一樣，誰相信？我兩次訪問英國，我向英國人請教，你們相不相信？我說話是在劍橋大學、在倫敦大學，這是世界上數一數二的名校，跟他們學漢學的同學、教授們交流。我提出這問題，他們不答覆我，對著我笑，笑咪咪的。

We saw a book written by a Japanese about Dr. Toynbee's view on China. What was the summary of his views? He concluded that the future belongs to China. Like Pure Land Buddhism, this is also something difficult for people to believe. Who believes it? I visited the UK twice and once asked the British if they believe it. I was communicating with the Sinology students and professors of the University of Cambridge and the University of London, which are among the best universities in the world. I raised this question, but they did not answer me and just smiled at me.

不回答我，我翻過來問，難道湯恩比的話說錯了嗎？他們也不敢說話。最後逼著我說話，我一個人說，我說如果你們把這個問題來問我，我會肯定答覆你，我沒有絲毫懷疑，湯恩比說的話是真話，他沒有說錯，他說的是真的。那你們為什麼不敢答覆？你們對於湯恩比所說的懷疑；為什麼不敢否認？湯恩比的名氣太大了，不敢批評他。中國東西這麼好，為什麼中國人自己不要，還到西方來求學？

Since they did not answer me, I turned around and asked them, "Was Dr. Toynbee wrong?" They dared not say anything either. So, I was finally forced to speak for myself. I said, "If you ask me this question, I'll answer you for sure that I have no doubt at all about what Dr. Toynbee said. What he said is true and not wrong. Then why didn't you dare to answer? Because you're doubtful about what he said. Why did you not dare deny it? Because Dr. Toynbee was too famous that you dared not criticize him. You may be thinking that if the Chinese things are so good, why don't the Chinese themselves want them. Why are they still coming to the West to study?"



這就讓人懷疑，我說不但你懷疑，我也懷疑。為什麼湯恩比說得那麼堅定，他一點懷疑都沒有？他對於中國傳統文化、對中國的歷史太清楚了，中國為什麼演變成這個樣子他一清二楚。當時有人問他，你怎麼會有這樣的信心？他告訴別人，你要知道中國有五千年的歷史，這世界上沒有的。

This makes people suspicious. I said, "Not only do you doubt it, but I also doubt it." Why did Dr. Toynbee speak so firmly without any doubt? Because he was too clear about traditional Chinese culture and Chinese history. He knew exactly why China has evolved into what it is. Someone asked him at the time how he could have such confidence? He told them, "You have to know that China has a history of 5,000 years, which is exceptional in the world."

五千年歷史都記載在文字上，《四庫》裡頭的史部，經史子集。中國人這個路走不通的時候，他一回頭找老祖宗，他就是世界第一。這話是真話，一點都不假。

*The Complete Library of the Four Branches of Literature* comprises four major categories of books, namely, the Classics, History, Philosophy, and Literature; the 5,000 years of history are recorded in writing in the History category. When the Chinese could not make it through their current path and if they were to turn back to find their ancestors, they would be number one in the world. This is true and not false at all.

中國真的遇到困難了，現在怎麼樣？習主席領導大家找老祖宗，他提倡傳統文化，只要提倡傳統文化，中國就是世界第一。你要明白這個你就會相信了，你就不會懷疑，中國傳統文化不但能救中國，而且能救全世界。

China is really in trouble. What happens now? President Xi has been leading everyone to find their ancestors as he advocates traditional culture. As long as he promotes traditional culture, China will emerge number one in the world. If you understand this, you will believe without any doubt what Dr. Toynbee said. Traditional Chinese culture not only can save China, but also the whole world.

**佛法要從恭敬當中學 - 第 598 集**  
**Buddhism must be learned from respect.**

佛法要從恭敬當中學。你有恭敬心，老師教你；你沒有恭敬心，老師對你很客氣，不教你。為什麼？教你是白教，你不能吸收，你不能奉行，這老師不教。現在我們看這

個時代，這些年輕人普遍的心浮氣躁，為什麼？他被人教壞了。誰教他？電視教他，網路教他。

Buddhism must be learned from respect. If you are respectful, the teacher will teach you. If you are disrespectful, he will be very polite to you and will not teach you. What is the reason? Because teaching you is futile since you cannot absorb and implement his teachings. Now we see the young people of this era are generally impetuous. What is the reason? Because they have been taught the bad way. Who taught them? The television and internet have been teaching them.

真的，從嬰兒教起，小孩一出生，睜開眼睛、豎起耳朵聽什麼？電視。電視裡面教他什麼？教他殺盜淫妄。從小根深蒂固，這個麻煩可大了，這個根紮得不好。

Indeed, they have been taught from infancy. As soon as a child is born, what does he see when he opens his eyes, and what does he hear when he pricks up his ears? To see and listen to the TV programmes. What do the TV programmes teach him? They teach him killing, stealing, adultery and false speech. These immoral behaviours have been deeply rooted in him since childhood. This is a serious trouble because his root was badly established.

所以縱然接觸聖賢教誨，很容易退失，禁不起外面境界財色名利、五欲七情的誘惑，誘惑的力量太大了！聖道衰了，聖道沒有根，學聖、學賢表面上像個樣子，其實不是，跟海賢老和尚比就比出來了。

That's why even if he is exposed to the teachings of saints and sages, he will easily retreat because he cannot resist the external temptations of wealth, lust, fame and profits, as well as the Five Desires and Seven Emotions. The power of temptation is too great! The teaching of enlightenment has declined because people have no such root. Even though they have been learning the teachings of saints and sages and appear to have that look, they are not really so. It is obvious if you compare them with Great Master Hai Xian.

海賢老和尚一生沒有怨恨過人，沒有說哪個人不是，也就是說一生沒有批評過人，你能做到嗎？人家供養他金戒指，手上戴一戴，讓送的人歡喜。他走了，金戒指就拿掉了。你看他多隨緣，他有沒有貪心？

The Great Master never resented anyone in his life, nor had he talked about the wrongs of others. In other words, he had never criticized anyone in his life. Can you do that? When

someone offered him a gold ring, he put it on to make him happy, but when that person had left, he immediately took it off. You see how easy-going he was! Did he have greed?

沒有。罵他、侮辱他，沒有瞋恚；對任何人，對冤枉他的人、對欺負他的人、對陷害他的人，都是一片慈悲。這是佛菩薩要求的學生，小風小浪就受不了，怎麼能學佛？怎麼能往生？

No, he did not. When people scolded and insulted him, he did not get angry. He treated everyone with compassion, including those who had wronged him, bullied and framed him. This is the student required by buddhas and bodhisattvas. If we cannot withstand even small tests and challenges, how can we learn Buddhism and be reborn in the Pure Land?

### **念佛人是善中之善 - 第 599 集**

**People who chant Amitabha Buddha's name are the best among the good.**

往生要嚴持戒律，你們嚴持戒律能往生嗎？嚴持戒律目的是什麼？你持戒得不到這個目的，你白持了。第一個恢復清淨心，《無量壽經》經題上有，清淨平等覺，持戒就是為這個。

One must strictly observe the precepts to be reborn in the Pure Land. Can you be reborn in the Pure Land by strictly observing the precepts? What is the purpose of strictly observing the precepts? If you observe the precepts but fail to achieve its purpose, then your precepts observation is in vain. You will first recover your pure mind. As the title of *the Infinite Life Sutra* states: purity, impartiality and enlightenment; these are the purpose of precepts observation.

持戒能得到平等心，你看海賢老和尚得到了，他用什麼方法持戒？一句阿彌陀佛。戒律總的目標是斷惡修善，他心裡頭只有這句阿彌陀佛，除了阿彌陀佛什麼都沒有，就惡沒有了；那善中之善，沒有比這個更善的了，就是阿彌陀佛。

You can obtain an impartial mind by observing the precepts. You see, Great Master Hai Xian had obtained it. What method did he use to observe the precepts? He used one single phrase of 'Amitufo' to observe the precepts. The general goal of precepts observation is ceasing wrongdoings and practising virtues. Since he only had this 'Amitufo' in his mind and nothing

else, there was no evil in his mind. In terms of the best among the good, there is nothing better than this ‘Amitufo.’

念佛人善中之善，沒有惡，找不到惡，六根接觸六塵境界，不起心不動念、不分別不執著，他哪裡來的惡？起心動念是迷，分別執著是造業，業有善惡，善惡都是染業，都不是清淨的，清淨裡頭沒有善惡。

People who chant Amitabha Buddha’s name are the best among the good because you cannot find evil in them. Since they do not give rise to thoughts, discrimination and attachments when their six-sense organs are in contact with the external six objects, where does their evil come from? Giving rise to thoughts is delusion, while giving rise to discrimination and attachments are committing karmas. Karmas can be wholesome or unwholesome, but both are defiled karmas. They are not pure karmas because there is no wholesomeness and unwholesomeness in purity.

平等裡頭不但沒有善惡，染淨都沒有，他沒有分別了。所以他比清淨高，清淨是阿羅漢，平等是菩薩，佛菩薩，覺就是大徹大悟、明心見性。

There are no wholesomeness and unwholesomeness, as well as defilement and purity in impartiality because one does not discriminate anymore. That’s why the state of impartiality attained by buddhas and bodhisattvas is higher than the state of purity attained by arhats. Enlightenment is the state of Supreme Enlightenment or seeing into the mind and true nature.

所以清淨跟平等是禪定，定就平等了，不動，「本無動搖」，惠能大師說的。所以，菩薩真了不起，「常為不請之友，隨逐愛護」。隨逐哪些人？

That’s why purity and impartiality are meditative concentration (i.e., unmoved). As Great Master Hui Neng said, “The true nature is originally unmoved!” That’s why bodhisattvas are really great. “They often become uninvited friends to sentient beings by following them to take good care of them.” Who do they follow?

六道輪迴裡頭的眾生，我們墮落到哪一道，他跟到哪一道，跟我們現同類身。我們在人道他現人身，我們在畜生道他現畜生身，總是在一起，幫助我們覺悟，覺悟了就能出離輪迴。

They follow sentient beings of the Six Realms of reincarnation. Whichever realm we fall into, they will follow us and will manifest in the same form as us. For instance, if we are in the human or animal realm, they will manifest as humans and animals respectively. They will always stay by our side to help us become enlightened so that we can escape from reincarnation.

### **佛菩薩的事業就是教化眾生 - 第 600 集**

#### **The undertaking of buddhas and bodhisattvas is to edify sentient beings.**

佛菩薩的事業就是教化眾生，沒有別的，而且是義務的教學，不收學費。來學的學生不分國籍、不分種族、不分宗教信仰，只要你肯來，佛菩薩就教你。所以，佛法是多元文化的教學，佛菩薩是義務工作者，多元文化的義務工作者，名聞利養邊都不沾。

The undertaking of buddhas and bodhisattvas is nothing but to edify sentient beings; it is a voluntary teaching without charging tuition fees. Students who come to learn are regardless of nationality, race, and religion. As long as you are willing to come, buddhas and bodhisattvas will teach you. That's why Buddhism is a multicultural teaching, while buddhas and bodhisattvas are multicultural volunteers who do not pursue fame and profits at all.

給你講真的，沒有一句假話，只要你肯學，你一定得利益，這個利益不是地位、不是財富，是破迷開悟，後面真實的利益是離苦得樂。佛教導我們離究竟苦，究竟苦是什麼？六道輪迴，沒有離開六道輪迴不究竟；得究竟樂，究竟樂是極樂世界。

They tell you the truth without a single lie. As long as you are willing to learn, you will surely benefit but this benefit is neither status nor wealth, but is ceasing delusion and achieving enlightenment, and the real benefit behind is ending sufferings and attaining happiness. The Buddha taught us how to end extreme sufferings. What are extreme sufferings? They are the Six Realms of reincarnation. If you have not escaped from the Six Realms, then you have not ended extreme sufferings. You will attain perfect happiness in the Land of Ultimate Bliss.

怎麼去？叫無上的妙法，就是一句佛號，信願持名，蕩益大師告訴我們的。真正相信，沒有絲毫懷疑，真正求往生，六道輪迴太苦了，我受夠了，我不想再幹了。

How can you be reborn there? You can be reborn there by practising the supreme and marvellous method of chanting one single phrase of Amitabha Buddha's name. Great Master Ou Yi told us to chant Amitabha Buddha's name with belief and vow to attain rebirth in the

Pure Land. If we truly believe without the slightest doubt, we will really seek rebirth in the Pure Land because the sufferings in the Six Realms of reincarnation are too great. We have had enough of it and do not want to transmigrate within the Six Realms anymore.

希望這一生當中像海賢和尚一樣，自己有把握，自己真正相信自己念佛，阿彌陀佛來接引我往生，身心世界一切放下。這第一個，沒有能力感得阿彌陀佛，阿彌陀佛也來作不請之友，那就是你有這個條件，條件不成熟，找一個機緣把你信願帶起來。

We hope that in this life, we will have the certainty of attaining rebirth in the Pure Land like Great Master Hai Xian. I really believe that Amitabha Buddha will come to receive me to the Pure Land if I chant his name and let go of the physical and psychological worlds. This is the first instance. If you do not have the ability to generate a response from Amitabha Buddha, Amitabha Buddha will also come to become your uninvited friend (which means that you have this condition). If your condition is immature, then Amitabha Buddha will find an opportunity to bring up your belief and vow.